

299/5

T H E
H I S T O R Y

O F T H E
Antient ABBEYS, MONASTERIES, HOSPITALS, *Cathe-*
dral and Collegiate CHURCHES.

B E I N G T W O
A D D I T I O N A L V O L U M E S

T O
Sir *WILLIAM DUGDALE*'s
Monasticon Anglicanum.

C O N T A I N I N G

The Original and first Establishment of all the Religious ORDERS that ever were in GREAT-BRITAIN; being those of the *Benedictins*, *Cluniacks*, *Cistercians*, Regular Canons of *St. Augustin*, *Carthusians*, *Gilbertins*, *Trinitarians*, *Premonstratenses*, and Canons of the Holy Sepulchre, treated of in the MONASTICON ANGLICANUM: As also of the *Franciscans*, *Dominicans*, *Carmelites*, *Augustinian Friars*, Regular Canons of *Arroasia*, *Brigittins*, Monks of *Fontevraud*, of *Savigni*, and of *Tiron*, *Crouched Friars*, *Friars of Penance*, or of *the Sack*, and *Bethleemites*, not spoken of by Sir *William Dugdale*, and Mr. *Dodsworth*.

The FOUNDATIONS of their several MONASTERIES;

A very large COLLECTION of many hundreds of Grants and Charters belonging to them, besides several thousands abridg'd.

The final SUPPRESSION of all those Places, with some Account of the manner how their vast Lands and Possessions were dispos'd of.

T H E R E A R E A D D E D

CATALOGUES of the Abbats, and other Superiors of those religious Houses, and of all Persons eminent, and distinguish'd for Piety, Learning, and other Accomplishments, in the several Orders; with short Lives of as many of them as have been transmitted down to us.

Collected from above Two hundred of the best HISTORIANS extant, and from antient Manuscripts in the *Bodleian* and *Cotton* Libraries, and many more in the Hands of learned ANTIQUARIES, and other curious Gentlemen, whose Names may be seen in the *Preface*.

Adorn'd with a considerable Number of *Copper-Plates* of the several Habits of the religious Orders, the *Ichographies* of Cathedral and Collegiate CHURCHES, and the Ruins of sacred Places destroy'd, or gone to Decay, and Prospects of others that are still standing.

By *JOHN STEVENS*, Gent.

V O L. II.

L O N D O N:

Printed for *Jos. SMITH*, *Tho. TAYLOR*, *Luke STOKOE*, *John SENEX*, *W. TAYLOR*,
T. MEIGHAN, *J. BATLEY*, AND *JOHNSTON*, *W. BRAY*, *R. KING*, and *Tho. COX*.

MDCCXXIII.

MYSTERY

OF THE
MURDER OF THE LATE
JAMES W. HARRIS, ESQ.

ADDITIONAL VOLUMES

BY WILLIAM DOUGLASS

Illustrated by
J. H. BROWN

THE
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T H E

P R E F A C E.



*T*HE Author of the French History of all Religious and Military Orders, in the Preface to his third Volume, tells us, it is impossible that a Work so large as his is should be altogether exempt from some Mistakes; and therefore he repeats what he had before declar'd, that whensoever he shall be convinc'd of any Error, he will most readily and publicly acknowledge it. Something to the same effect has been said in the Preface to the first of these two Additional Volumes to the Monasticon Anglicanum; and it is again here repeated, because some Persons are either apt to forget, or perhaps not willing to remember what they have read before. The Compiler of these two Volumes does not pretend to be privileg'd from Oversights above other Men; nor can he be oblig'd to answer for every thing he copies from others, as he could not live in all Ages and Places, to verify all that he finds written, and delivers upon such Authority as he found it. Nor is all that every one disbelieves, or does not like, to be immediately reject'd as false, and an Imposition on the Publick: Those who set up for Judges ought in the first Place to be well qualified, and then to endeavour to lay aside all Prejudice; for where that prevails, little Regard is to be had to their Decisions. All possible Care has been here taken to be exact and correct; so that if any thing be found amiss, it has been the Effect of Oversight, not of Design. As the whole Work consists of Transcripts, either from MSS. or printed Books, the Errors, it is likely, may be verbal or literal; and those the Performer may be charg'd with, tho' indeed it ought to be in a charitable manner, considering the Difficulties that sometimes occur in the reading of all sorts of MSS. But as for the Contents, the Matter or Subject, nothing can be justly imputed to him, who is only a Transcriber. What unreasonable Objections have been started against him before the Publication of the first Volume, he has there sufficiently answer'd; but since it came abroad into the World, he has heard less

Fault found with it than before, and even that little very trivial, and consequently not worth taking notice of.

All the Religious Orders that ever were in England are now distinctly treated of; and it is hop'd, that scarce any Monastery has escap'd the diligent Search that has been made to render this Work compleat as to those Particulars. It is a Misfortune that some Persons who were very free at first in promising their Assistance in procuring of MSS. have prov'd more slack in the Performance than might have been reasonably expected, and others who could have afforded considerable Helps have refus'd them. What Motives they had for so doing need not be taken notice of, tho' it is easy to guess, and something to that purpose has been mention'd in the Preface to the first of these two Volumes. Be that as it will, they have robb'd themselves of the Honour of contributing towards the Satisfaction of the Publick; and what is still worse, there is sufficient Reason to believe, that some have had no other Motive than an unjust Prejudice conceived against the Compiler; and that for the most part only upon the uncharitable Insinuations of Persons who had not the least Knowledge of him. He could name Particulars who have exerted themselves in this Practice of giving and receiving such malicious Informations; but they have done themselves the greatest Wrong, and if their own Consciences do not check them, they are the more to be pity'd. Due Acknowledgment has been made in the former Preface to most of those worthy Gentlemen who have generously lent their Hands to promote this Undertaking; but there are two, who since the publishing thereof have favour'd it in a most signal manner, viz.

The Right Rev. Father in God Dr. Adam Ottley, Lord Bishop of St. David's, a Prelate of such singular Christian Meekness, Candor and Courtesy, as gains him the Affection and Respect of all that have the Honour of applying to him. His Character is far above the Reach

The author seems to be such a Miracle monger and such a denouncer of Judgment that few of the Nationall part of mankind: how ever desirous they might be of obligeing the world with such valuable pieces of antiquity: after they had once seen a specimen did not care to trust their memoirs in such biggoted hands

The P R E F A C E.

of my Pen, and his Modesty such, that to speak his due Praise would be disagreeable to him.

Mr. Francis Taylor, Fellow of University College in Oxford, has approv'd himself my most singular Friend, as well as a zealous Promoter of what he thought this Work might produce to oblige the Publick, having most industriously procur'd MSS. and endeavour'd to incline others to give some Assistance towards the advancing of these Volumes: A Favour ever to be acknowledg'd.

Having no more Benefactors to add on the Account of MSS. I shall conclude with the Names of some few Subscribers omitted, or mistaken, in the List affix'd to the first of these Volumes. They are

*His Grace the Duke of Montrofs.
His Grace the Duke of Gordon.
The Right Hon. the Marquis of Caermarthen.
The Right Hon. the Earl of Pontefract.
The Right Hon. the Earl of Aberdeen.
The Right Hon. the Lord Carmichael.
The Right Hon. the Lord Forrester.
The Right Hon. Gerald Lord Kingfale, and Lord Courcy of Rynerone.
The Right Hon. Richard Lord Viscount Fitz-Williams of Merion, and one of His Majesty's most honourable Privy-Council in Ireland.
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Mr. John Croke, Printer.*





T H E

H I S T O R Y

O F T H E

Ancient Abbies, Monasteries, &c.

*Of the Order of the FRIERS MINORS, with the Life of
St. Francis of Assisium their Founder.*

The general Account of the Original of the Order of St. Francis in the first Volume being very imperfect, it has been thought requisite to supply that Defect in this Place, from an Author who has labour'd more in the Enquiry into religious Orders than any other, and with such Success that he has met with universal Applause.

Hist. des
Ordres Mo-
naft. &c.
Vol. 7. p. 1.



AFTER all the Victories the Church had in it's first Ages obtain'd over Paganism, she seem'd to be quite out of Danger; but the 12th and 13th Centuries were so fatal to her, that unless JESUS CHRIST who had given his Promise to the Prince of the Apostles, and his Successors, that the Gates of Hell should not prevail against her, had supply'd her with fresh Succours to defend her against the Assaults of her Enemies, she must at length have sunk under those Calamities with which she was afflicted at that Time. For besides the *Vaudois*, the *Albigenses*, the *Poor Men of Lions*, and many other Hereticks, who attack'd her with their pernicious Doctrines; the Christian Emper-

ors omitted nothing that might add to her Affliction, not only by means of the Schism they gave into, but also by the Rage of the War they made in *Italy*; where the Churches were stripp'd of their best Ornaments, the Cardinals and other Prelates of the Church suffer'd the greatest Indignities in Goals; and Simony was conniv'd at, to the Scandal of Religion, and the Contempt of the Poverty of JESUS CHRIST.

In the Height of these Miseries and Calamities, God looking down on the Affliction of his Church, rais'd the humble *St. Francis*, in order, by his means to oppose the Truth of the Gospel against Error, Poverty against Avarice, and Humility against Ambition, which had been the Source of all those Disorders. He was born at *Assisum*, a City of the Province of *Umbria*, in *Italy*; in the Year 1182. His Father, who was a rich Merchant of that City, was call'd *Peter Bernardon*, and his Mother *Pica*, a Woman of singular

lar Piety, and much Virtue, who being come to the End of her Reck'ning, endur'd excessive Pains, and several Days pass'd without the least Appearance of her being happily deliver'd; whereupon it was thought she would dye, and dying take away the Life of the Child she was to bring forth; but an Angel, in the Shape of a Pilgrim, coming to the Door of her House, under Colour of begging an Alms, which was given him, recommending the Mother and the Child to his Prayers, advis'd them to carry her into a Stable, assuring them that she would immediately be eas'd. His Advice was taken, and the Infant came happily into the World on the Hay, and among the Cattle; which has been look'd upon as the first Circumstance wherein St. Francis resembl'd JESUS CHRIST in his Humanity. In Baptism he was call'd *John*; but the French Tongue, which his Father, who traded in France, caus'd him to learn, became so familiar to him, that he was generally call'd *le Francois*, the French Man, and thus he ever retain'd the Name of Francis. His Father also caus'd him to learn *Latin*, and when he found him capable of expressing himself in that Language, he took him from School, to apply him to Trade. The Father and the Son differ'd very much in their Inclinations, the former was covetous, and the latter free and generous, valuing nothing so he might satisfy his Desires, and yet the Love of Pleasure did not lead him away into Lewdness, or make him forget the Law of God. Compassion seem'd to be so natural to him, that he could not look on any wretched Persons, without being much concern'd at their Misery, and it was his constant Custom never to refuse an Alms to any that begg'd it for God's sake. His Behaviour was so sweet, and obliging, that it gain'd the Affections of all Men. He was so endearing, so obliging, so polite and so sincere, that these excellent Qualities made his Countrymen hope he would at length prove an Honour to their City; and something so great and extraordinary appear'd in his Countenance, that a good Man then living at *Assisum*, every Time he met him, spread his Cloak on the Ground, for him to tread on, saying, That too much Honour could not be then paid to a Person so visibly preordain'd for something that was great.

He being at that Time possess'd by a worldly Spirit, and taken up with the Affairs of Trade in which his Father had employ'd him, was far from imagining what it was that God requir'd at his Hands, and had no Relish for any but worldly Things; but the Time being come at length, when God had determin'd to put in Execution the great Designs he had on him, permitted the Course of his Pleasures to be interrupted by Bitterness and Afflictions, to the End to wean him from the World, and to draw him to his Service, by Ways no less advantageous to the Soul, than repugnant to Nature and the Senses. This was brought to pass by means of a Difference arising between the Inhabitants of *Assisum* and those of *Perusa*, which so highly incens'd them both, that they had Recourse to Arms, and committed several Acts of Hostility against each other, in one of which Francis was taken Prisoner by those of *Perusa*. His Captivity lasted a Year, but abated nothing of the Liberty of his Mind. The Soldiers of his Party, who had been taken with him, could not bear the Hardships of their Imprisonment, without much Regret; but Francis encourag'd them with Words, and with the Example of his Patience.

As soon as he had recover'd his Liberty, he fell Sick, and that in so violent a Manner, that he prepar'd for Death, looking upon his Distemper to be Mortal. These first Afflictions began to dispose his

Heart to hearken to the Voice of God, to make an Advantage of heavenly Inspirations, and to be sensible of the Uselessness and Abuse of his past Vanities; however the Hour of his entire Conversion was not yet come; for tho' some Alteration was observ'd in his Behaviour, yet the Inclination to Vanity was not quite extinguish'd in his Heart; but the Compassion he had always had for the Poor perfected that which Affliction had begun; for having made a very fine Suit of Cloaths, and having the very first Day he put it on, stripp'd himself of the same for a poor Gentleman, that was very meanly clad, to whom he gave it for God's sake, this charitable Act crown'd the Work of his Conversion, drawing down fresh Grace upon him, pursuant to the Promise made by JESUS CHRIST in the Gospel to such as shall practise that heroick Virtue; which God gave him to understand the very next Night by a Vision, in which he thought he saw a magnificent Palace full of Arms, mark'd with the Sign of the Cross, the which he was assur'd were for him and his Soldiers. Not being yet clear sighted enough to see into the true Sense of that Vision, he fancy'd nothing was meant by it but a temporal War. Hereupon, understanding that *Walter*, Earl of *Brienne* in *Champagne*, Son in-Law to *Tancred*, the late King of *Sicily*, and Brother to *John* who was, some Years after, King of *Jerusalem*, with the Assistance of Pope *Innocent* the Third, and of *Philip Augustus*, King of *France*, had enter'd *Apulia*, with a numerous Army; he went away to offer him his Service; but as soon as he arriv'd at *Spoletto*, which was the first Day's Journey, he was call'd back to *Assisum* by another Vision, wherein God warn'd him not to prefer the Poor before the Rich, or the Servant before the Master, and not to serve any but him. He then began to comprehend that the Warfare he was to engage in, was altogether Spiritual. Thus he return'd to his Father's, but quite alter'd from what he had been when he set out from thence; for he from thenceforth found no Delight but in Solitude, keeping retir'd in the House and employing himself only in Prayer. He earnestly begg'd of God, that he would make known his Will to him, and he thought the Answer was, that he ought to despise all worldly Things, and that he should use all his Endeavours to subdue himself. Being one Day a Horseback in the Plain of *Assisum*, and full of those noble Notions, he met a Leper, the Sight of whom struck him with Horror. He had already turn'd away his Eyes from so hideous and disagreeable an Object, when calling to Mind, that he was to labour to overcome himself, if he would be a Soldier of JESUS CHRIST, he alighted from his Horse, and went to embrace the Leper notwithstanding all his Reluctancy; and after having given him a considerable Alms, he mounted his Horse again; but was astonish'd the next Moment, when turning to see what that poor Wretch was doing, he saw no Body, tho' the Place was open on all Sides; which, instead of affrighting, gave him much inward Joy, and encourag'd him to go on in the Way of Perfection on which he had enter'd, and in which he begun to enjoy the Consolations of Souls that truly seek God.

The Love he had conceiv'd for Poverty and Humiliation made him envy the Condition of the Poor, and most Wretched. He gave Proof thereof soon after in a Journey he undertook to *Rome* for Devotion; for after having visited the Tombs of the Holy Apostles, seeing a great Number of poor People go out of the Church, who waited for the Charity of such as pass'd by, he distribured among them all the Mony he had, took off his Cloaths to give to him he found

found nakedest, took his Rags to cover himself, and spent the rest of the Day among those Beggars, with much Satisfaction to see himself clad in a filthy Garment full of Dirt and Vermin, which he had taken in Exchange for his own given to that poor Wretch.

Soon after his Return to *Assisum*, being in the Church of St. *Damian*, and praying very fervently before a Crucifix, he heard a Voice come from it saying to him, *Go Francis repair my House that is falling to Ruin*. The Saint not conceiving that the heavenly Voice directed him to apply himself to the Edification and saving of Souls, which are God's Habitation and the Temples of the Holy Ghost; and believing it was the Church of St. *Damian*, which was really going to Ruin, that God would have him repair, return'd to his Father's, took a Parcel of Silks, which he sold at *Fuligno*, with the Horse that carry'd them, and gave the Money to the Priest who had the Charge of that Church, desiring him to consent that he might lodge with him. The Priest, who was himself very poor, was willing to receive him but not his Money, fearing to be troubled by his Father: His Refusal did not discourage *Francis*, who threw down his Purse on a Window, and spent some Days with that good Priest in Prayer, Watching and Austerity. His Father not hearing of him, made Enquiry, and understanding that he was at St. *Damian*'s, went thither in a Passion, attended with Men to secure his Son, as if he had pursu'd some Robber. God who had taken *Francis* into his Protection, conceal'd him from his enrag'd Father, who not finding what he sought after, return'd to *Assisum*, and *Francis* retir'd into a Cave, where he continu'd 40 Days in Fasting and Tears, practising the most rigorous Austerities. But being asham'd of his Flight, he came out from his Retreat, with a Resolution to suffer for God's Sake all that should be put upon him. He appear'd in the Streets of *Assisum* in a Garb so different from that he had formerly us'd, that he was look'd upon as a Madman; they threw Dirt and Stones at him, and the Boys pursu'd him with loud Cries. His Father drew near at the Noise of those Cries which ran through the City, and finding his Son was the Object of all the Rabble's Mirth, caus'd him to be convey'd to his House, where after a severe beating, he shut him up in a sort of Dungeon, and made him undergo all Sorts of Outrages and ill Usage; but being oblig'd to go into the Country, he left the Charge of him to his Wife, who being convinc'd of the great Designs God had on her Son, gave him his Liberty.

Francis immediately retir'd to the Church of St. *Damian*. At his Return, his Father went thither to him, but the Saint fled not as he had done the first Time; he appear'd boldly before him, and protested he was dispos'd to endure all Sorts of Torments, rather than to alter his Resolution. The Son's Assurance astonish'd the Father, who perceiving that all his Admonitions were fruitless, was satisfy'd with taking back his Money, which still lay on the Window, on which *Francis* had thrown it; but knowing that the young Man was naturally inclin'd to give Alms, and that he intended to repair the Church of St. *Damian*, for fear lest he should ruin the Family by his Expences, he propos'd to him either to comply with his Will, or to renounce his Right of Inheritance. *Francis* without hesitating chose the latter; and his Father resenting his Behaviour, which he look'd upon as undutiful, oblig'd him to return all the Money he had; and to take from him all Hopes of ever recovering his Estate and Inheritance, he would have his Renunciation to be general, and in the most solemn Form. To that Effect he carry'd him before the Bishop of *Assisum*, who was willing to be concern'd in their Contract. As soon as *Francis* came before the

Bishop, he stripp'd himself of all his Cloaths to his Shirt, and deliver'd them to his Father, telling him, that till then he had call'd him Father, but that for the future he would give that Title to none but God, in whom was all his Treasure and his Hope. It then appear'd that he wore a Horse-Hair Cloth next to his Skin, which show'd only God, and the Love of a penitential Life, were the true and real Motive of so great a Contempt of all the Goods of Fortune. The Bishop embracing *Francis* with Astonishment, cover'd him with the Cloak he had on his Shoulders, and gave him the Cloathing of a Peasant that happen'd to be at Hand. *Francis* receiv'd it as the first Alms bestow'd on him in the Condition of a Beggar, in which he resolv'd to continue the Remainder of his Life; he made on it a great Cross with a Stone, and plac'd in that Form, putting on the same with much Satisfaction.

He was then 25 Years of Age, and finding himself discharg'd of all the Goods that had held him back in the World, he took the Way to the Desert, in order there to apply himself solely to the acquiring of Virtues, which are the true Treasures and Comfort of the Soul; but whilst he was taken up with the Joy he conceiv'd at the Hope of there finding his Beloved, whose Praises he sung in *French*, he fell into the Hands of certain Robbers, who finding nothing about him, and being able to extort no other Answer from him, than that he was the Messenger of the great King, did beat him unmercifully, and cast him into a Ditch full of Snow. Coming out from thence, and praising God for that he had been worthy to suffer something for his Sake, he went to *Eugubio*, where being known by one of his former Friends, he gave him a very short Habit of an Anchorite, which he wore two Years with a Leathern Girdle, which gave occasion to the Eremites of St. *Augustin* to believe, that he had first follow'd their Rule, but it is a Mistake. The earnest Desire he had to repair the Church of St. *Damian*, made him return to *Assisum* to comply with that Command he thought he had receiv'd from Heaven. He begg'd enough to perform the same, and wrought at it among the Masons. He also repair'd another under the Invocation of St. *Peter*, and undertook to do the like to a third, dedicated by the Name of Our Lady of *Angels*, which was entirely forsaken. The Place where this last stood, was call'd the *Portiuncula*, so nam'd because it was a small Part of the Possessions of the *Benedictin* Monks of Mount *Soubazo*, and about half a League from *Assisum*. This Place was so agreeable to St. *Francis*, that he resolv'd to stay and settle his Living there, and he there afterwards laid the Foundation of his Order. In this Place he liv'd alone for the Space of two Years.

Being one Day at Mass, he heard that Passage of the Gospel, where JESUS CHRIST directed his Apostles, whom he sent to preach, not to have Money, and not to carry a Wallet, or two Garments, nor Shoes, nor a Staff; this he took for his Rule, and resolv'd to observe it literally. He then put away his Leathern Girdle, to make use of a Cord, and went to preach Repentance with so much Fervor, that he made many Converts. Some of those whom God mov'd by his Words, not being satisfied with what he prescrib'd for living well in the State every Man was in, resolv'd to follow and adhere to him that they might the more perfectly imitate his Example. The first of these was the blessed *Bernard de Quintavalle*, a rich Citizen of *Assisum*, who admiring so great a Contempt of the World in this holy Founder, gather'd unto the Church of St. *George*, all the Poor, the Widows and the Orphans, distributed all he had among them, and having put on a Garment like that of St. *Francis*, associated himself with him, on the 16th of May 1209, and to that Time the

the Original of the Order of the *Friers Minors* is ascrib'd. The same Day, *Peter of Catanea*, a Canon of *Affisium*, inspir'd with Zeal for the Glory of God, and an ardent Desire of doing Penance, imitated *Bernard de Quintavalle*. *Giles of Affisium*, who was an holy Man and fearing God, was not in that City at the Time when *Bernard de Quintavalle*, and *Peter of Catanea* so generously renounc'd the World; but returning seven Days after, and understanding what had happen'd in his Absence, it touch'd him so sensibly, that he resolv'd to follow them. St. Francis having instructed them, would not have them to be idle. He sent *Bernard de Quintavalle*, and *Peter of Catanea* to *Emilia*, to instruct the People in the great Concern of Salvation, and of the Necessity of Penance, and he went himself with *Giles of Affisium* to the Province of *Maracchi Ancona*, where being in Want of all Things, he thought himself happy in having found the Treasure of the Gospel. Some Persons receiv'd him in a very charitable Manner; but others scoff'd at their unusual Habit, and look'd upon them as Mad-Men, which they took with much Joy. *Giles of Affisium* likewise express'd his Concern to St. Francis, for that some honour'd them; which he look'd upon as an Affront to a Soul truly Religious, which ought only to glory in Contempt, and being revil'd. St. Francis was glad to see that his Disciples were not exalted with the Honours paid them, and that the Scoffs they endur'd did not disturb the Peace of their Souls, and no way obstructed their persevering in their Vocation.

Tho' this holy Founder in preaching the Evangelical Truths to the People, did not follow the usual Method, and Eloquence of other Preachers, yet he did not fail of doing much good with his Discourses, the which, tho' plain, were so enliven'd by the divine Spirit, that he inspir'd them with the Love of God, and an ardent Desire of doing Penance. In fine, after having gone through some Cities and Towns of those Provinces, those four Apostolical Men withdrew into their poor Cottage, where within a few Days they had a fifth Companion, which was Brother *Sabattin*, whose Country is not known, but he was a Man of eminent Virtue. Brother *Morique* soon after joyn'd them, and Brother *John de la Capella* was the sixth Disciple of St. Francis; but he prov'd in the Order like another *Judas* among the Apostles. It was he who had it in Charge to distribute in common among the Brothers what was given them in Alms for their Subsistence. He was often reprov'd by St. Francis for laying up more than was necessary, for that he was too much affected to temporal Goods and Business, and too familiar with secular Persons; but he would not mend. He was the first that introduc'd a Relaxation in the Order; some follow'd his Example, and brought up the Use of Hats, or rather of Caps, or Hoods to cover the Head, which in that Countrey they call *Capella*, whence that religious Man had the Name of *John de la Capella*. St. Francis foretold to him, that he would have a shameful Sicknefs, and a miserable End, and he found both true; for he was struck with a Leprosy all over his Body, and was so far from bearing that Distemper patiently, that he despair'd and hang'd himself.

The Number of St. Francis's Disciples increasing, he taught them how to acquire all Virtues, and chiefly that of Poverty, the Value whereof he endeavour'd to convince them of, and to persuade them to the Practice. He therefore led them through the City of *Affisium*, in order to beg at every Door, and to inform them, that they were to have no other Patrimony than what the Charity of pious and devout Persons would bestow on them. Besides the Shame of Beg-

ging in that Manner, they were also to bear with hard Words, Railleries, the Reproofs of their Kindred, the Insults of the Boys who threw Dirt at them, and the Scorn of many Persons; but God, who besides the Bliss he promises to those who shall for the Love of him suffer Wrongs, Contempt and Persecution, often anticipates that eternal Reward by the Blessings of Comfort he makes his Elect sensible of in their most bitter Tryals, was pleas'd in his Mercy to give those new Disciples of the Cross to understand, how much Notice he took of the Patience and Satisfaction with which they endur'd that Contempt, so ordering that they should meet with well dispos'd Persons, who by their Liberality and the good Entertainment they gave them moderated the Rigor of their Poverty, and sweetned the Bitterness of the Contempt and Humiliation they had gone through.

The Holy Founder resolving next to exercise them among Strangers and Persons unknown, conducted 'em into the Valley of *Rieti*, to the End that they might beg with the more Assurance on their own Part, and less Reproaches and Insults from those they apply'd themselves to. During his Stay there, several Persons attracted by his Reputation, which began then to spread abroad, came to him, to be instructed by him in the Ways of Perfection, and to improve by his Example. One among the rest, not satisfy'd with receiving his Instructions at that Time, resolv'd also to become one of his Disciples. The Saint having encreas'd his little Society to the Number of seven, return'd to *Affisium*, where he instructed his Disciples in all the Exercises of the Spiritual Life, making frequent Discourses to them concerning the Kingdom of God, the Contempt of the World, the denying of their own Will, and bodily Mortifications, in order to dispose 'em the better to put in Execution this Design of sending 'em to the four Parts of the World, that they might be fore-arm'd against all the Difficulties they should meet with from the World and the Devil. That Holy Patriarch's Exhortations being heated with the Fire of the Love of God, and supported by an ardent Zeal for the Salvation of Souls, had all the good Effect he could hope for on the Minds of those Disciples of the Cross; for as he was talking to 'em one Day of his Missions, an holy Impatience prompting them, they fell down at his Feet, intreating him no longer to defer the Accomplishment of his Desires, which they look'd upon as assured Tokens of the Victories they flatter'd themselves they should obtain over the Powers of Hell; but as he ought to be the first to set the Example, he took a Companion, with whom he went one way, after having granted their Request, and assign'd the Places where they were to preach up Penance.

St. Francis having spent some Time upon the Mission he had undertaken, return'd to *Affisium*, where four new Disciples came to him. He was desirous to see the other Six, who were gone into several Provinces, and not being able to signify his Will to them, as not knowing where they were, he pray'd to God to bring them together, and in a short Time perceiv'd that his Prayer had been heard; for without having receiv'd any notice, they all met together in the same Place, and at the same Time, as St. Francis had wish'd. They were much amaz'd at it, admiring the divine Providence therein; and the Saint receiv'd much Satisfaction, when they recounted to him what Hardships they had suffer'd in their Journey, and what Advantages they had reap'd in the Salvation of Souls. He then began to prescribe to them a Rule of Life, and order'd them for each Hour of the Divine Office to say the Lord's Prayer thrice, he also charg'd them to hear Mass every Day, requiring of them that during the

the same, they should rather apply themselves to the Contemplation of the Divine Myſteries, than to vocal Prayer. The following Year 1210, the holy Founder having aſſembled his eleven Diſciples, told them, he plainly ſaw that God would increaſe that Congregation, for which Reaſon it would be convenient that they ſhould preſcribe to themſelves an uniform Way of Life, and have it confirm'd by the Pope. They all approv'd of his Propoſal, and declar'd they were ready to ſubmit to the Rule he ſhould preſcribe them. They were at that Time under no Obligation of aſking that Confirmation; nor was there any Inſtance of a Religious Order's having been compell'd to deſire the ſame; but St. Francis was for doing ſo, the better to eſtabliſh his own, for fear leſt it ſhould happen with him as it had done with the *Vaudois*, whoſe Rule had been rejected by the Popes *Lucius* and *Innocent* the III^d. he therefore that Year writ his Rule. It was divided into 23 Chapters, containing 27 Precepts, which the Popes have declar'd to be obligatory under Pain of mortal Sin; and with theſe 27 Precepts, the three uſual Religious Vows, which are common to all other Orders are encompass'd, as it were with ſtrong Bulwarks, which defend the Religious Men of this Order, from all Sorts of Tranſgreſſions.

In the firſt Place, for the ſecuring of Poverty, St. Francis rejects as a Plague in his Order all handling of Money, either by themſelves or by a third Perſon. He preſcribes the Quality, the Quantity and the Value of the Habits. A Tunick with an Hood, (or Capuce) another without a Hood, if Neceſſity require it, with a Cord for a Girdle, and a Pair of Drawers. This is all the Cloathing he allows a Religious Man; and he allows them to mend their Habits with a Piece of Sackcloth, or other mean Stuff. He forbids them riding, wearing Stockings; and to the End that the ſame may be exactly put in Practice, and that Nicety may not creep in under any Pretence, he leaves it to the Care of the Miniſters and Guardians to ſupply the Wants of the Sick, and the cloathing of the Brethren, and he gives them the Charge of furniſhing all they want in General, as far as Poverty and Charity will permit.

In Order to preſerve the precious Treafure of Chaſtity, he moſt ſtrictly prohibits their converſing with Women, and going into the Monafteries of Nuns; all Delicacy in cloathing and eating, Conveniences in travelling, and orders them to go bare Foot, to faſt all *Fridays* in the Year, from *All Saints* till *Chriſtmas*, and from the *Epiphany* till *Eaſter*, not to mention other Mortifications and penitential Works ſufficient to acquire that Virtue, and to quench the Flames of Concupiſcence, enjoyning them alſo to apply themſelves to Prayer, which the Saint prefers before the Study of Human Literature, eſpecially the Divine Office, which he makes a Precept for the Clerks, and the Lay-brothers are to ſay the *Lord's Prayer*, &c.

For the ſecuring and Defence of Obedience, he ordains the renouncing of their own Wills, to follow that of their Superiors without Reſerve, or offering any Reaſon, in all Things that are not contrary to the Rule; and in order to remove all Scruples that Religious Men might be liable to in Regard to the ſaid Rule, he refers them to their Superiors to remove their Doubts, and ſet their Conſciences at Peace. He further adds 18 Counſels or Inſtructions, which are not obligatory under Pain of mortal Sin, and which regard the Manner how religious Men are to behave themſelves in all Converſations both interior and exterior, either with Reſpect to themſelves or to their Neighbour, in the Monaftery or in Travelling, with Religious Men or with Seculars. To theſe Precepts and Counſels he further adds 12 neceſſary Conditions for

the Admiſſion of Novices, and ſix which are call'd the Liberties of the Rule, which in Subſtance contains what has been ſaid above. St. Francis's Diſciples having approv'd of the ſame, he went with them to *Rome* to attend Pope *Innocent* the III^d. who would not hearken to him at firſt, but rejected him with Indignation; but Francis no Way diſmay'd, withdrew with his Companions to St. *Antony's* Hoſpital, and reſted ſatisfy'd with recommending his Affairs to God, in whom he repos'd all his Confidence. Nor was it in vain, for the next Day the Pope ſent for him, and granted him a very favourable Audience, on Account of a Dream, he had, of a Palm-Tree growing up at his Feet, which he interpreted in Favour of him, and for that he thought he had ſeen St. Francis ſupporting the *Lateran* Church, which was ready to fall. The Pope cauſ'd his Rule to be examin'd in the Congregation of Cardinals, and approv'd it *viva Voce*, after removing the Difficulties that had occurr'd in Relation to the extraordinary Poverty he preſcrib'd, and which was look'd upon as almoſt impracticable. He order'd them to preach Penance in all Places, to ſpread the Catholick Faith on all Hands, and cauſ'd little Crowns to be ſhav'd on the Heads of all the Lay-brothers that were with St. Francis, to the End they might be the better diſtinguiſh'd from Seculars, and that they might aſſiſt the Priests in the Functions of their Miniſtry. *Wadding* ſays, the Lay-brothers ſtill uſe ſuch Crowns in ſome Countries; but they are no longer us'd by the reſt of the Order, becauſe that Favour granted them by the Pope had given Occaſion to ſome to fall into Pride, and to puff up their Hearts, preſuming to compare themſelves to the Priests, to whom thoſe Crowns of right belong.

Tho' St. Francis had writ his Rule, and it had been approv'd by Pope *Innocent* the III^d. in the Year 1210. he had yet no form'd Convent, and his Companions liv'd in a poor Cottage near *Aſſiſium*. From *Rome* in Obedience to the Pope's Orders, he went into the Country to preach, and being come to *Orli*, a ſmall Town of the Eccleſiaſtical State, near the Frontiers of *Tuſcany* and *Lombardy*, without that Place he found a Church that was out of Uſe, into which he and his Companions went to pray, and there continu'd ſome Days, going into the City to preach, and converting many. But the Number of People reſorting to them, diſturbg their Repoſe, they remov'd to *Spoletto*, and thence to their firſt Cottage near *Aſſiſium*, which was ſo ſmall that they could not all fit or lie down in it; and many at the ſame Time deſiring to be admitted into the Order of St. Francis, he intreated the Biſhop and Canons of *Aſſiſium* to give him a Church, which they reſuſing, he apply'd himſelf to the Benedictins of *Monte Subaſo*, who granted him that of *Our Lady of Angels*, call'd *Portiuncula*. He would not have any Property in it, and to ſhow that he held it of the Monks, he ſent them Yearly, as an Acknowledgment, a Basket full of that little Sort of Fiſhes, which the *Italians* call *Laſſchi*, and they in Return ſent the Friers a Veſſel of Oyl.

In this poor Place the Foundation of the Order of the *Minors* was laid. St. Francis and his Companions being ſettled here, the Number of the Friers increas'd, and the next Year Convents were erected in ſeveral other Places, and afterwards St. Francis going into *Spain*, founded others there, and in *Portugal*. In the Year 1215, this Order was approv'd in the General *Lateran* Council, then St. Francis returning to *Aſſiſium*, held a General Chapter and ſent Miſſions into *France*, *England*, *Germany*, and other Parts.* This Order made ſo great a Progreſs in a ſhort Time, that at the Chapter held in the Year 1219 at *Aſſiſium* there met 5000 Friers,

* *Wadding*, the Annaliſt of the Order, ſays, St. Francis ſent Brother *Agnellus* and other Friers into *England* from the Chapter he held at *Aſſiſium* in the Year 1219. and others into *Germany* about the Year 1221.

Friers, who were only Deputies from a much greater Number, and tho' no Provision had been made for their Entertainment, they wanted for nothing, all the Country about sending them in Necessaries. When the Chapter was over St. Francis sent Missioners into Greece and Africk, and made Choice of Syria and Ægypt for himself, and arriving at Acre proceeded to Damietta, where the Christian Army then lay encamp'd against the Sultan of Ægypt, and had just taken that City. Having left ten of his Companions there, he went boldly to the Camp of the Infidels, who after having beaten and abus'd him unmercifully, carry'd him before the Sultan, who tho' he did not embrace his Doctrin, offer'd him many rich Gifts, which Francis refusing, he gave him free leave to preach in his Dominions; but not being able to convert one Soul, he return'd into Italy to redress some Disorders, which he understood were crept in among his Disciples. He then drew up his Rule into the Compass of 12 Chapters, containing the Substance of what it had been before tho' extending to 23 Chapters, and had the same again confirm'd by Pope Honorius the III^d. in the Year 1223.

In the Year 1224, being retir'd to Monte Alverno, to fast forty Days, to beg of God to make his Will known to him, he concluded that God would reveal the same to him, by opening the Book of the Gospels, which having been three Times done by his Companion, he every Time lighted upon our Saviour's Passion, whence he concluded, that as he had endeavour'd to imitate him in his Course of Life, so he was to resemble him in his dying Pains and Sufferings. On the Day of the Exaltation of the Cross, when he was in the Fervour of his Prayer, he saw a Seraphim descend from Heaven, who flying down to him, appear'd not only wing'd but crucify'd. His Head was cover'd with two Wings, with two he flew, and the other two cover'd his Feet.

The Vision vanish'd, and immediately the Saint found his Heart inflam'd with a seraphick Ardour, and the Marks of our Saviour's Wounds appear'd on his Body, representing the Nails, the Heads whereof, distinctly appear'd in his Hands and Feet, and the Points on the other Side; the Wound on his Breast was red, and much Blood often flow'd from it. There is no room to question the Truth of these Stigmata, after the Testimony given thereof by Pope Alexander the IVth. who in a Sermon he preach'd before St. Bonaventure, declares that he saw them; which has been sufficiently confirm'd by several Persons who testify'd the same upon Oath when this Saint was ca-

noniz'd. Pope Gregory the IXth. who had often seen St. Francis whilst living, positively affirms the same in his Brief, recommending the Belief thereof, in the Year 1237. Pope Benedict the XIth. authoriz'd the publick saying the Office of the Stigmata. Pope Sixtus the IVth. caus'd the Memorial thereof to be inserted in the Roman Martyrology; and Pope Paul the Vth. oblig'd all Clergymen to say the Office of the Stigmata.

The Saint coming down from Monte Alverno us'd all Endeavours to conceal those Wounds, but in vain, God manifesting the same by many Miracles. From the Day he receiv'd those Marks till his Death, which was two Years, he liv'd in a languishing Condition, by reason of the violent Pains he endur'd. At the End of that Time, that is, on the fourth Day of October, 1226. he pass'd out of this World in Peace, in the forty fifth Year of his Age, having seen above four-score Houses of his Order erected in most Nations of Christendom. He was himself only a Deacon, his Humility having been the Occasion of his not being made a Priest.

As soon as dead there appear'd a wonderful Change in his Body, his Skin which was before tanned and scorch'd up with the Sun, becoming as white as Snow, and the Stigmata, or Marks of the Wounds appearing more visible than they had done before, and all the City of Assisium were Eye-witnesses of the same.

To pass by many other Particulars concerning this Order, which perhaps some Readers would think remote from this Undertaking; notwithstanding the suppressing of very many Monasteries of it in the Northern Countries, England, Scotland, Ireland, Denmark, Sweden, Holland, &c. there are still above 7000 Houses of Friers of all Sorts, that follow the Rule of St. Francis, and in them above 115000 Religious Men, and above 900 Monasteries of Nuns, and in them above 28000 Religious Women, without including the Nunneries which are subject to their Ordinaries, and whereof there is a considerable Number. This Order has yielded the Church four Popes, being Nicholas the IVth, Alexander the Vth, Sixtus the IVth, and Sixtus the Vth; 45 Cardinals; an infinite Number of Patriarchs, Archbishops, and Bishops; and two Electors of the Empire; besides so immense a Number of Men renowned for Learning and Piety, that it is impossible to mention them, as also of Missioners into all Parts of the World. Of the famous Writers of this Order, Wadding has given us a Catalogue in a folio Volume, and the same has been much enlarg'd since the Year 1650, when it was printed at Rome.





Miss Mary, taken without her veil
in the year 1840.



A Cluniack Monk without his Cowl.
See him with his Cowl in the Monasticon.



O F T H E

O R D E R

O F

C L U N I.



*Of the Original and Progress of the Order of CLUNI,
the first Branch of that of St. BENEDICT.*

Hist. des Or-
dres Monast.
6^e. Vol. 5.
P. 184.



A T H E R *Mabillon*, with good Reason, admires, that the Monks of *Cluni*, have taken so little Notice of the blessed *Bernon*, the first Abbat of *Cluni*, and that they have not reckned him among their first Founders, as well as *St. Odo*, *St. Mayeul*, *St. Odillo*, and *St. Hugh*, in whom they glory as their Heads and Masters. If we consider the Advancement and Progress of this Order (says that learned *Benedictin*) the Ho-

nour is justly due to *St. Odo*, whom *Peter the Venerable* calls the first Father of the Order of *Cluni*; but if we regard the Original and Beginning of that Order, it must also be own'd, that the venerable *Bernon* can not be deny'd the Honour of having been the Founder. *Odo* perfected and increas'd the Order of *Cluni*, *Bernon* happily begun and govern'd it for several Years: There is therefore the more Cause to admire, that some Writers of this Order have not reckned him among the Abbats of *Cluni*, and that no one has writ the Life of this Founder, who has had the same Fate as *St. Robert*, *St. Alberic*, and *St. Stephen*, the first Abbats of *Cîteaux*. whose Honour and Merit have been

been obscur'd by St. *Bernard*; all the *Cistercian* Monks having taken his Name.

It is therefore after that renowned Writer of the Order of St. *Benedict*, that we look upon the blessed *Bernon* as the Founder of the Order of *Cluni*. He was of the Family of the Earls of *Burgundy*, and perhaps was the Son of Earl *Audon*, who for some Years kept upon some Part of his Estate the Body of St. *Maurus*, to secure it from the Fury of the *Normans*. The anonymous Author, who has writ the Life of St. *Hugh*, Monk of that Monastery, tells us, that *Bernon* receiv'd the first Rudiments of the Monastical Life in the Monastery of St. *Martin* of *Autun*, and adds, that he left that Monastery to go to reform that of *Beaume*. It is true, says also Father *Mabillon*, that *Rodolphus*, or *Raoul* King of the *Transjuran Burgundy*, conferr'd the Government of the Abby of *Beaume* on *Bernon*; but it was at the Time when he was building the Monastery of *Gigni*; and it is likely that he took not the Monastical Habit in any other Place than at *Gigni*, it being the Custom of that Time, for Princes that renounc'd the World to build Monasteries, to which they retir'd, to profess the Monastical Life.

The precise Time is not known when *Bernon* laid the Foundations of the Monastery of *Gigni*, in *Burgundy*, situated between *Lions-le-Saunier* and St. *Amour*, in the Diocese of *Lions*. But it is certain that it was finish'd in the Year 895, when Pope *Formosus* granted to *Bernon*, who was then Abbat, a Charter, by which he takes that Monastery, the Priors and Lands depending on it, particularly the Priory of *Beaume*, under the Dominion and Power of the Holy See, to which *Bernon* had submitted the same; that same Pope also granted to the Monks of that Abby, Licence to chuse an Abbat, according to the Rule of St. *Benedict*. It appears by the Instruments concerning the same, that *Bernon*, and his Cousin *Laifin*, had perfected that which his Predecessor had begun. He finish'd the Church, the Dedication whereof was perform'd with much Splendor and Magnificence, in the Presence of a great Number of Prelates, who had been invited to it. After having order'd all that regarded the material Structure of the Monastery, he apply'd himself diligently to the spiritual Structure. He settled such excellent Discipline in that Monastery, that several Monasteries in *France*, as well of ancient as modern Foundation submitted themselves to it. Regular Observance was so much gone to decay, especially in the ancient Monasteries, as well in *France*, as in *England*, and in *Spain*, that they were so far from observing the Rule of St. *Benedict* in them, that they scarce knew the Name of it; which is the Reason, that some Writers, Contemporaries with St. *Odo*, have believ'd, that he was the first that publish'd that Rule. Among the rest, the anonymous Author of *Monstier-en-der*, who has writ the Miracles of St. *Burchaire*, Abbat of that Monastery, tells us, that in the Days of St. *Odo*, the Rule of St. *Benedict* was unknown in *France*, and that in the Monasteries they follow'd the Observances which were practis'd in that of *Luxeuil*. But were those People ignorant, says Father *Mabillon*, of the Decrees of ancient Councils, and those of Chapters, which ever since the fifth Century had recommended the Rule of St. *Benedict* to the Monks, as a Model for them to follow; and did not they remember what St. *Benedict* of *Aniane* had done at the Council of *Aix la Chapelle*, in the Year 817, to cause that Rule to be observ'd in all Monasteries? If any Man has deserv'd the Name of first Reformer of the Abbats of St. *Benedict*, continues the learned Historian of that Order, it is doubtless St. *Benedict* of *Aniane*,

who was General of almost all the Monasteries in *France*, out of which he had form'd a Body of a monastical Congregation. That holy Abbat dying, and no one having inherited his Zeal for upholding of regular Discipline, the Order of St. *Benedict* fell again into the same Chaos and Confusion, as it had been in before, as well by reason of the Wars, which hapned between the Sons of *Lewis le Debonnaire*, as on Account of the frequent Invasions of the *Normans*, who having ruin'd most of the Monasteries, occasion'd a Relaxation therein, and abolish'd even the Memory of the Rule of St. *Benedict*. The Honour of being the Supporter and Restorer of the Order of St. *Benedict*, then ready to fall, was reserv'd for St. *Odillon*. In short, scarce were the Customs of *Cluni* made known by his Care, before a considerable Number of Monasteries resolv'd to embrace them; some thought it sufficient to receive them, without submitting themselves to *Cluni*; others willingly submitted, and together with the Abby of *Cluni*, founded that renowned Order, which afterwards so far spread itself over all the Earth.

But to make known the Sanctity of the Monks of *Cluni*, at the first Beginning of that Order, we here give a Specimen of their principal Observances. They every Day sung two solemn Masses, at each of which a Monk of one of the Choirs, offer'd two Hosts, tho' only five communicated on *Sundays*, or but three on *Ferias*, or common Days. The other did before Dinner, and by way Thanksgiving receive the Hosts which had not been consecrated, but only bless'd. But at the solemn Masses for the Dead, and on the three *Rogation* Days, both Choirs offer'd the Hosts. On solemn Festivals, the Deacon communicated of the Host of the Priest that said Mass, and the Subdeacon of the others; but on the three Days before *Easter*, all the Monks receiv'd the Communion. If any one would celebrate Mass on *Holy Thursday*, before the solemn Mass was sung, he made no use of Light, because the new Fire was not yet bless'd. The Preparation they us'd for making the Bread, which was to serve for the Sacrifice of the Altar, is worthy to be observ'd. They first chose the Wheat grain by grain, and wash'd it very carefully. Being put into a Bag appointed only for that Use, a Servant known to be a just Man, carry'd it to the Mill, wash'd the Grindstones, cover'd them with Curtains above and below; and having put on himself an Albe, cover'd his Face with a Veil, nothing but his Eyes appearing. The same Precaution was us'd with the Meal. It was not boulded, till it had been well wash'd; and the Warden of the Church, if he were either Priest or Deacon finish'd the rest, being assisted by two other religious Men, who were in the same Orders, and by a Lay-brother, particularly appointed for that Business. Those four Monks when *Matins* were ended, wash'd their Faces and Hands. The three first of them did put on Albs, one of them wash'd the Meal with pure clean Water, and the other two bak'd the Hosts in the Iron Moulds; so great was the Veneration and Respect the Monks of *Cluni* paid to the Holy Eucharist.

As to their regular Exercises, Silence was so strictly observ'd among them, as well by Day as by Night, that they would rather have dy'd than break it before the Hour of Prime; during the Hours of Silence, they made use of Signs, instead of Words. After the 13th of *November*, the Elders stay'd in the Choir, when *Matins* were ended, and the young ones went to the Chapter-house to learn to sing. When they were at Work they recited the Psalms. The publick De-

claring

clarifying of their Faults was in use among them. After *Complin* they receiv'd no Gifts, nor were the Monks ever permitted to eat any thing after that Time.

Udalric gives us an Instance, in the Person of a *Cellerer*, who, tho' he had been employ'd the whole Day in receiving the Wine that was laid in for their Store, yet could not obtain Leave to eat after *Complin*. After the 13th of *September*, they had but one Meal allow'd, except on Festivals of twelve Lessons, and within the Octaves of *Christmasts* and the *Epiphany*, when they had two. The Remains of the Bread and Wine that was serv'd in the Refectory, were distributed among poor Travellers. Besides that they fed 18 poor Persons every Day, and they were so profuse in their Charity in the Lent, that one Year, at the Beginning of Lent, there were 7000 Poor, among whom they distributed a very large Quantity of salt Flesh, and other Alms. Young People were there brought up with the same Care; they had the same Education bestow'd on them, that the Sons of Princes could have had in the Houses of their Fathers; and to this Day they there breed up six Boys of good Families, who serve as Choristers, and wear the Habit of the Order. This strict Discipline was the Care of the Abbat, who had under him a great Prior, Deans, a Cloister Prior, Chanters, Masters for the Boys, a Prechanter, a Cupboard Keeper, who kept the Books that were for the Use of the Church in a Cupboard in the Cloister, a Chamberlain, who took Care of the Cloathing, a Treasurer, who had Charge of the Treasure of the Church, a Cellerer, a Master of the Guests, an Almoner, and an Infirmary Keeper. Thus the extraordinary Discipline observ'd at *Cluni*, the great Number of religious Men there, the Piety and Devotion that mov'd all such as came into that holy Monastery, render'd it most renowned. Its Reputation spread abroad into all Parts. *France*, *Germany*, *England*, *Spain* and *Italy* desir'd to have some of those religious Men, for whom they built new Monasteries, or else they were put into the old, where regular Observance was decay'd. They also went over into the *East*, and there was scarce any Place in *Europe* where that Order was not known.

To pass by what relates to Monasteries of other Countries in particular, which our Author mentions, I will from him take Notice of the Account he gives of the Oblats, or Persons given or offer'd up to the Order.

About the Year 948, a Person of Quality, with his Wife, whose Name was *Doda*, by Consent of their Children, renounc'd the World, and gave themselves to the Abby of *Cluni*, with all they possess'd in the Villages of *Macere* and *Norond*, on the River *Garonne*. Father *Mabillon* is of Opinion that this was the Original of the *Donnes*, or *Oblats*, that is, Persons given or offer'd up to Monasteries, of which there were afterwards many, in several Monasteries of the Order of *St. Benedict*. These *Oblats*, or Persons so given, receiving the religious Habit, yet different from that worn by the Monks, offer'd themselves up to God, with their Possessions, and entirely gave themselves to a Monastery, in so much, that they and their Children enter'd into a State of Servitude. In Token of the Offering they made of themselves and their Possessions to the Lord, they put about their Necks the Bell-ropes of the Church, and some Money on their Heads. Others took the Money from off their own Heads, and laid it on the Altar. And a Woman of Quality, whose Name was *Gysa*, after her Husband's Death, having also given up herself and her Descendants to Servitude, in the Year 1022, in the Monastery of *St. Michael*, left as a Token of her Offering to God, a Piece of Money with

an Hole through it, and the Fillet of her Head. There were also some of these *Oblats* in other Orders; but this Sort it not to be confounded with those which the Monasteries and Abbies of *France*, of the royal Foundation, were oblig'd to receive and to maintain, and which were presented by the King. That Sort of *Oblats* were call'd *Lay-monks*, and the religious Men were oblig'd to give them a Monk's Portion, upon Condition that they should ring the Bells, and sweep the Church and the Choir. These Places were intended for maim'd and invalide Soldiers. This was afterwards converted into Money, and since then, these *Oblats* and their Pensions have been transfer'd to the Hospital of the *Invalides* at *Paris*, which King *Lewis* the XIVth began to build, in the Year 1671, two Years after the Foundation he had made in the Year 1669.

Having given an Account of the *Oblats*, or Persons offer'd to a Monastery it may not be unacceptable to take Notice, of the several Sorts of Exterior Acts, formerly us'd to denote the firm Disposition made, or as it were a Confirmation of any Donation made in the most authentick Manner.

Several Forms were formerly us'd for giving Possession to the Persons that were to receive the Donation. The most common was to give a Glove, a Knife, the Haft of a Knife, a Stick, the Stalk of an Herb, the Bough of a Tree, a Bit of Wood, a Book, or some other Thing. Sometimes the Donor broke, or bent his own Knife, or another's. They brought some Earth from the very Place which was given, which was hung up in the Church, before the High Altar, ty'd up in a Piece of Linnen. The Donation was also made by touching the Bells, or the Bellropes; by a publick Declaration made with a loud Voice; by the Leather-thong the Donor was girt with, or by the Kiss of Peace, a Ceremony which seems to have been essential, and which religious Persons had perform'd by Seculars, when Decency would not permit them to do it to Persons of a different Sex. Therefore one *Maimon*, with the Consent of his Son and of his Daughter-in-law, having given the Land of *Breschiot* to the Abby of *St. Aulin* of *Angers*, in Testimony thereof he and his Son embrac'd the Monk *Walter*, who receiv'd the Donation; but it being indecent for that *Walter* to give the Kiss of Peace to a Woman, he order'd the Provost of the Abby to do it for him to *Maimon's* Son's Wife. Father *Mabillon* in his *Annals* of the *Beneditens* gives us two very singular Instances of this Sort of Donations, the one made by Cuffs on the Face, and the other by paring a Nail till the Blood came; as appears by the Acts of the Donations made to the Abby of *Moissac*, by *Ponce*, Earl of *Toulouse*, and by one *Honfroy* to the Monastery of *Preaux*, in *Normandy*. For *Ponce*, Earl of *Toulouse*, having in the Year 1045, given a Parcel of Land to the Abby of *Moissac*, now chang'd into a Collegiate of regular Canons, he made that Donation by paring the Nail of his Thumb to the Quick, and drew Blood; and *Honfroy* having also given some Land, in the Year 1034, to the Monastery of *Preaux*, with the Consent of *Robert* Duke of *Normandy*, the Prince sent his Son *William*, for him to place that Donation on the Altar, which he did in the Presence of several Persons, among whom were *Roger* and *Robert William*, Sons to *Honfroy*, who gave *Robert William* a Cuff on the Face. *Richard de Lillebonne* receiv'd a greater, and asking *Honfroy*, why he had given him so great a Cuff; he answer'd, That being younger than he, and in all appearance likely to live longer, he would be a Witness of that Action. In fine, *Hugh*, Son to Earl *Valeran* receiv'd a third Cuff. Father

Mabillon adds, that this is the only Example he has met with of this Sort of Donations made by Cuffs.

This Order was divided into ten Provinces, being those of *Dauphine* (which includes *Provence* and *Savoy*) *Auvergne*, *Poitiers*, *Saintonge* and *Gascony*, in *France*; *Spain*, *Italy*, *Lombardy*, *Germany*, in which is comprehended *Lorain* and the County of *Burgundy*; and lastly, *England*, which includes *Scotland*.

At the general Chapters, formerly held yearly, and now every three Years, two Visitors are chosen for every Province, and two others for the Monasteries of Nuns, fifteen Deffinitors, three Auditors of Causes, and two Auditors of Excuses. There were formerly five principal Priors, which were also the five first Daughters of *Cluni*; but since the Priory of *St. Pancrace*, at *Lewes* in *England*, has been involv'd in the Destruction of other Monasteries of that Kingdom, there are only four of those principal Priors, or first Daughters of *Cluni*, being those of *la Charite-sur-Loire*, *St. Martin des Champs*, at *Paris*, *Sourvigni* and *Souxillanges*.

Of the Monks of CLUNI, or CLUNIACKS in England.

Reyners,
p. 158.

AFTER *England* for the Space of 400 Years had seen no other religious Men, but either the *Scottish*, or *British* Monks, who profess'd the *Aegyptian* Discipline, and those whom *St. Augustin* brought with him, and who are prov'd to be *Benedictins*, *William*, Earl of *Warren*, Son-in-law to *William* the Conqueror, in his Reign, first brought in the *Cluniack* Monks, in the Year of our Lord 1077, or thereabouts. The which tho' they liv'd under the rule of *St. Benedict*, and wore a black Habit, yet because they follow'd a very different Discipline in Ceremonies and their way of Behaviour, than had been observ'd by the black Monks before their coming, therefore they were not call'd *Benedictins*, nor of the Order of *St. Benedict*, but Monks of the Order of *Cluni*, exactly in the same Manner, as the *Brittons* and *Scots*, who according to the receiv'd Opinion of many, follow'd the Order of *St. Benedict*, yet because they differ'd from the *Roman* Monks, who came into *England* with *Augustin*, in the keeping of *Easter*, shaving their Head and the Whiteness of their Garments, the latter to be distinguish'd from them were call'd *Black Monks*.

Houses of Cluniacks in England.

Ibid p. 209.

1. *St. Pancrace* in *Lewis Castle*, in *Sursey*, a Priory founded by *William Warren*, and *Gundred* his Wife; the second Daughter of *Clugni*. The yearly Value was 1091 *l*.

2. The Priory of *St. Saviour Bermondsey*, in the Suburbs of *London*; founded by *Aldwin Child*, and *William Rufus*, Son and Successor to King *William* the First, call'd the Conqueror; the yearly Value 548 *l*. It was subject to the Priory of *Charity*.

3. The Priory of *St. Andrew*, at *Thetford*, in *Norfolk*, founded by *Hugh Bigot*, Steward to King *Henry* the First, and Bishop of *Hereford*; the Yearly Value 418 *l*.

4. The Priory of *St. Andrew* in the Town of *Northampton*; founded by *Simon Senlis*, the first Earl of *Northampton*; worth Yearly 334 *l*.

5. The Priory of the Nuns of *St. Mary de Pratis*, in the same Place, and by the same Founder; the yearly Value 119 *l*. (Note that the *Monasticon* puts this among the *Benedictins*, Vol. I. p. 1011, in the *English Translation* it is at p. 116, but here we see it is said to be *Cluniacks*.)

6. The Priory of *Pontefract*, of *St. John Evangelist*, founded in *Yorkshire*, by *John de Lacy*, Earl of *Lincoln*; under King *Henry* the Third; the Value 472 *l*.

The Priory of *St. Milburga*, at *Wenlock*, in *Shropshire*, founded by *Roger Montgomery*, Earl of *Shropshire*, under King *William* the First; the Value 434 *l*.

8. The Priory of the *Holy Trinity* of *Lenton*, in *Northamptonshire*, founded by *William Peverel*, Earl of *Nottingham*, (Bastard Son to King *William* the First) and his Wife *Adelin*; the Value 417 *l*. (Note, that the County is here mistaken, for it should be *Nottinghamshire*, as it is in the *Monasticon*).

9. The Priory of *Farley*, in *Wiltshire*, subject to *St. Pancrace*, founded by *Hunfrey Bohun*, Earl of *Hereford*, and *Maud* the Empress, Daughter to the Conqueror. Value 217 *l*.

10. The Priory of *St. Peter*, and *St. Paul*, of *Montacute*, in *Herefordshire*, founded by *William* Earl of *Mortain*, Brother, by the Mother, to *William* the Conqueror. Value 524 *l*. (The County is here again mistaken, for it should be *Somersetshire*, as it is in the *Monasticon*).

11. The Priory of *Castleacre*, in *Norfolk*, subject to *St. Pancrace*, founded by *William* and *Hamelin*, Earls of *Warren*. Value 324 *l*.

12. The Priory of *St. Mary* and *All-Saints*, at *Westacre*, in *Norfolk*, subject to *St. Pancrace*, founded by *Robert Tong*, Knight. Value 308 *l*.

13. The Priory of *Mestingham*, in the same County, and subject to *Westacre*.

14. The Priory of *St. James*, near *Exeter*, in *Devonshire*.

15. The Priory of *St. James*, at *Derby*, subject to *Bermondsey*.

16. The Priory of *Stangate*, in *Essex*, subject to *St. Pancrace*. Value 43 *l*.

17. The Priory of *Dudley*, in *Staffordshire*, subject to the Priory of *Wenlock*.

18. The Priory of *Kirby Beller*, founded by *Roger Beller*, and *Anicia* his Wife, in the Reign of *Henry* the Second. The Value 178 *l*. (The *Monasticon* calls this *Kirkeby Beler*, and gives it to the Rule of *St. Augustin*).

19. The Priory of *Mendham*, in *Buckinghamshire*. Value 23 *l*.

20. The Priory of *St. Helen*, in the Isle of *Wight*.

21. The Priory of *Clifford St. Maurus*, in *Herefordshire*. Value 65 *l*.

22. The Priory of *Carswel*, in *Dorsetshire*.

23. The Priory of *Horkefly*, in *Essex*. Value 27 *l*.

24. The Priory of *Hagham*, in *Lincolnshire*.

25. The Priory of *Malpas St. Clare*, in *Wales*. Value 14 *l*.

26. The Priory of *Normansbery*.

27. The Priory of *Aldermanshave*.

28. The Priory of *Cokersand*, in *Lancashire* founded in by *Randolph Meschines*. Value 228 *l*.

29. The

29. The Priory of St. Andrew, at *Tiwardraeth* in *Cornwall*, founded in the Reign of King *Richard* the 1st. Value 151*l*.

30. The Priory of *Pritwell*, or *Pitorels* in *Essex*, subject to St. *Pancrace*. Value 194*l*. (*The Monasticon writes it Prittlewell*.)

31. The Priory of *Newton Longville*, or *Langley*, *Norfolk*.

32. The Priory of St. Mary of *Wangford* in *Suffolk*, founded by one *Dudo*, or *Adeo datus Anseredus*, the King's Purveyor. Value 30*l*.

33. The Priory of St. Mary de *Rupe*, or of the Rock in *Wiltshire*. Value 278*l*.

34. The Priory of St. Sepulchre of *Bromholm* in *Norfolk*. Value 144*l*.

35. The Priory of St. Mary Magdalen at *Barnstable* in *Devonshire*, founded by *Joel* of *Totness*, the Son of *Ailred*, in the Reign of King *Henry* the 1st. Value 129*l*.

36. The Priory of *Horton* St. John Evangelist, in *Kent*, founded by *Robert Vere*, Chamberlain of *England*, and subject to St. *Pancrace*. Value 111*l*.

37. The Priory of *Tekeford*, in *Buckinghamshire*. Value 126*l*.

38. The Priory of St. *Augustin*, *Daventry*, in *Norhamptonshire*, subject to the Prior of the *Charity*. Value 238*l*.

Also the Manors of *Ledcomb* and *Offord Cluny* were immediately subject to the Abbat of *Cluny*.

The Hospital of St. *Giles*, near *Cripplegate*, *London*; another near *Aldgate*, and another in the Suburb of *Holborn*.

These were all the Monasteries of the *Cluniacks*, as they themselves confess in their Letter to *John*, Abbat of St. *Alban's*, which may be seen below.

In the Reign of King *Henry* the Vth. by Reason of the War between the Kings of *France* and *England*, all these Monasteries were cut off from the Obedience of the Abbat of *Cluny*; nor were they permitted to have any Intercourse with other Monasteries of their Order out of *England*; whereupon some of them, taking out new Foundation Charters, united themselves to the Chapter and Congregation of the *Black Monks*, as *Lenton* at that Time, and *Daventry* had done very long before. Others however remain'd under the Title and Discipline of the Order of *Cluny*, but not under the Subjection, and all the Priors subscrib'd by the Title of the *Cluniack* Order to the Deeds of Surrender, which are still preserv'd in the Court or Office of Augmentations, by which they were compell'd to resign their Monasteries into the King's Hands.

The Coming of three Monks of the Monastery of Cluny into the Kingdom of England, to see the King, and to ask of him that which had been their Right of old.

Taken from the Manuscripts of *John Weathamsted*, Abbat of St. *Alban's*.

This that follows happen'd in the Year 1457.

In the same Year, viz. in that Month when plowing begins, and Men use to go into the Fields on Account of the first sowing; there came into *England* three Monks of the Monastery of *Cluny*, Men of Probity and Worth; Men grave of Behaviour and very prevalent in Sense and Judgment; who landing at *Dover*, proceeded directly till they came to the City of *London*. Being come thither, and understanding that the King was at St. *Alban's*, they immediately set out, and mounting on Horse-back again, came to that Town of the Protomartyr. Going into the Church

and Meeting with several of the King's Servants, they desir'd, they might have Leave to come into the King's Presence, to lay before him the Cause of their Coming, and to forward their Business.

The King being inform'd of their Coming, and Request, he order'd the Bishop of *Durham*, then Keeper of the privy Seal, the Lord *Gray* of *Ruthen* and his Secretary, a solid, sober, and judicious Man, to take them aside, and to hear what they should say concerning the Cause of their Coming. These three great Men going to the Church, took them aside to a private Place, that is, to the Vestry, and there enquir'd of them, what was the Cause of their Coming, and what they had to say to the King.

Then the elder Brother of them, a Man in Years, and Doctor of Divinity, open'd his Mouth, and said, "Worthy Fathers and Lords, we are come into this Kingdom, being sent by our Father the Abbat of *Cluny* upon three Accounts. First, to shew his Royal Excellency, how his noble Progenitors were most great and bountiful Benefactors to our Church, above all the Kings in the Universe; as, among them, King *Henry* the 11d. is said to have been so generous and extraordinary Enricher and Endower of the same, that he is now call'd by us our principal Founder, and is principally and most singularly recommended by us in all, and every our Suffrages. Secondly, to beg the Possession, and Confirmation of all those Estates, which the said Progenitors had conferr'd on our Place, and have been now no small Time detain'd and torn away from us. Thirdly, to obtain full and free Licence, to enter all Places depending on our Monastery, and which were put under our Rule and Government by the noble Progenitors of the present King. For these three Reasons we came into this Kingdom, and we earnestly desire, if it shall please his Royal Condescension, that we may come into his Presence to lay the same before him.

The King, having heard the Cause of their Coming, commanded 'em to go back to the City of *London*, there to wait his Coming, and the Answer to be given them, by the Advice of his Council. Making ready to go back, they first went to the Presence of the Queen, who was Daughter of the King of *Sicily*, and of the *French* Nation; then by the Queen's Direction they went to the Abbat's House for entertaining of Strangers; by whom they were so courteously receiv'd both at the first and second Table, that upon their Departure out of *England* the eldest of them sent him, together with the Habit of his Order, and a small Treatise of the military Order in this Kingdom, a Letter of Thanks in *Latin*, the which in *English* was to the following Effect.

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### *A Letter from the Monks of Cluny to the Abbat of St. Albans.*

"To the most Reverend Father in CHRIST, the  
"Lord Abbat of St. *Alban*, most Holy Doctor  
"of Divinity, your most Reverend Paternity's  
"humble and devoted Orator, Brother *Edmund*  
"de *Beuvalet*, the least of Divines.

"MUCH honour'd and most Reverend Father and  
"Lord in CHRIST, after my humble Com-  
"mendations; having heard, that you desir'd a Suit  
"of



“ of our *Cluniack* Habit, which we wore, when we  
 “ went to the most serene Lord the King; under-  
 “ standing that your Paternity is devout in CHRIST,  
 “ and a Person full of Knowledge and Virtue; not for-  
 “ getting the Charity bestow’d on me and my Com-  
 “ panions, as well in your House, as at your Table,  
 “ at which you excellently refresh’d and fed us, for  
 “ which Reason we are oblig’d to pray that God re-  
 “ quite you and that in the Retribution of the Just;  
 “ therefore I send you my Habit, which we wear  
 “ whilst living, in which we are shrouded after Death,  
 “ by my Nephew, the Bearer of these Presents.  
 “ Would to God it were new; but tho’ it be wretch-  
 “ ed, yet it is fitter and better to cover human earth-  
 “ ly Frailty, for all we Sons of our Holy Father *Be-*  
 “ *nedict*, are cover’d with this Habit living and after  
 “ Death. Be pleas’d therefore to accept the small  
 “ Gift, which your devoted Friend and Servant offers  
 “ you; if it were worth ten Times more, I would  
 “ send it with a free Heart. I also send you a short  
 “ little Treatise, which I have publish’d, not for Clergy-  
 “ men, but for the use of the most serene Lord the King  
 “ and his Nobility; therefore I have shown no Learning  
 “ in it, because I have not so much as one Book.  
 “ Do you, if you please, correct my Ignorance. For  
 “ the Rest, be it known to you, my Lord, that af-  
 “ ter we having spent four Months and a half on our  
 “ Journey and following our Right with the most se-  
 “ rene Lord the King and his privy Council, we have  
 “ obtain’d nothing; nay we are sent back very dis-  
 “ consolate, depriv’d of our Manors, our Pensions a-  
 “ lienated, and what is still worse, we are deny’d the  
 “ Obedience of all our Monasteries, which are 38 in  
 “ Number; nor did our legal Deeds, nor the Testi-  
 “ monies of your Chronicles avail us any Thing,  
 “ and at Length after all our pleading and Expences, we  
 “ return Home monylefs, for in Truth, after paying  
 “ for what we have eaten and drank, we have but  
 “ five Crowns left, to go back about 260 Leagues.  
 “ But what then? We will sell what we have, go  
 “ on, and God will provide. Nothing else occurs to  
 “ write to your Paternity; but that as we enter’d *Eng-*  
 “ *land* with Joy, so we depart thence with much Sor-  
 “ row; for having bury’d one of our Companions,  
 “ *viz.* the Archdeacon the youngest of ours. May  
 “ he rest in Peace, *Amen.* We humbly intreat you  
 “ will vouchsafe to pray for ours and the Health of  
 “ all, and recommend us to the holy Prayers of the  
 “ Reverend Fathers of your holy Convent; and if you  
 “ please to command any Thing in our Parts, we  
 “ shall do it most willingly. May your Reverend Pa-  
 “ ternity prosper, with all the Flock committed to you,  
 “ as we wish, *Amen.* The 13th Day of Novem-  
 “ ber.

The Abbat having read this Letter, and receiv’d the small Presents above mention’d, return’d a suitable Answer, with some Alms to help those Monks on their Journey, which Answer containing nothing appertaining to the Affairs of this Order is therefore omitted.

Thus we see that all the Monasteries there ever were of *Cluniacks* in *England*, amounted to 38 and no more; all of them originally subject to the Monastery of *Cluny* in *France*, but by Reason of the Wars between that Nation and *England* afterwards entirely cut off from that and all other Foreign Subjection.

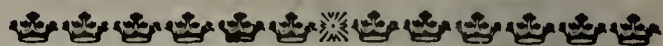
The Monasticon gives an Account of only 27 Monasteries of this Order, which is 11 short of their true Number. The said Monasticon in speaking of the Monastery of *Bermondsey* takes no Notice of its being denizen’d, of which take the following Account from *Reynerus*.

## BERMONDSEY.

*Priory of CLUNIACKS denizen’d, by which it appears, that the Houses of Cluniacks in England, were both govern’d by Foreigners, and for the most Part fill’d with Foreigners.*

*Reynerus in Append. p. 145.*

THE Priory of *Bermondsey* was founded by *Aldwin Child*, Citizen of *London*, in *Southwark*, Anno 1081. *Peter*, *Richard*, *Osbert* and *Unibald*, Monks of *la Charite*, were the first that came to *Bermondsey*, Anno 1089; of whom the Prior of *la Charite* in *France* appointed *Peter* Prior of this House; for which Reason this House being a Cell subject to that House of *la Charite*, it was reckon’d among the Aliens. In the Year of our Lord 1371, when the Alien Priors throughout all *England* were seiz’d into the King’s Hands, *Richard Denton*, an *Englisch* Man was made Prior of *Bermondsey*, and the keeping of that House was committed to him by Letters Patents of King *Edward* the III<sup>d</sup>, Anno 1380; and in the 4th of King *Richard* the II<sup>d</sup>, this Priory was made *Denizen*, or had the Liberties of *England* conferr’d on it, paying to the King a Fine of 200 Marks; but in the Year 1399, *John Attleborough*, Prior of *Bermondsey*, was created the first Abbat of that House, by Pope *Boniface* the IX<sup>th</sup>. at the Instance of King *Richard* the II<sup>d</sup>.



*A Copy of the Charter for making the Priory of Bermondsey Denizen, from Pat 4. Ric. 2. in the Tower of London.*

THE King (*Henry IV.*) to all, &c. greeting. We have seen the Charter of *Richard*, late King of *England*, &c. We have also seen another Charter of the same *Richard*, late King in these Words, *Richard* (the II<sup>d</sup>.) by the Grace of God King of *England* and *France*, and Lord of *Ireland*, to all to whom these Presents shall come, greeting. Know ye, that of our special Grace, and in Consideration, that the Priory of *Bermondsey*, which is the Foundation of our Progenitors, and of our Patronage, has been very much burthen’d with Corrodies, through the undue Government and Negligence of the Alien Priors, who were there before these Times, and by many other Ways dilapidated, as well in the Decay of the Buildings, as the Decrease of the Revenues belonging to that Priory, till the Time when our beloved in CHRIST Brother *Richard Denton*, an *Englisch* Man, who is Prior there at present, had the Government thereof, the which Brother *Richard*, in his Time very much retriev’d the State of the afore-said Priory, as we are certainly inform’d; at the Request of the afore-said *Richard*, with the Advice of our Council, and for the Fine of 200 Marks, which the said Brother *Richard* paid to us in the Hamper of our Chancery, have granted for us and our Heirs, as much as in us is, to the said Brother *Richard*, that he and his



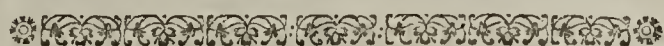
his Successors for ever be Denizens, and in all Respects as Denizens, and not reputed and treated as Aliens, and that they freely have the said Priory, with all the Lands and Tenements, Revenues and Possessions, Knight's Fees, and Advowsons of Churches appertaining to the said Priory, without paying any Thing to us or our Heirs for the said Priory, or for any Possessions belonging to the same, on Account of any War commenc'd, or to be commenc'd between us and our Adversary of France and the Heirs of the said Adversary, at any Time whatsoever hereafter, as long as the Prior and Convent of the aforesaid Priory, or the Prior and the major Part of the Convent there shall be *English*, of *English* Extraction; always provided, that if from hence forward it shall happen, that the aforesaid Prior, or the greatest Part of the Convent aforesaid, during the said War, shall be Alien, then during that Time, the said Priory, with the Lands, Tenements, Revenues, Possessions, Fees, and Advowsons of Churches shall be again taken into the Hands of us, or our Successors, and the Prior there shall be burthen'd to pay to us and our Heirs during the said War such Rent as us'd to be paid to us by Way of Farm for the said Priory before the present Grant, and this notwithstanding, during all the Time that the said Prior, and the greater Part of the Convent shall be *English*, as aforesaid, they shall freely have the said Priory, with the Lands, Tenements, Revenues, Possessions, Fees and Advowsons, and shall be exempt and discharg'd from the said Farm in the manner aforesaid, in Testimony whereof we have caus'd these Letters Patents to be made, Witness myself at *Westminster*, the 29th Day of May, in the 4th Year of our Reign. But we ratifying and consenting to the Donations, Concessions, Confirmations, Remissions and Discharges, do for us and our Heirs, as far as in us is, accept and approve the same, and grant and confirm them to our Beloved in CHRIST, the present Abbat and Convent of *Bermondsey*, and their Successors, as the aforesaid Charters and Letters do reasonably testify; and as the said Abbat and Convent and their Predecessors were, by Virtue of the said Charters and Letters, from the Time of the making of the same till now, wont to use and enjoy the same. In Witness thereof, &c, Witness myself at *Westminster*, the 2d of April, in the first Year of King Henry IV.

By this Denizing it appears, that at the Time when the War broke out between the Kings of France and England, all the Possessions of the Cluniack and other Aliens, were wont to be taken into the King's Hands and confiscated to his Treasury; and that the King us'd to let out to Religious Men their own said Possessions, appointing a Yearly Rent they were to pay into the Treasury for the same Possessions.

2dly, It appears, that most of the Monks, and even the Priors in the Houses of the Cluniacks were French Men, or Aliens; and that to the End this Evil might be obviated, and that the Superiors of those Monasteries, and the greater Part of those inhabiting them, might be native English, the Denizing was granted to the Priors, under the aforesaid Rescripts.

3dly, It appears, that he who succeeded Richard Denton, in the Government of *Bermondsey*, had been already made Abbat; and this was done, not by the Authority of the Abbat of Cluni, because the Abby could not have been subject to the Priory of la Charite; but by the King's Authority and at the Instance of the King. But the Reason why the Kings thought fit to ask this of the Pope, was, that there might be at least one Abbat of the Cluniacks in England, who might receive the Professions of the Novices; because the Priors of the said

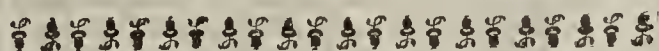
Order by their ancient Statutes could not do that, but were oblig'd to send the Novices that were to profess, beyond the Sea, to Cluni. By which any Man may perceive, that there had been no Abbat of the Order of Cluni in England, before the Parliament had order'd, that the Prior of St. Pancrace should be made an Abbat to that End. But there were then 25 Abbats of the Order of the Black Monks, who had Votes in Parliament, besides other Prelates of lesser Houses, to whom that was not allow'd.



### The Petition of the Cluniacks of the Monastery of Thetford, from the Bundle of Petitions to the Parliament in the Reign of King Edward the IIIrd. among the Records in the Tower.

To our most Redoubted King.

YOUR poor loyal Petitioners the Prior and Convent of Monks at *Thetford*, of the Order of *Cluni*, humbly pray, that, whereas, the Collation of the said Prior, before this Time, belonging to the Abbats of *Clugni*, the Priors and many other Monks in the same were Aliens, and so the said House was reputed Alien; but it is now come to pass, that the Prior and all the Monks are true and legal *English* Men, born and bred within the Kingdom, and carrying nothing out of it, and by the Help of God and some devout Lay-persons, which have been at the Expence, the said poor religious Men have obtain'd and gain'd a free Election, to be had by them and their Successors for ever, and that the Prior be always confirm'd here, without being oblig'd to cross the Sea; so that for the future, the said Priory shall always remain, if it be the Will of God, totally under the Government and Administration of such Persons as shall be true and legal *English*; May it please you for the Sake of God, and in Charity, and for the Relief of the said poor House, which is almost annihilated and brought to Destruction by the Simplicity and the unwary Government of Priors and other Alien Monks, who have been in it, and by the great Burdens laid on it in their Time, to ordain and establish in this present Parliament, that for the future the said House be reputed denizen'd, and free in all Points, and that no Burden, or Imposition, be at any Time hereafter laid upon, or exacted as a Debt from the said House, except only in such a Manner as is done with other Religious Houses of this Kingdom, which are *English* or denizen'd, or enjoy the Liberty of *English* Rights.



### Monasteries of Cluniacks.

#### St. MILBURGA or WENLOCK Monastery of Cluniacks in Shropshire.

THAT this Monastery was first of Nuns and afterwards given to Monks of *Cluni*, with other Particulars



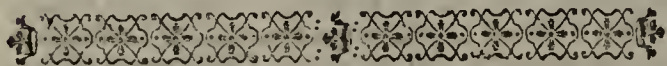
culars belonging to the same, may be seen in the *Monasticon*, Vol. 1. p. 613, and Vol. 2. p. 907, and in the *English Translation* of the same, p. 78. and 222. Here are added several Grants made to the same Monastery translated into *English* from the *Latin* Originals; for which we are beholding to the Courtesy of *Francis Can-ning* of *Foxcote* in the County of *Warwick*, Esq;



### *The Deed of Geoffry de Say for the Manor of Dudintun.*

WHEREAS Time is apt to alter what is present, to the End that the Truth of the Matter may not be question'd by Posterity, be it known as well to all present as to come, that I *Geoffry de Say* with the Consent of *Adelisa de Chemey* my Wife, have deliver'd to the Prior of *St. Milburga* of *Wenlock*, and the Convent of the said House, all my Manor of *Dudintun*, which is the Dower of the aforesaid *Adelisa* my Wife, on the Part of *Hugh de Piris*, entirely with all its Appurtenances, so that I reserve to myself nothing in the aforesaid Manor for eight Years to come, for 160 Marks, which the same Prior of *Wenlock* and the Convent of the same House have given me for the same. But when these eight Years are expir'd, the same Prior and Convent shall pay to the aforesaid *Adelisa* my Wife Yearly 14*l.* Sterling, at these two Terms, at the Feast of *St. Mary* in *March* 7*l.* and at the Feast of *St. Michael* 7*l.* And to the End that this Contract between me and the Prior and Convent might be firm and stable, I have confirm'd it with the Impression of my Seal. These being Witnesses, *Martin de Hosa*; *Roger Porter* of *Wenlock*; *Peter* the Son of *Roger*; *Peter* of *Tigerville*; *Richard Fitz-Ralph*; *Ralph Stutevil*; *William* Chaplain of *Haouvil*; *Ralph* Chaplain of *Basemvil*. This Contract was made in the Year of the Incarnation of our Lord 1180.

*The Seal in White Wax.*



### *King Henry the II'd's Confirmation of the Deed above.*

HENRY by the Grace of God King of *England*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to his Archbishops, Bishops, Abbats, Earls, Barons, Justices, Sheriffs, Officers and all his Leiges, *French* and *English*, of all *England*, greeting. Be it known to you that I have granted, and by this my present Charter confirm'd the reasonable Contract made between *Geoffry de Say*, and the Monks of *Wenlock*, with the Consent of *Adelisa de Cadinneto*, Wife of the same *Geoffry*, of the Manor of *Dudintun*, which is the Dower of the said *Adelisa*; as the Deed of the aforesaid *Geoffry*, and the Deed of the same Monks do testify. Wherefore it is my Will and I firmly enjoyn, that the same Contract made between them be firm and stable, and that it be firmly and solidly observ'd between them as it is made, and the aforesaid Deeds do testify. Witnesses, Earl *William Maudevil*; Earl *William* of *Salisbury*; *Richard* of *Dufay*; *Richard Lucy*; *Gilbert Pipard*; *Reginald Lucy*; *Robert Stuter*; *Hugh Creffy*; *Gervase Canvil*. At *Irrey*.

The Seal in green Wax, much broken and having an Impression on both Sides.



### *Another Charter of the same King Henry the II'd. concerning the same Contract and Manor.*

HENRY by the Grace of God King of *England*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to his Archbishops, Bishops, Abbats, Earls, Barons, Justices, Sheriffs, and all his Officers and Lieges, *French* and *English*, of all *England*, greeting. Know ye, that I have granted to the Church of *St. Milburga* of *Wenlock*, and to the Monks there serving God, in Alms, and by this present Charter confirm'd the Manor of *Dudintun*, with all its Appurtenances, as *Hugh de Piris*, devis'd it to them to have and to hold, after the Decease of *Aelicia de Caineto* who was his Wife, whose Dower this was; upon this Condition, that when it shall please me or my Heir, it shall be lawful for us to resume that Manor into our Property, assigning to the same Monks the Revenues of 11*l.* in Churches, or other Things. Witnesses, *Richard Lucy*; *William Fitz-Audel*, Sewer; *Reginald Curtenay*; *William Lanval*; *Robert Marmion*; *Secker Quincy*; *Thomas Bassett*; *Widon Foreigner*; *William Fitz-Ralph*; *Randal Broc*. At *Bruges*.

The Seal on Green Wax, with an Impression on both Sides, much broken.



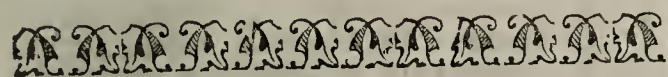
### *The Charter of King Henry the III'd. concerning the same Manor.*

HENRY by the Grace of God King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to the Archbishops, Bishops, Abbats, Priors, Earls, Barons, Judges, Sheriffs, Governours, Officers, and all his Bailiffs and Leiges, greeting. Whereas it appears to us by Inspection of the Roles in our Exchequer, as well in the Time of the Lord King *Henry* our Grandfather, as of the Lord King *Richard* our Uncle, and also of our Lord *John* our Father, that the Prior and Convent of *Wenlock* have, of the Gift of the aforesaid Lord King *Henry* our Grandfather, the Value of 11*l.* in Land, in the Manor of *Dutinton* in the County of *Salop*, in Lieu whereof, as well in the Times of our said Progenitors as in ours, 11*l.* have been allow'd to our Sheriff of *Salop* yearly at our Exchequer in the Body of the said County. We holding the said Donation as firm and acceptable do grant and confirm the same for us and our Heirs to *Aymon*, now Prior of *Wenlock*, and his Successors and the aforesaid Monks, to have and to hold, without Let of us and our Heirs, in Lordships, Homages, Villenages, Revenues, Woods, Meadows, and all other its Appurtenances for ever, as freely and entirely as the Predecessors of the aforesaid Prior were wont in past Times to possess them in the best and freest Manner. These being Witnesses, the venerable Father *Giles Sart*, Bishop; *William* of *Valentia*; *Peter* of *Savoy*; *Philip Bassett*, our Justice of *England*; *John Maunsel* Treasurer of *York*; *Robert Walerand*; *Ebulo* of *Mons*; *Humbert Pugeis*; *Ingeram Percy*; *Peter*



Peter Newil ; Willam Trublevill, and others. Given with our Hand at Westminster the 5th Day of February, in the 46th Year of our Reign.

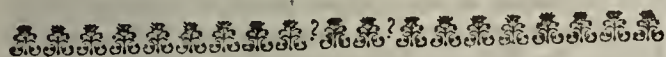
The Seal to this is quite Lost, the Labell of red and green Silk still remaining.



### The Deed of William Mitleton disclaiming all Right to a Yard Land.

BE it known to all present and to come, that I William, the Son of William, of Mitleton, in the Court of the Lord Prior of Wenlock at Burton, on St. Gregory's Day, in the 11th Year of the Reign of King Henry, the Son of John, did acknowledge, that I neither have nor ever had any Right to a Yard Land, with the Appurtenances at Mitleton, which my Father William held there for his Life, which I had also after his Death, for some Time unjustly intruded myself into, and I have abjur'd the same for myself, and all my Heirs for ever, and wholly quitted Claim to God, and the blessed Virgin Milburga, and the Prior and Convent of Wenlock. And in Testimony hereof have affix'd my Seal to this Writing. These being Witnesses, William Chaplain of Drayton ; Robert Chaplain of Stokes ; Roger of Burwardesley ; Thomas of Cestreton ; Hugh of Bracton ; Hugh of Ley ; Ralph of Lantor ; Nicholas of Optun ; Philip Parson of Grete ; Adam Parson of Aiton ; John of Beckeburton ; Henry of Botten ; Walter Fitz-Baldwin ; John of Rochale ; William of Mughale ; William of Lauerdene ; Thomas of Laverdene ; William Kangelot ; William Ward ; Alan of Longevill ; Alan Fitz-william ; Richard Fitz-william ; Walter More ; Walter de la Lee ; and many more.

The Seal in green Wax.



### The Deed of Adam Fitz-william Clerk of Mitleton for one Yard Land.

TO all the faithful of CHRIST who shall see or hear this present Writing, Adam Fitz-william, Clerk of Mitleton, greeting in our Lord. Be it known to you all, that I have granted and given for myself, and my Heirs for ever, all the Right and Claim I had or could have to a Yard of Land with Appurtenances, which I once held at Mitleton, to the Prior and Convent and the Church of St. Milburga of Wenlock. I have also granted to the aforesaid Prior and Convent thirteen Marks and an half in Money, which Richard the Son of Alan, the Priest of Burewarton, ow'd me for the aforesaid Land, for an hundred Shillings Sterling, which the said Prior and Convent gave me. Of which said thirteen Marks and an half, I gave six Marks to the Works of the aforesaid Church, for the Health of my Soul ; wherefore it is my Will, that the aforesaid Richard be wholly answerable to the said Prior and Convent of Wenlock, for the said Mony, and that he fully and solidly pay to them, and their Church aforesaid,

the abovemention'd Mony. In Testimony whereof I have affix'd my Seal to the present Writing. These being Witnesses, Roger of Pynelesdon ; Roger Parson of Stirchly ; Thomas le Mercer ; Peter the Son of Peter of Caleweten ; Richard Chamberlain ; Walter Bon Valet ; and others.

The Seal appending in green Wax imperfect.



### Composition between Simon Dean of Brug and the Convent of Wen- lock, about the Church of Du- dinton.

BE it known to all the Sons of our Holy Mother the Church, who shall see or hear these Letters, that there was a Cause depending between S. Dean of Brug, and the Prior and Convent of Wenlock, about the Church of Dudinton, the which our Lord Pope Celestin the Third, committed to the Lord H. Bishop of Lincoln, R. Deacon of Lincoln, and W. Archdeacon of Norfolk, to be canonically decided. But after much Altercation, and many Proposals on both Sides, at length the Contention was, by common Consent of the Parties, adjusted by an amicable Composition, in this Manner. That the Prior and Convent of Wenlock shall pay two Pieces of Gold yearly at the Feast of St. Michael by the Way of Transaction to the Dean of Brug and his Successors ; so that the Church aforesaid of Dudinton shall for ever remain to the Prior and Convent of Wenlock free and quit, without any reclaiming and exaction, except the Payment of the two Pieces of Gold aforesaid. And to the End that this Composition solemnly ordain'd as above said, by the common Advice of the Parties, between the Dean of Brug, and the Church of Wenlock, may for ever remain valid and unshaken, it is confirm'd by the Authority of this Writing, and of the Seals of both Parties. These being Witnesses, R. Archdeacon of Gloucester ; Master Erard Canon of Gloucester ; Matthew, Prior of Wellebec, Adam and John Masters ; Philip of Beggesfour ; Hugh de Brug ; Warin of Burwardesley ; Warin of Willey ; Philip of Lanley ; and many more.

The Seal to this last, and no Date to it but only the Pontificate of Pope Celestin the Third, above mention'd, shews it to have been between the Years 1191 and 1198.



### The Catalogue of some of the Priors of this Monastery of Wenlock, out of Mr. Willis's Collections, &c.

Willis's Hist.  
of Abbies,  
Vol. II.  
p. 192, and  
335.

1. PETER DE LEIA was promoted from this Dignity, Anno 1176, to the See of St. David's.
2. JOSEBERTUS occurs Prior, Anno 1198. He was also Prior of Daventry and Coventry.
3. AYMO, Prior, Anno 1268.

4. JOHN







in the 47th Year of his Reign, denizen'd, or made native.

See the Foundation of this Priory in the *Monasticon*, Vol. I. p. 619, and in the *English Abridgment*, p. 79.

Soon after the Founding of this Priory, *Thomas Becket*, Archbishop of *Canterbury*, became a great Favourer thereof, as appears by his Charter.

"*Thomas*, by the Grace of God, humble Minister of the Church of *Canterbury*, to all the Sons of the holy Church, to whom this present Writing shall come, greeting. The Charge of the Office we have undertaken admonishes us to provide for the Peace and Tranquility of the Servants of God, with very watchful Care. Therefore it is, that we place under God's, and our Protection, the Monastery of *St. Mary of Prittlewell*, with it's Chapels of *Sutton* and *Eastwood*, and with all the Tithes of the Town of *Middleton*, and all the parochial Rights of the same Town; likewise the Churches of *Rayleigh*, or *Ragele*, and *Thundersley*, and both *Shoberies*, and *Canweden*, *Wykeford*, *Stook*, *Clavering*, with all their Appurtenances, &c."

Which was afterwards seconded by *Hubert Walter*, one of his Successors, thus,

"And we, not undeservedly following the Footsteps of the afore nam'd glorious Martyr *Thomas*, our Predecessor, in this particular, do with like Favour take under God's and our Protection, the aforesaid Monastery of *Prittlewell*, and the Brethren there serving God, with all their Goods and Possessions. And we do by this present authentick Writing confirm to the said Brethren, all the Churches above mention'd, as they are rightly conferr'd on the said Monastery, with all Things to it justly appertaining.

This Priory of *Prittlewell*, was held to be a Cell to the Priory of *Lewes*, till in the Year 1518, says *Weaver*, when a great Contention arose between the two Houses, insomuch, that *John*, Prior of *Prittlewell*, would not pay one Mark to the Prior of *Lewis*, in Token of Subjection.

This Priory, whose Revenues did not amount to more than 155 l. 11 s. 2 d. per Annum, according to *Dugdale*; or at most but to 194 l. 14 s. 3 d. as *Speed* has it; was with all the rest, under the Value of 200 l. per Annum, suppress'd, by Act of Parliament, in 27 *Henry VIIIth*, who two Years after, in the 29th Year of his Reign, granted the Site of it to *Sir Thomas Audley*, to be held in *Capite*; after whose Death, *Thomas Audley*, his Brother, by Licence obtain'd it in 5 *Edward VIth*, and alienated it to *Richard Lord Rich*, Ancestor of the late Earls of *Warwick*, in whom it continu'd till for want of Issue Male, it came among Coheirefes.

*Essex*, being in his Hands. Pat. 25. *Henry IIIrd*. m. 6.

3. WILLIAM, was the next Prior of *Prittlewell*, on whose Resignation,

4. NICHOLAS DE COKEFELD, Prior of *Cliff*, was preferr'd to this Priory, and had the Temporalities, May 16, 1218. Pat. 9. *Edward Ist*.

5. PETER DE MONTELLIER, upon the Death of *Cokefeld*, was made Prior, by *John*, Prior of *Lewes*, and had his Temporalities, October 24, 1290. Pat. 18. *Edward Ist*.

6. HENRY DE FAUTRARIJS, had the Temporalities, May 4, 1308. Pat. 1. *Edward IId*. and was succeeded by

7. GILES DE SEDUNO, who had his Temporalities, July 1, 1309. Pat. 2. *Edward IId*.

8. THOMAS DE SHELMESTROD, had his Temporalities, July 1, 1310. Pat. 3. *Edward IId*. These two are thus plac'd by *Newcourt*, and yet Mr. *Willis*, who tells us he takes his Catalogue from that Author, makes but one of the two, joyning the Christian Name of the one to the Surname of the other, and calling him *Giles de Shelmesford*; but as Mr. *Newcourt* quotes the Patents for both: I cannot but think the Mistake to lye in the Transcribing, or Printing of Mr. *Willis's* Catalogue from the other, Mr. *Willis*, who ever punctually quotes his Authors, naming none in this Place, for this Difference.

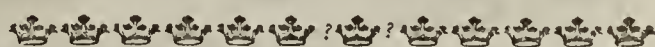
9. WILLIAM DE ANMUMACO, or AUMUMACO, or AVERNUS, had his Temporalities, April 20, 1311. Pat. 4. *Edward IId*. He had Letters of Protection, March 14, 314. Pat. 8. *Edward IId*. p. 1.

10. JAMES DE CUSANCICA, had his Temporalities, December 1, 1316. Pat. 10. *Edward IId*. p. 2.

11. GUICHARD DE CHENTRIACO, preferr'd by the Prior of *Lewes*, March 24, 1360. Pat. 35. *Edward IIIrd*. p. 2.

12. FRANCIS DE BANGIACO, Prior, October 2, 1361. Pat. 35. *Edward IIIrd*. p. 3.

13. JOHN ESTON, was Prior in 1513. and the last in this Catalogue, which thus appears very imperfect; but is the best we have hitherto.



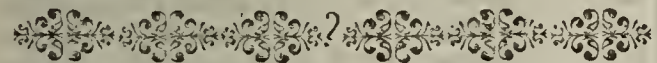
## STANESGATE

### Priory of Cluniacks, in Essex.

WITHIN the Precincts of the Parish of *Stanesgate*, on the Brink of the River, that runs from *Maldon*, near *Ramsay*, stood this Priory of the same Name of *Stanesgate*, dedicated to *St. Mary Magdalen*, for *Cluniack* Monks, a Cell to the Abby of *Lewes* in *Seffex*; by whom founded I have no where read, more than what *Speed* tells us in general, and as to the Time, it appears to be in, or about the Year 1176, by the Grant of that Year, made of certain Tithes, to the Nuns of *Clerkenwell*, by the Prior and Convent hereof, which is all the *Monasticon* has concerning this Monastery, and is to be seen, Vol. I. p. 623. and in the *English Abridgment* p. 80.

In 28 *Henry VIIIth*, upon an Exchange between the said King, and *Sir William Weston*, Prior of *St. John of Jerusalem* in *England*, &c. the Site hereof and all Oblations, &c. and also to the Parish Church of *Steeple* belonging, the Vicar's Portion only excepted

*Newcourt*,  
Vol. II.  
p. 558.



### The Catalogue of such Priors of Prittlewell; as are to be met with.

1. WILLIAM, occurs Prior of this Monastery between the Years 1213, and 1226.

2. SIMON DE WALTHAM, May 12, 1241. The King, at Presentation of the Prior of *Lewes*, accepted him to be Prior, notwithstanding the Patronage of the same was then in the King, the Honour of



ted, with the Advowson of the said Church, were by Indenture, by Sentence definitive, and by Act of Parliament the same Year, united to the Hospital of St. John; by which Sentence promulgated by *Thomas Barret*, Doctor of Laws, Commissary to Bishop *John Stokesley*, Bishop of London, July 14, 1537, it was decreed, "That the said Prior and his Brethren, should pay to the said Bishop and his Successors, and upon the Vacancy of the said See, to the Dean and Chapter of St. Paul's, and their Successors, for their Indemnity, a Pension of 4 s. 8 d. per Annum, and 3 s. 4 d. to be distributed among the Poor of the Parishes of *Steeple* and *Rainham*, then also appropriated to the said Hospital, and by the said Sentence, it was farther also decreed, That because several of the Inhabitants of *Stanesgate*, near the said Priory, to the Number of five Tenements, did use to go to the Conventual Church there, as to their Parish Church, to hear divine Offices, and to participate of the Sacraments and Sacramentals, before the Dissolution thereof, they should for the future, come to the Parish Church of *Steeple*, and be accounted there, as Parishioners of the said Church; and the Vicar of *Steeple* and his Successors, were for ever to administer unto them, as to their Parishioners; in Compensation whereof, and in Lieu of all Tithes and Oblations, due from the said Inhabitants of *Stanesgate*, and their Tenements, the said Prior and Convent and his Brethren, and their Successors for ever, were to pay to the said Vicar and his Successors, an annual Pension of ten Shillings, by equal Pensions, at the Feasts of St. Michael, and the Annunciation of the blessed Virgin, in the Parish Church of *Steeple*, with this Proviso, that if the Vicar of *Steeple*, or his Successors, should at any Time neglect, or refuse to Administer the Sacraments to the said Inhabitants, then it should be lawful for the Bishops of London to assign such other Parish Church, for the said Inhabitants, as he should think fit, as also provided, that if the said Prior and his Brethren, or their Successors, should think fit, to Minister the holy Things, by a Chaplain of their own, in the Parish Church of *Stanesgate*, if there shall be any, or in a Chapel hereafter erected in the Site of the said Priory, that then this annual Pension of ten Shillings, as to the Vicar of *Steeple*, should cease".

This Priory of *Stanesgate*, at the Dissolution was valu'd at 400 l. 8 s. 6 d. per Annum, by *Speed*, and was one of those granted by *Henry VIIIth*, in the 20th Year of his Reign, to Cardinal *Wolsey*, for erecting his Colleges in *Oxford* and *Ipswich*; but falling again into the King's Hands, upon his Conviction, he granted the same to the Prior, &c. but before they had an Opportunity to perfect it, their Hospital likewise was suppress'd.

After this, *Rich* and *Mildmay* appear Patrons, and so presented, alternatively, as the Priors and Convent did before them.

The Manor of *Stanesgate*, and the Rectory of *Steeple*, were granted to *Edward Mordant*, by *Henry VIIIth*, in the 35th Year of his Reign, in capite, who next Year after, by the King's Licence, alienated to Sir *Richard Rich*, by which the Family came to be entitl'd to that Moiety of the Advowson, which did belong to the Priory of *Stanesgate*; and I presume, the other Moiety of the same, which did belong to *Bickenacre*, came to the *Mildmays*, by Grant or Purchase from the Crown.

## L E N T O N.

### Priory of Cluniacks, in Nottinghamshire.

THE *Monasticon*, Vol. I. p. 645. has the Charter of King *Edward the 1<sup>st</sup>*, reciting the Foundation Charter, and the Donations of many, and confirming the same to this Monastery; as also the Charter of King *Henry the 1<sup>st</sup>*, confirming the Foundation and Grants of *William Peverel*, and that it ever continue to the Order of *Cluni*. I will here add what I find in *Thoroton's Nottinghamshire* concerning the same.

At *Lenton*, so nam'd probably from the River *Len*, Page 218. or *Line*, upon which it stands, *William Peverel* founded a Monastery in Honour of the Holy Trinity, for love of the Worship of God, and the common Remedy of the Souls of King *William* (the Conqueror) and Queen *Maud*, and of their Children, and of their and his own Parents; and for the Health of King *Henry*, and Queen *Maud* his Wife, of *William* their Son, and *Maud* their Daughter, for the State of his Kingdom, and for the Health of his own Soul, and of *Adeline* his Wife, and of his Son *William*, and all his own Children, and gave it to God and the Church of *Cluni*, and to *Pontius* the Abbat and his Successors; yet so that it should be free, paying a Mark of Silver yearly as an Acknowledgement.

To this Monastery he gave the Town of *Lenton*, with Appurtenances, except four Mills, whereof he held two in his own Demesne, and his Wife *Adelina* the third, and *Herbert* his Knight the fourth; the rest of the Mills were the Monks, and properly seven; likewise *Radford*, *Morthon*, *Kichton*, with their Appurtenances and whatsoever he had in *Newtorpe* and *Papelwich*, in Wood and Plain, and in other Things; likewise *Blacowell* in the *Peak*, with the Appurtenances; likewise *Corthaball*, in *North Hantefyre*, with the Wood and all Appurtenances, except the Fee of one Knight, and the Land of *Thurstin Mantell*; likewise two Parts of the Tithes of his Demesnes, of all Things which could be Tithed, viz. in *Blideesword* *Northantefeir*, with a Country Fellow holding a Virgat, or Yard-land, to gather up the Tithes. In *Doston* likewise (*Northbunt*) in *Newbot*, likewise in *Tideswell* (*Derb.*) likewise in *Bradewell*, *Badecowell*, *Houalaw*, *Esseford*, *Wrinmill* and *Hulme*. Two Parts of the Tithes of his Demesne Pastures in the *Peake*, namely, *Sachaleros*, *Ferneley*, *Darnehal*, *Quatford*, *Buchestanes*, *Sirebroch*, *Stafdon*, *Cudal*, *Ercbill*, *Chaldelaw*, *Dunningestede*, *Chelmarston*, *Stanredal*. The whole Tithe of *Colts* and *Fillyes*, where he should have *Harace*, in the *Peak*, or any other on his Demesne Pastures. The whole Tithe of his Lead, and of his Venison, or Hunting, as well in Skins as Flesh, and the whole Tithe of the Fish, of his Fishing at *Nottingham*. He likewise gave, by the Concession of his Lord King *Henry the 1<sup>st</sup>*, the Church of St. Mary, of the English Borough of *Nottingham*, with the Land and Tithes and Appurtenances; the Church of St. Peter, and the Church of St. Nicholas, likewise in *Nottingham*; the Churches of *Radeford*, *Lindebey* and *Langar*, in this County, with Land and Tithes and other Appurtenances, and a Villain holding a Virgat of Land. The Church of *Foteston*, in *Leicestershire*, with a Virgat of Land. The Churches of *Herleston*, *Corthobal*, *Irencester* and *Rissenden*, in *Northantefiore*, with a Villain holding it. He likewise granted to this Mo-



Monastery whatsoever his Men should bestow on it, for the Remedy of their Souls, viz. Two Parts of all the Tithes of their Demesnes of whatsoever could be tithed. The first of these was *Avenellus*, Ancestor of the present Earl of *Rutland*, who granted it out of his Demesnes in *Haddon*, and is *Metbedweplotk* and *Maniax*; *Safred* in *Empingham*, and in *Basford*, and *Robert* the Son of *Pagan* in the same Town likewise; *Robert de Heriz*, in *Hesburne*, and in *Ostecroph*; *Godefrid* and *William*, in *Ernesby*; *Norman de Montfalfred*, in *Asebeck* and in *Chillwelle*, and in *Horfall*; *Rogierus Brito*, in *Walenthon* and in *Kalahal*; *Gocelinus* in *Wathenoch*; and *Ralph Malaberbe* in *Aspeley*; and *Serlo Blund* in *Torp*; and *Erbert* in *Gonolveston*; likewise *Helgot* in *Bareford*; and in *Cotis Robert de Paviliaco* in *Hocton*; *Walter Flemmengh* in *Hauresham*; *Hugh* the Son of *Richard* in *Claindon*; *Norman de St. Patric* in *Deresburch*, and in *Blacolwesley*, and in *Roalund*; *Geffry de Heriz* in *Stapelford*; *Adelelmus* in *Langueley*; and *Robert* the Son of *Warner* in *Touethon*; likewise *Robert de Moretmeni*, and his Heirs ten Shillings, or ten Shillings yearly Rent, for ever. Of his Gift and Writing were Witneses, *Gerard* Archbishop of *York*, *Robert* Bishop of *Lincoln*, *Robert* Earl of *Medlent*, *Simon* Earl of *Northampton*, *Hugh* Sheriff of *Leicestershire* (*Grentmesnill*) *Robert de Chaux*, *Hugh de Burun*, *Oddo de Boneia*, *Avenellus de Haddona*, and all the rest of his forenam'd Men.

King *Henry* the 1st confirm'd all, and granted to the Monastery a Fair of eight Days, at the Feast of *St. Martin*; and commanded that no Man should Buy or Sell in *Nottingham*, during that Time; and that all coming to the Fair, and returning, should be free from (Law Process) or Plaints. He likewise granted them Daily two Cart Loads of dead Wood and Heath in *Bescowod*, and also royal Liberties and Customs, viz. *Sac*, *Soc*, *Tol*, *Them* and *Infangenthes*, and Quittance from *Scyre* and *Hundreth*, from *Wapentach* and *Treding*, (or *Frankpledge*) from *Army*, and every Custom, and secular Exaction, except *Murder* and *Danegeld*.

King *Stephen* being at *Nottingham*, at the very earnest Intreaty of *William Peverell*, the Younger, together with *Oddona* his Wife, and *Henry* his Son, confirm'd what *William Peverell* his Father, or *William* himself, or any other Benefactors had done to this Priory, of which besides those already nam'd, *Robert* Earl of *Medlent*, who gave the Churches of *Wiggeston*, and *Withingston* in *Leicestershire*, *Hugh de Burun*, who by the Consent of his Sons *Hugh* and *Roger*, gave the Church of *Horley* in *Darbyshire*, and *Cotegrave* in this County, with a Virgat, or more Land there, with some in *Alinton*, given in Exchange for the Church of *Ossington*, formerly given to this Priory by the said *Hugh de Burun*, and after to the Knights *Templars*, and *Odo de Boney*, who gave two Parts of the Tithe of his Demesne, and the Churches of *Barton* and *Adimbarow*, were the Chief.

The succeeding Kings were not wanting in their respective Confirmations, but added more, augmenting the Privileges of this Place, so that at the Dissolution it was valu'd at 329 l. 15 s. 10 d. Ob.

King *Henry* the VIIIth, *March* 23, in the 36 Year of his Reign granted to his Servant *Francis Leek*, Knight, many Lands and Tithes in *Darbyshire*, belonging to several Monasteries, and among the rest some Lands and Tithes in *Home*, *Duston*, *Whitwell* and *Ledwore* in the *Peak*, late belonging to the Monastery of *Lenton*, and then in the King's Hands, by Reason of the Attainder of *Nicholas Heathe*, last Prior of that Monastery, lately attaint and convict of High-Treason.

Note, That this pretended High-Treason was, no other than his, opposing the Supremacy. only opposing an act of Parli

Only the square Steeple was left standing of this Monastery, which fell down before the Year 1677, and the Stones of it were employ'd to make a Causeway thro' the Town, so that there is now no Memorial of it standing.

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BERMONDSEY

Monastery of Cluniacks in Surrey.

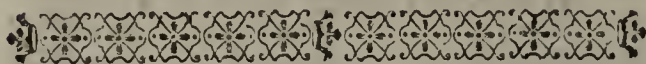
HAVING before shewn from *Reynerus*, in the general Account of this Order in *England*, how this House being Alien was made Denizen, I shall here only subjoin the Priors of the same, from *Mr. Willis*.

Priors of BERMONDSEY.

1. *PETER* was constituted first Prior, Anno 1089. *Hist. Abbies, Vol. II. p. 229.* He dy'd Anno 1119, the 4th of the Ides of June, and was succeeded by
2. *HEREBRAN* who dy'd Anno 1120, and was succeeded by
3. *PETER* the Second.
4. *WALTER*. He dy'd Anno 1154, and was succeeded by
5. *CLAREMBALD*, who was afterwards, Anno 1148, made the first Abbat of *Feverfham*.
6. *HENRY*. In whose Election, about Michaelmas 1189, to the Abbacy of *Glastonbury*
7. *RICHARD*, a Norman, was substituted in his stead, on *St. Nicholas's* Day 1189. He founded *St. Thomas's* Hospital in the Borough of *Southwark*, Anno 1213. His Successor, as I conceive, was
8. *JOSBERT*, who occurs Prior, Anno 1227, 12 *Henry* III, as does
9. *HUGH*, Anno 1235 and 1245, whose Successor.
10. *IMBERT* occurs Prior, Anno 1247, 32 *Henry* III, and also Anno 1252. He held, as I suppose, this Dignity till the Election of
11. *HENRY DE MONTE MAURI*, the 12th of November, 1272, 57 *Henry* III. He govern'd about six Years, and was succeeded by
12. *PETER DE MONTE STI. VINCENTII*, September 21, 1278, 7 *Edward* I, and he by
13. *HENRY DE BONA VILLA*, or *BONNE VILLE*, Prior of *Wenlock*, elected the 5th of May, 1286, 17 *Edward* I. He had the Temporalities restor'd him the 20th of July, 1287, 18 *Edward* I, as had
14. *WILLIAM DE CHARITATE*, October 5, 1290, 21 *Edward* I, and
15. *PETER DE STO. SIMPHORIANO*, the 13th of December, 1294. He occurs Prior Anno 1317, 11 *Edward* II. The next I met with is
16. *RICHARD DENTON*, or *DUNTON*. He occurs Prior, Anno 1371, and again 16 February, 1390, 14 *Richard* II, as does
17. *ATTELBURGUS*, Anno 1399, and
18. *THOMAS THETFORD*, Anno 1417. He dy'd Anno 1428, but who succeeded I find not, for the next in my Catalogue is
19. *ROBERT*. He occurs Anno 1520, and again, Anno 1524, and might possibly be the same as

20. ROBERT DE WHARTON, the last Prior, who held the Bishoprick of St. *Asaph in Commendam* with this Convent, which surrendring into the King's Hands, *January 1, 1538, 29 Henry 8,* he obtain'd a Pension of 333 *l. 6s. 8d. per Annum,* which I find him possess'd of, *Anno 1553,* together with his Bishoprick.

Other Particulars relating to this Monastery see in the *Monasticon*, Vol. I. p. 640, and in the *English* Abridgment, p. 81.



THE TFORD
Monastery of Cluniacks, in Norfolk,

SPOKEN of in the *Monasticon*, Vol. I. p. 664, and in the *English* Abridgment, p. 83. Being like all others of this Order at first Alien, the Monks, in the Reign of King *Edward* the III^d, petition'd that they might be exempted from foreign Subjection and be made Denizens, as may be seen in their Petition here before in the general Account of this Order in *England*, and therefore needs not be repeated.

Mr. Willis has no more of it than that *William* was the last Prior, and surrender'd this Convent to the King, 16 February 1540, 31 Henry VIIIth.

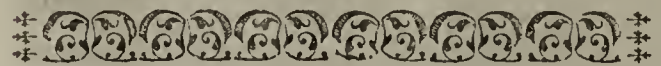


PONTFRACT
Monastery of Cluniacs, in York-
shire.

THERE is much concerning this Priory in the *Monasticon*, Vol. i. p. 648, and in the *English Abridgment*, p. 82 ; but having among other Favours receiv'd from Sir *Walter Calverley*, Bart. an Original of a Composition made between this Convent, and *John Scot* of *Calverley*, one of the Ancestors of that worthy Gentleman ; as also from *Ralph Thoresby* of *Leedes* in *Yorkshire*, Esq; another Composition and a Grant of Land to the same, I am here oblig'd to take Notice of the same, and to refer the Reader for those Charters to the *Appendix*, NUM. CLXXXI, CLXXXII and CLXXXIII.

There occurs nothing else to add, but what we have in Mr. *Willis*, which is only this.

JAMES THWAYTS Prior, with seven Brethren, and one Novice surrender'd this Priory, 23 November, 1540, 31 Henry VIIIth, and had a Pension of 50 *l.* per Annum assign'd him.



CASTLE-ACRE
Monastery of Cluniacs, in Nor-
folk.

THIS Abby has much said of it in the *Monasticon*,
Vol. I. p. 624, and in the *English* Abridgment.

p. 80 Mr. *Willis* says no more of it than, that THOMAS last Prior, surrender'd this Convent to the King 22 November, 1538. But Sir *Henry Spelman* gives us an Account of the Possellors of the same after the Dissolution thus.

Sir *Thomas Cecil*, Earl of *Exeter*, was owner of it, and of the impropriate Parsonage here; he had Issue Sir *William Cecil*, Earl of *Exeter*, who marry'd *Elizabeth*, the Daughter and Heir of *Edward* Earl of *Rutland*, and had Issue by her (dying, as I take it, in Child-bed) his only Son, *William* Lord *Rosse*.

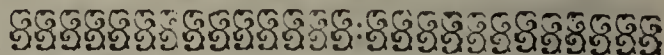
This *William Lord Rosse* marry'd *Anne*, the Daughter of *Sir Thomas Lake*, and they living together in extreme Discord, many infamous Actions issued thereupon, and finally a great Suit in the Star-Chamber, to the high Dishonour of themselves and their Parents. In this Affliction the *Lord Ross* died without Issue, and the eldest Male Line of his Grandfather's House is extinguish'd.

Sir *Richard Cecil* was second Son of Sir *Thomas Cecil*, Earl of *Exeter*, and had Issue *David*, who marry'd *Elizabeth*, the Daughter of *John* Earl of *Bridge-water*, and is now in Expectation to be Earl of *Exeter*.

His third Son was *Edward Cecil*, Knight, his fourth, and fifth, *Thomas Cecil*, and *Christopher* drowned in *Germany*.

Sir *Thomas* the Grandfather, Earl of *Exeter*, made a Lease of this Monastery and Impropiation to one *Paine* (as I take it) by whose Widow the same came in Marriage to Mr. *Humphrey Guibon*, Sheriff of *Norfolk*, Anno 38 *Elizabeth*, whose Grandchild and Heir *Thomas Guibon* consum'd his whole Inheritance, and lying long in the Fleet, either dy'd there a Prisoner, or shortly after.

Sir *Edward Coke*, Lord Chief Justice, marry'd for his second Wife *Elizabeth Hatton*, one of the Daughters of the said Earl *Thomas*, and afterwards bought the Castle of *Acre*, with this Monastery and Impropriation of his Brother-in-Law Earl *William*, Son of Earl *Thomas*, since which Time he hath felt abundantly the Change of Fortune, as we have partly touch'd in *Flitcliam* Abby.



WEST - A C R E
Monastery of Cluniacks, in Nor-
folk.

THERE is only one very short Charter relating to this House in the *Monasticon*, Vol. I. p. 619, and in the *English* Abridgment, p. 79; nor does Mr. *Willis* give us any further Information concerning it than that **WILLIAM WINGFEILD**, Prior, *William Startway*, and 15 others, subscrib'd to the King's Supremacy, 31 *August*, 1534, 26 *Henry VIIIth*. He was last Prior, and with eight Monks surrender'd this Convent, 14 *January*, 29 *Henry VIIIth*, for which this Prior had a Pension of 40 *l. per Annum* assign'd him. To this we here subjoin what Sir *Henry Spelman* tells us concerning the Possessors of this Monastery after the Suppression.

This also belong'd to Sir *Thomas Cecil*, of whom we *Hist. Sacril*
have spoken above in *Castle Acre*; he sold both it *P. 255.*
and the Impropriation of *West-Acre* to Sir *Horatio*
Palavicini, an *Italian*, that before his coming into *En-*
gland

X His Successor have no doubt of ~~their~~ ^{her} Estate &c. Since
were ruled by Fortune; In making of men's Fortunes
...astown: for his Male heir is advanced to the Dignity of
a peer of Great Brittain and one of the richest Barons in
the Kingdom.

gland had dipt his Fingers very deep in the Treasure of the Church.

Being, in his Youth, in the Low-Countries (as his Son *Edward* affirm'd to me) he there secretly marry'd a very mean Woman, and by her had Issue him this *Edward*, but durst never discover it to His Father as long as they liv'd together. His Father being dead, he came into *England*, and here marry'd a second Wife, by whom he had Issue his Son *Toby*, and for his Wife's sake disinherited him his eldest Son *Edward*, and conferr'd all his Lands, with the Abby, and Impropriation of *West-Acre* on *Toby* and his Heirs.

Edward, after the Death of his Father, grows into Contention with his Brother *Toby*, and in a Petition to King *James* accuses both his Father and his Brother for deceiving, the one of Queen *Elizabeth*, the other, of King *James*, of a Multitude of thousand Pounds, the Examination whereof was by his Majesty refer'd unto me among others, and the two Brethren then agreeing among themselves, the Reference was no farther prosecuted. But Mr. *Toby Palavicini* consuming his whole Estate, sold the Abby and Impropriation to Alderman *Barcham*, and yet lyeth in the Fleet for Debt, if not lately at Liberty.





OF THE
O R D E R
OF THE
C I S T E R C I A N S.

Of the Original and Progress of the Order of the CISTERTIANS, with the Lives of St. Robert, St. Alberic, and St. Stephen, the Founders thereof.



THE Original and Progress of this Order being very imperfectly treated of in the *Monasticon*, Vol. 1. p. 696. and in the *English* Abridgment of the same, p. 86. a more ample and regular Account is here given of it, from the *French* History of Monastical and Religious Orders lately publish'd at *Paris* in 8 Volumes in Quarto, Vol. 5. p. 341. And whereas the *Monasticon* has but one Cut of the Habit worn by these Monks, which represents them in their Couls as they went abroad, here are added some other Cuts to represent their Habit at home, that of the Nuns of the Order, &c.

This Order, which has been one of the most flourishing and most illustrious Congregations of the Order of St. *Benedict* has justly deserv'd the Praises bestow'd on it

by Popes, Emperours, Kings, and celebrated Writers; and tho' the Order has declin'd very much from its ancient Splendor, it is still one of the greatest Ornaments of the Monastick State. St. *Robert* was the first Founder of it. He was originally of the Province of *Champagne*, and his Parents were no less noble than virtuous. Scarce was he 15 Years of Age, when he became a Religious Man in the Abby of *Montier-la-Celle*, of the Order of St. *Benedict*, where he made so great a Progress in the Way of Perfection, that some Years after his Profession, he was made Prior of that Monastery, and afterwards Abbat of St. *Michael de Tonnerre*, where he labour'd to reestablish regular Discipline, but without Success, those Monks thwarting his good Intentions.

Certain Anchorites of a neighbouring Forest, who had assembled in a Desert Place call'd *Coslan*, having heard of the Abbat *Robert*, pray'd him to take upon him to direct them; but the Intreaties of the Prior of his Monastery and of some ancient Monks, who

who were afraid of losing him, obstructed his complying with those Anchorites, so that he only comforted them by Letters. Those Monks of *Tonnere*, who ought to have improv'd by the wholesome Advice and good Example of their Abbat, liv'd on under so great a Relaxation, that the holy Man lost all Hopes of being able to work upon them to the Glory of God, and therefore left them to return to his former Monastery of *Montier-la-Celle*, that he might there serve God with less Trouble and Uneasiness, choosing rather to obey than to command. But his Merit did not permit him to continue long in that Condition; for he was soon after chosen Prior of St. *Augulphus*, a Monastery depending on that Abby. Some Time after, the Anchorites of *Coulain*, who notwithstanding the Repulse they had met with in their first Request to have this *Robert* for their Superior, were fully resolv'd to submit themselves to his Conduct; to secure the Success, and prevent another Refusal, apply'd themselves to the Pope, of whom they obtain'd a Brief, which directed the Abbat of *Montier-la-Celle* to deliver that holy Man to them, since they had made Choice of him to govern them. The Abbat could not refuse to comply, and *Robert* was well pleas'd to accept of that Order, as well in Obedience to his Superiors, as to satisfy those good Anchorites, and to live with them in Retirement, and remote from the World. He set out accordingly, and arriv'd at the Desert of *Coulain*, where the Eremites inhabiting the Place, and who had su'd for him so earnestly, receiv'd him as an Angel sent by God, to guide them in that Desert. However, that solitary Place being unwholesome, *Robert* led them to the Forest of *Molefme*, where they built themselves little Cells made of Boughs of Trees, and a little Oratory in Honour of the *Holy Trinity*.

The Poverty of those Religious Men was extraordinary at first; they were almost naked and liv'd upon nothing but Herbs and Roots; but several Men of Quality of the Country round about vying to supply them with all Necessaries for their Support, and their temporal Revenue notably increasing, Wealth made them fall into such Relaxation, that the holy *Robert* not being able, either by Intreaties, nor Reproofs to reclaim or keep them to regular Observance, he retir'd to a Desert call'd *Haur*, where there were religious Men, who liv'd in much Unity and Simplicity of Heart. They receiv'd him with extraordinary Affection, thinking themselves very happy in having of him. He work'd among them for his Subsistence, and spent the Time he had to spare from Labour in Prayer and Meditation; which Sort of austere, holy and edifying Life, prevail'd with those Religious Men to choose him for their Abbat; but he did not govern them long, for those of *Molefme* repenting for that they had been the Occasion of his going away, made use of the Authority of the Pope, and of the Bishop of *Langres* to oblige him to return to them, to govern them as Abbat, as he had done before. This fell out as they desir'd; but as their Repentance was only grounded on temporal Views, for they had not prosper'd so well since his Absence, their false Penitence was unfruitful, and Regularity was no better observ'd.

However some of the Religious Men observing, that their Customs and Manners were not suitable to the Rule of St. *Benedict*, which they daily heard read in the Chapter, and which they had promis'd to observe, began first to discourse about the same in private, complaining of their own Unfaithfulness, and seriously endeavour'd to apply some proper Remedy. This being bruited abroad in the Community, the other Monks who had no such Zeal, ridicul'd these, and us'd all Sorts of Means to divert them from their

Design; but the more zealous, never regarding them, earnestly begg'd of God in their Prayers to conduct them to some Place, where they might faithfully perform their Vows, being sensible, that it would be a Difficult Task for them to succeed therein, as long as they continu'd in the Company of those who would not be reform'd.

They would not undertake any Thing without the Advice of their Abbat, pursuant to the Rule, which prohibits doing any Thing without his Leave. Accordingly, they repair'd to *Robert*, and told him, that they had resolv'd, with his Leave to withdraw to some solitary Place, where they might without any Let perform what they had vow'd to God. The holy Abbat did not only commend their Design, but promis'd to assist and bear them Company; and to the End that nothing might be done without the Authority of Superiors, he went with six of the most zealous Monks to *Lyons*, to the Archbishop *Hugh*, Legat of the holy See, and told him, that they were resolv'd exactly to practise the Rule of St. *Benedict*, begging to that End his Assistance, and the Protection of the Holy See, and particularly Leave to depart from *Molefme*, where they could not perform what they design'd, by Reason of the Relaxation which was among the greater Number of the Monks of that Abby. The Legat granted their Request, and gave them Letters Patents to that Effect, wherein he advis'd, and by the Pope's Authority enjoyn'd them to persist in their holy Resolution. The Six that bore the Abbat Company in that Journey, were *Alberic*, *Odo*, *John*, *Stephen*, *Le-tald* and *Peter*.

Returning to *Molefme*, and having pick'd out those that were most zealous for regular Observance, they set out being 21 in Number, and went to settle in a Place call'd *Cisteaux*, five Leagues from *Dijon*, in the Diocese of *Chalons*. That was a Desert cover'd with Woods and Brambles, water'd by a little River, rising from a Fountain about a League distant, call'd *sans fonde*, that is, bottomless, because they have never been able to find the Bottom of it, and which has this Quality, that when there is Rain it decreases very visibly, and when there is much Drought it overflows. Some are of Opinion, that the Name of *Cisteaux* was given to that Place, on Account of Cisterns found there. Those Religious Men began to grub up that Solitude, and took up their Lodging in little Cells they made of Wood, with the Consent of *Walter*, Bishop of *Chalons*, and of *Raimond* Viscount of *Beaume*, who were Lords of the Soil. They settled there on the 21st of *March* 1098, being St. *Benedict's* Day, which that Year fell on *Palm-Sunday*. That Place was so barren, that the Archbishop of *Lyons*, believing they could not be able to subsist there, without the Assistance of some powerful Persons, writ to *Eudo* Duke of *Burgundy*, exhorting him to favour them. That Prince being mov'd by the Account the Archbishop gave of their Poverty, and edify'd by their Zeal, at his own Cost finish'd the Building of their Monastery which they had begun, and for a long Time supply'd them with all Necessaries for the Support of Life. He also gave them much Land and Abundance of Cattle, and the Bishop of *Chalons* gave *Robert* the pastoral Staff as Abbat, erecting that new Monastery into an Abby.

The following Year 1099, some Religious Men of *Molefme*, with the Consent of their new Abbat *Godfrey* went to *Rome*, and complain'd to Pope *Urban* the II^d. then presiding in the Council held there at that Time, saying, that Religious Observance was quite lost in their Monastery, and that on Account of *Robert's* withdrawing himself they were become odious to the great Men and to their Neighbours, for which

Reason they intreated his Holiness to compell him to accept again of the Government of their Monastery, for the redressing of all those Evils. The Pope yielding to their Importunity, and adhering to the Advice of the Bishops that compos'd the aforesaid Council, writ to the Archbishop of *Lyons*, to draw *Robert*, if it were possible, from his Solitude and send him back to his Monastery of *Molesme*; if not, so to order it, that those who lov'd Solitude, who it was likely were his Neighbours to whom they were become odious, might remain undisturb'd, and that those who were in the Monastery should live regularly. The Archbishop of *Lyons* having receiv'd this Letter from the Pope, (which may be seen in the *Monasticon*, Vol. I. p. 696.) and being sollicit'd by the Abbat *Godfrey*, and by the Monks of *Molesme*, assembled four Bishops, *Norgauld* of *Autun*, *Walter* of *Chalons*, *Bertrand* of *Macon*, *Pons* of *Bellay*, and all their Suffrages. There were also present three Abbats, *Peter* of *Tournus*, *Jorenton* of *Dijon* and *Gosseran* of *Aisnai*, with *Peter* the Pope's Chamberlain, to whom having imparted his Holiness's Letter, he by their Advice writ to *Robert*, Bishop of *Langres*, acquainting him, that he had resolv'd to restore the Abbat *Robert* to the Church of *Molesme*, upon Condition, that before his Return thither, he should go to *Chalons*, to restore to the Bishop the pastoral Staff he had receiv'd, when he had promis'd him Obedience, of which Obedience he should release him, as in like Manner *Robert* should release the Monks of the *New Monastery*, so that of *Cîteaux* was then call'd, of that Obedience they had promis'd him as their Abbat, and that he should also permit all those of the *New Monastery*, that were willing to follow him, to return with him to *Molesme*, upon Condition, that for the future they should neither draw away nor receive one another, any otherwise than as *St. Benedict* allows of the Receiving of the Monks of a known Monastery. He then signify'd to that Prelat, that when *Robert* had perform'd what has been said, he should be sent back to him to be again made Abbat of *Molesme* upon Condition, that if he should again quit that Church without sufficient Reasons for so doing, he should have no Successor appointed him whilst *Godfrey* liv'd. As for the Abbat *Robert's* Chapel, and all the rest he had brought from *Molesme*, he order'd that all should be left to the Brothers of the *New Monastery*, excepting a Breviary, which they should keep till Midsummer, to transcribe it, with the Consent of the Monks of *Molesme*.

Robert submitted to all that was requir'd of him, he discharg'd the Monks of *Cîteaux* from the Obedience they had promis'd him, either in that Place or at *Molesme*, and the Bishop of *Chalons* discharg'd him of the Cure of that Church, which he had committed to him. Thus he return'd to *Molesme*, with some Religious Men that were willing to follow him, finding themselves rather inclin'd to the Monastical and solitary Life. The Bishop of *Chalons* gave *Robert* a Certificate to the Bishop of *Langres*, of his having absolv'd him, as well of the Government of the new Monastery, as of the Obedience he had promis'd him. That Saint govern'd the Monastery of *Molesme* almost nine Years longer, and dy'd in 1108.

When *Robert* had left *Cîteaux* to return to *Molesme*, *St. Alberic* succeeded him in the Government of that new Monastery, and was chosen Abbat in the Year 1099. He had taken the Habit in the Monastery of *Molesme*; and when *St. Robert* went thence to retire into the Desert of *Haur*, *Alberic*, whom he had made Prior, undertook the Government of that Monastery in his Absence. He labour'd in vain, as *St. Robert* had done, to bring the Religious Men again to observe

the Rule; but they instead of regarding, insulted him, and proceeded so far as to cast him into a dark Prison; whence being deliver'd some Time after, he also left the Place to retire to a Desert, like *St. Robert*; and he return'd not to that Monastery, till he heard that the Religious of that Monastery had again claim'd their own Abbat. When the same Abbat left them again to retire into the Desert of *Cîteaux*, he was one of those that bore him Company thither, and by his Zeal and Fervour merited to be made Prior of that new Monastery.

No sooner was he chosen Abbat than he sent two of his Religious, *John* and *Ilbol*, to Pope *Paschal* the II^d. to put his Church under the Protection of the Holy See. He promis'd them Letters of Recommendation to the Pope from the Archbishop of *Lyons*, the Bishop of *Chalons*, and two Legats of his Holiness that were then in *France*, who signify'd to the Pope, that the Religious Men of *Cîteaux*, had not quitted *Molesme* or remov'd to that new Monastery on any other Account than to lead there a more mortify'd Life, and more retir'd according to the Rule of *St. Benedict*, and to remove themselves from the Customs some had introduc'd, contrary to the Intention of the Rule, the Weight whereof seem'd to them too great to be born. They intreated him by his Authority to establish that new Monastery, and to confirm what had been done by his Predecessor *Urban* the II^d. These Recommendations had their desir'd Effect, and Pope *Paschal* by a Bull of the Year 1100, took that Monastery under his Protection.

Alberic and his Religious Men, being thus authoriz'd and confirm'd by the Pope, drew up the first Statutes of the *Cistercians*, which were properly only Rules for that Abby (that holy Man being unacquainted with the Design God had, to make that Monastery the Head of a most renowned Order.) Accordingly, those Rules, in the first Histories of that Order have no other Title, than, *The Institutions of the Monks of Cîteaux come from Molesme*. Among other Things, it is there express'd, that they shall exactly observe the Rule of *St. Benedict*, that they shall cut off all Customs contrary to that Rule, which had been by Abuse brought into some Monasteries, as Furs and rich Skins, superfluous Habits, Ornaments of Beds, Variety and Plenty of Meat, the Use of Fat Bacon, and other the like Extravagancies contrary to the Rule. They also resolv'd to have Lay-brothers wearing their Beards, with the Bishop's Permission, who should be treated like themselves, only excepting that they should not be religious Men, and to accept of such Lands, Vineyards, and Meadows, as should be freely offer'd them, as also of Lakes as well for Mills for their own Use, as to furnish Fish, and having settled Farms in some Places, they order'd that Lay-brothers should be sent thither, to take Care of them, and not Religious Men, because, according to the Rule, Religious Men were oblig'd to reside in the Monastery, there to addict themselves to Prayer and the Service of God. The Habit of these Religious Men was of a Tawny Colour, like that of the Religious at *Molesme*; but they pretend, that the holy Virgin appearing to *St. Alberic*, she gave him a white Habit, and that from that Time they chang'd their Tawny Habit into White, only retaining the Tawny Scapular, and that in Memory of that Miracle they kept in that Order a Festival of the Descent of the Blessed Virgin, which *Christostome Henriques* has set down in his *Kalendar* on the 5th of *August*, under this Title, *The Descent of the Blessed Virgin Mary at Cîteaux, and the miraculous changing of the Habit from Black to White, under the most Holy Abbat Alberic*. But in saying, that they had Black Habits before, he does not agree with the other Historians of this Order, who

who pretend that their Habits were of Colour Tawny or Brown, as *Angelus Henriquez* observes, who adds, that when the Religious Men of this Order went abroad into the Country, they wore Mantles and Coules of a Grey Colour, for which Reason they were call'd in *Germany*, *Grey Monks*. *St. Alberic*, either on Account of this Apparition, or out of his Devotion to the Holy Virgin, put his Monastery under the Protection of the Queen of Angels, for which Reason this Order was afterwards particularly dedicated to her.

That Holy Abbat having govern'd *Cisteaux* for the Space of nine Years and an half, dy'd in the Year 1109. and had for his Successor *St. Stephen*, the 3d Abbat and principal Founder of this Order. His Surname was *Harding*, and he was an *English* Man. His Zeal for Religious Observance had mov'd him to follow *St. Alberic* into the Solitude, when he quitted *Molesme*, and he return'd not with him to that Monastery, till they had recall'd *St. Robert* to it. When *St. Alberic* was chosen Abbat of *Cisteaux* he was made Prior. Tho' the Austerity of Life practis'd there had obstructed the Number of the Monks increasing under his Predecessor, he nevertheless slackn'd nothing of those Austerities, the Love he had for Poverty, caus'd him to compose Rules, which testify'd how much he valu'd that Virtue. He would have it appear even upon the Altars, in the Ornaments of the Church, and the sacred Vestments, which are us'd at the most August of our Mysteries; for he prohibited Gold or Silver Crosses, and allow'd of none but painted Wood. He retrench'd the great Number of Candlesticks, and retain'd but one and that of Iron. He condemn'd rich Censers and allow'd only of one of Copper or Iron. The Chasubles were to be only of Fustian or Linnen. He retrench'd the Use of Copes, of Dalmatics and of Tunicks. The Stoles and Maniples were to be only of Cloth, without any Gold or Silver; and he allow'd the Chalices to be of Silver gilt, as also the Quills or Pipes, but never of Gold.

There are two Things to be observ'd in these Rules; the first is, that they seem to condemn the Customs that were crept into *Cluni*, where all that was for the Use of the Church was not only costly, as to the Materials, but also Majestick in Regard to the beautiful Workmanship, and the Grandeur of many Things which seem'd to be of no Use but only to adorn the Church, such as a certain Crown or Circle of Gold, of Silver, or of Copper, which bore a great Number of Candlesticks, which Crown hung in the Middle of their Choir, and Branches of Candlesticks, of so extraordinary a Magnitude, that *St. Bernard*, in his Apology to Abbat *William*, calls them Trees set up in the Midst of the Churches, remarkable for nothing but the great Quantity of Metal there was in them, the Beauty of their Workmanship, and the many Stones, set in them, which made them glitter no less than the Candles standing in them; the which Candlesticks that Saint condemns, as well as those Crowns, and the other rich Moveables, calling them all useles and superfluous Things, which only serve to take off the Devotion and Respect due to Churches, by Reason of the Attention being rather apply'd to admire their Beauty and Magnificence, than to offer to God the Sacrifice of Praise, and fitter to suggest Vanity than the Contempt of the World, and Repentance of Sins. That which gives us Cause to believe that the ancient Religious of *Cisteaux* intended by those Rules to condemn the Magnificence of *Cluni*, is, that besides the great Plainness or Poverty of their sacred Ornaments, one of their principal Rules was, that they should have only an Iron Candlestick in their Church, as it were by that to declare, that the aforesaid great Crown, and those

Branch Candlesticks were useles and contrary to Poverty.

The second Remark is, that the Rule, which directed, that the Quill or Pipe, through which those who were to communicate under both Kinds, receiv'd the precious Blood, should be only of Silver gilt; whence may be easily concluded, that though the Communion under both Kinds was then abolish'd, the Order of *Cisteaux* still kept up that Custom, for those that serv'd at the Altar; which it is likely continu'd till the Year 1437; for *Martin de Vargas*, Author of the Reform in *Spain*, having consulted Pope *Eugenius* as to that Affair, as well as in Relation to some other Difficulties, *Lewis Barbo* Bishop of *Trevisa*, Founder of the Congregation of *St. Justina* of *Padua*, whom the Pope had commission'd to decide the same, ordain'd that the Religious *Cisterians* of that Observance in *Spain*, should no longer communicate under both Kinds, not even those who serv'd at the Altar, and that the Priests, in Regard to the Elevation of the Chalice, should conform to the *Roman* Custom, in not showing the Chalice to the People, till after the Elevation of the Host; which farther shews that the Order of *Cisteaux*, was not therein conformable to the *Roman* Church.

The Number of the Religious Men at *Cisteaux* decreasing by the Death of those whom God call'd to himself, and none offering themselves to fill their Places, *St. Stephen* despair'd of leaving a Succession; for not only the Austerity of Life was so rigid in that Monastery, that none car'd to undergo so heavy a Yoke; but the Poverty also was so extreme during the first Part of that Abbat's Government, that the Religious were sometimes forc'd to live upon Alms. But God extended the Bowels of his Mercy, and heard the Prayers of his Servants, inspiring *St. Bernard* in the Year 1113, and 33 of his Companions to embrace that Penitent Life. They repair'd to *Cisteaux* to desire the Habit, were receiv'd with much Joy, and gave to the World such Testimonies of their Virtue, that several Persons repenting of their Sins, renounc'd the World, and resolv'd after their Example to follow the same Course of Life, to the End they might by that penitent Life expiate their past Disorders. The Number of these new Disciples was so great that *St. Stephen* perceiving his Monastery was not large enough to receive them all, began to think of erecting new ones. The first he founded in the Year 1113, was that of *la Ferte*, in the Diocese of *Chalons*, where he appointed *Bertrand* Abbat. The next Year he founded *Pontigni*, in the Diocese of *Auxerre*, and sent *St. Hugh* to govern it. *Clairvaux*, in the Diocese of *Langres*, being built in 1115. *St. Bernard* was the first Abbat thereof; and that same Year *Arnaud*, Brother to *Friederick*, Archbishop of *Cologne*, was sent to *Morimond*, in the same Diocese of *Langres*, to found a new Settlement. The Order increas'd farther in 1118, by the founding of four other Monasteries, which were *Prully*, *la Cour-Dieu*, *Trois-Fontaines* and *Bonnevaux*; and the following Year 1119, *Bouras*, *Fontenay*, *Cadorvin*, and *Maran* were also founded. Then *St. Stephen* formed those Monasteries into one Body, and designing to unite them in the Bonds of Charity, and Uniformity of Observance, to the End they might support one another, he, with the Abbats and some religious Men of those Monasteries drew up the first Statutes of the Order, which he call'd, *The Charter of Charity*, which in five Chapters contains all the necessary Rules for the Establishment and Government of that Order, and for maintaining of Regularity, Unity, Dependence and Charity.

The first Chapter of that Charter ordains the literal Observance of the Rule of *St. Benedict*, without any

Comment, or Dispensation, as it was observ'd at *Cisteaux*. The second regulates the Power of the Abbats; the Power of the Abbat of *Cisteaux* over the Monasteries of *la Ferte*, *Pontigny*, *Clairvaux*, and *Morimond*, which are it's first four Daughters; and that of the Abbats of those four first Monasteries, over the Abbat and Monastery of *Cisteaux*. The third regulates the Manner of holding general Chapters, the Power of those Chapters, the Obligation of the Abbats to be present at them, the Manner of deciding Differences therein, and the Causes, for which they may be absent. The fourth regulates the Elections of Abbats, the Authority of the next immediate Father at the Time of the Vacancy and of the Election, the Qualifications of the Electors, and of those that are to be Elected. The fifth and last treats of the Resignation and Deposition of Abbats, and even of the Abbat of *Cisteaux*, of the Causes and Reasons for which he may be depos'd, of the Persons that may depose him, and the Method of proceeding to such Deposition.

When this Statute was drawn up, St. Stephen presented it to the Bishops, who had Monasteries of the Order in their Dioceses, for them to approve of the same; they freely did it, and renounc'd the Right they had of Visitation and Correction, and that of presiding at the Elections of Superiours, and of confirming them; and on their Parts, St. Stephen and his Brethren promis'd, that they would not found any Abby in the Diocese of any Bishop, till such Bishop had ratify'd and confirm'd that Decree pass'd between the Monasteries of *Cisteaux*, and the others of the same Order, to avoid all Discord and Scandal between the Bishops and the Religious. After this Confirmation of the Bishops, St. Stephen had also recourse to Pope *Calixtus* the III^d, to obtain the like of him, which he granted him the same Year 1119, as did *Eugenius* the III^d, by his Bull of the Year 1152, wherein all the Articles of the aforesaid Statute are inserted; and after his Example, several of his Successors, as *Anastasius* the IVth, *Adrian* the IVth, and *Alexander* the III^d, granted their Bulls, wherein they again approve of those Rules.

It is surprizing to see the mighty Progress this Order made. Fifty Years after it's Institution, there were 500 Abbies of it, and at the general Chapter held in the Year 1151, a Decree was pass'd to prohibit the admitting of any more, to avoid increasing their Number, which those religious Men already thought too excessive. However that Decree was made in vain; for an hundred Years after there were above 1800 Abbies of that Order, most of which had been founded before the Year 1200. St. Bernard alone having founded about sixty, all of them fill'd with religious Men drawn out of *Clairvaux*.

This great Progress is to be ascrib'd to the Sanctity of the religious Men of this Order, who on Account of their exemplary Lives were admir'd by all the World; so that all Persons thinking it an Honour to enjoy such holy Souls, and looking on it as an Happiness to have Friends so powerful in the Sight of God, they had Places to settle in, offer'd them in all Parts. That strict Observance which they practis'd, was still in it's full Vigour in the Monasteries of that Order, about the Middle of the 13th Century, when the Cardinal *de Vitry* writ his Western History; for speaking of those religious Men, he says, that all the Church of JESUS CHRIST was full of the high Reputation and Opinion of their Sanctity, as it were with the Odour of some divine Balsame, and that there was no Country or Province, wherein this Vine loaded with Blessings, had not spread forth it's Branches. And describing their Observances, he says, that they neither

wore Skins, nor Shirts, nor ever did eat Flesh, unless in grievous Sicknesh, and that they did neither eat Fish, nor Eggs, nor Milk, nor Cheese, but only upon extraordinary Occasions, and when given them in Charity. That their Lay-brothers who liv'd in their Farms about the Country, from the Abby, drank no Wine. That the Choir religious Men and the Brothers lay only upon Straw Beds, in their Tunicks and Couls. That they rose at Midnight, and spent the rest of the Night, till break of Day, in singing God's Praises; and that after having sung Prime and Mass, and confess'd their Faults to the Chapter, they spent all the Day in Labour, Reading, or Prayer, without ever giving Way to Sloth, or Idleness; and that in all those Exercises, they observ'd strict and continual Silence, excepting the Hour they allow'd for spiritual Conference. Their Fasts were continual, from the Feast of the *Exaltation* of the *Holy Cross* till *Easter*; and they exercis'd Hospitality towards the Poor with extraordinary Charity.

Under the Pontificate of Pope *Urban* the IVth, there began to be some Divisions in this Order, in Relation to *The Charter of Charity*, which some interpreted in Favour of themselves, to the Prejudice of others, who gave it another Meaning. That Pope appointed *Nicholas*, Bishop of *Troyes*, *Stephen*, Abbat of *Marmoutier*, and *Godfrey de Banjeu*, of the Order of St. *Dominick*, Confessor to the holy King, St. *Lewis*, to decide that Difference. But that Pope dying before the Decision, *Clement* the IVth, who succeeded him, thought fit to hear the Matter himself; and to prevent in Time the ill Consequences that might ensue of those Divisions, he order'd the Abbat of *Cisteaux*, the four first Abbats, and several other Abbats and religious Men of this Order, to attend him at *Perouse*, to be inform'd from their own Mouths of the Occasion of the Difference; and having heard them, he in the Year 1265, regulated all Difficulties, interpreting and altering something in the Charter of *Charity*, in what related to the Management and Government of the Order, and the Jurisdiction of Superiours, adding also some new Rules; but he alter'd nothing in the Observances.

This Constitution of the Pope, call'd in the Order *Clementin*, was accepted of by the Abbats at *Perouse*, and afterward by all the Order unanimously. In the Year 1289, it was ordain'd in a general Chapter, that a Compilation should be made of all the Ordinances of the famous general Chapters from the Institution of the Order to that Year, by which it appears that the Spirit of the first Institutions had been preserv'd till that Time. They therein threaten with Excommunication all such as had obtain'd any Privileges or would make use of them. They forbid ever speaking there of Food, or to make the least Mention of eating Flesh, and they condemn any one that should presume to name it, to fast that Day on Bread and Water, and to be disciplin'd in the Chapter. The Abbats and the religious Men of the Order, whether they travell'd or were at their Farms, or other Dependances of the Order, were to keep the Fasts prescrib'd by the Rule, as much as those that remain'd in the Monastery. In regard to eating of Flesh, they were oblig'd to keep to the Rule of St. *Benedict*, and none was to eat any except in the Infirmary, except such as were going some long Voyage by Sea. It was also to be banish'd the Infirmary from *Septuagesima* till *Easter*, and it was not to be eaten on any *Saturday* throughout the Year, nor any other thing dress'd with Hog's-Lard; and this was to be observ'd even by those who were oblig'd to eat in the Monasteries of another Order, or in any Place whatsoever out of the Infirmary, and particularly in the Monasteries of Nuns.

Nuns, and those who had transgress'd this Law were to be depriv'd of Wine for the Space of one Day. They were not to give Flesh to the Bishops, or other Persons that came to visit them, tho' they were not of the Order, either within the Enclosure of the Monastery, or in the Houses adjoining to it; and they were not to permit either secular or religious Persons to come to live near their Church Yards, and there to eat Flesh. All Abbats that should give or cause any Flesh to be given to any Person whatsoever, within the Enclosure of the Monastery, or the Houses adjoining, excepting the Poor and the Sick, should beg Pardon at the general Chapter and be severely punish'd; and as for the Officers, and other religious Men, and Lay-brothers, who should commit that Fault, they should fast on Bread and Water all *Fridays*, till next general Chapter.

It was in the 14th Century, that some Monasteries and Colleges began to slacken in the Spirit of Fervour of the first Fathers of the Order; for relaxing by Degrees from the primitive Observance, under Colour of some Dispensations and Privileges, contrary to the Rules of the Order of St. *Benedict*, they did eat Flesh on certain Days, left off some Fasts, and insensibly fell into greater Liberty. But Pope *Benedict* the XII, who had been a religious Man of this Order, and Abbat of *Fond Froide*, being plac'd in St. *Peter's* Chair, in the Year 1334, resolv'd to redress that Abuse, and others that had crept into this Order; and for this Reason he summon'd the Abbat of *Cîteaux* and the four prime Abbats of the Order to appear before him at *Pont de Forge*, in the Diocese of *Avignon*, where he then was. They all went except the Abbat of *Pontigni*, and after several Conferences upon that Subject, he made a Constitution, that same Year 1334, containing many Regulations for this Order. Among other Things he forbids all the Abbats, and other religious Persons, eating of Flesh, or other Food dress'd with Flesh, either out of the Monasteries, or other Conventual Places of the Order, or in the Monastery in particular Rooms, or in any other Place, excepting the common Infirmary; repealing the Licenses of eating Flesh, which some Abbats and religious Men said they had obtain'd of the Holy See, which could not but give Scandal; and that if any religious Man, or Lay-brother transgress'd that Prohibition, for every Time he had eaten Flesh, he should fast three Days upon Bread and Water, and should each of those Days receive Discipline in the Chapter. If any Abbat committed the same Fault, he should not undergo the Discipline, but should observe the same Fasts: That it should not be in the Power of any Person to dispense with any of those Penalties or Part thereof; and that if any one hapned to relapse often into the same Fault, after having been canonically warn'd, and not amending, he should be render'd incapable of all Offices and Employments in the Order.

This Constitution of the Pope, commonly call'd *Benedictin* in the Order, was receiv'd and accepted in the same, as may be seen in the second Compilation of the Ordinances of general Chapters, made by Authority of the Chapter held in the Year 1350, which was call'd, *The new Constitutions*. All the Abbats of the Order are therein Ordain'd, to keep in their Monasteries the Statutes and Ordinances of Pope *Benedict* for the Reformation of the Order, and to cause them to be exactly observ'd, and to be bound up with the Rule, and the Book of Definitions. These Regulations remov'd the Abuses that were crept into the Order; but it was only for a Time; for they afterwards increas'd, and the Disorders were so great in the Year 1390, that the general Chapter, held that same Year,

thought themselves oblig'd to redress the same. That also was but for a short Time; for the general Chapters which follow'd after that, were so far from authorising those Regulations, that they allow'd the religious Men a Property. For that in the Year 1396, gave positive Commission to the Abbat of *Fontenay*, to repair to the Abby of *Chefery*, to ratify a Contract made between the Abbat of that Monastery and the Community thereof, by which he assign'd each of those religious Men, a Sum of Money for their Cloathing. That in the Year 1399, directly allow'd a religious Man of the Abby of *Miroir*, to enjoy, during his Life, ten Acres of Land, which he had procur'd, as he said, of his Relations. That in the Year 1400, ratify'd and confirm'd the Lease of a Farm, made by the Abbat and the Community of the Abby of *Bonneval* to a religious Man of the same Abby; whereby the Farm of *Laudrins*, belonging to that Monastery, was yielded up to him, and the Abbat and Community forbid to take it from him.

Till then the Order had always continu'd united, and tho' spread abroad through all Parts of the World, it had been always subject to the Superiors that were in *France*; but some religious Men in *Spain*, who had retain'd the Spirit of the Order, designing to secure themselves against the impending Storm, made a Sort of separate Body, forming a Congregation, of which *Martin de Vargas* was the Founder, in the Year 1426; and the like was done by others several Years after.

The Disorders still continuing, Pope *Eugenius* the IVth, having receiv'd Complaints from *France* and *Spain*, by his Constitution of the Year 1444, order'd the Abbat of *Cîteaux*, and the other Abbats and religious Men of the Order, to clear themselves of what was laid to their Charge, and to give better Example; which they could no otherwise do than by amending their corrupt Manners; and if need were to draw up new Constitutions; and Pope *Nicholas* the Vth, in the Year 1448, commanded them to apply themselves with more Care and Diligence than they had done before to reformat of their Monasteries, and for the future to cause the apostolical Constitutions, and the Observances of general Chapters to be better observ'd therein.

Those Remonstrances of Popes were of no Effect, at a Time, when the Wars which afflicted several Provinces, hindred the Abbat of the *Cistercian* Order, from correcting the Abuses that had been brought into their Monasteries. The Fury of War, and the Insolence of the Soldiers, who spar'd not the Churches of the Lord, committing a thousand Enormities, towards Priests and Virgins employ'd in singing God's Praises, oblig'd most of the religious Men and Women of this Order, to quit their Monasteries to take Shelter in the Towns; and those Wars which lasted many Years, afterwards occasion'd so great a Dearth, and such scarcity of all Things necessary for the Support of Life, that it oblig'd many religious Persons to eat Flesh, which they could better get than other Things. Others more consciencious, abstain'd; but they refus'd the Employments of Cellarer, Procurator, and other Offices, that oblig'd them to go out of the Monastery, because, wheresoever they went, either in the Country, or in Towns, they could meet with nothing common but Flesh, which was forbid them. Thus the Estates and Revenues of the Monasteries were ruin'd for want of the necessary looking after them; and still the Want increas'd, and many religious Persons fell Sick, for want of Sustainance, and those that continu'd in Health were so weak, that neither of them were able to observe their Rules, or Statutes.

The

The general Chapter meeting, and being sensible of the Impossibility of observing Regularity during such miserable Times, intreated *Imbert* of *Cisteaux*, and *Dom John de Cirei*, Abbat of *Maizieres*, to undertake a Journey to *Rome*, to beg the Pope, that he would be pleas'd to apply some Remedy to all those Evils, by granting some Dispensation from that great Abstinence to which they were oblig'd by their Rule and Constitutions. Those two Abbats went to *Rome*, in the Year 1475, Pope *Sixtus* the IVth then governing the Church. They had Audience of the Pope, when *Imbert* represented to him the miserable and desolate State of the Monasteries, the Difficulty of Meat suitable to their perpetual Abstinence, and the Disorders the same occasion'd, since, notwithstanding the good Example of the most Zealous, and notwithstanding the Opposition and Remonstrances of the Superiours, many religious Men took the Liberty of eating Flesh, without troubling themselves about the Penances impos'd by the Bull of Pope *Benedict* the XIIth, on those that should presume to eat it. Pope *Sixtus*, upon that Abbat's Information, reiterated the Prohibitions and Penalties mention'd in the Bull of Pope *Benedict*, against those that should presume to eat Flesh without Leave and Dispensation; but considering those Difficulties, and that the Law of Nature takes Place of all other Laws, by apostolical Authority, he by his Bull gave full Authority to the general Chapter, and to the *Cistercian* Abbats, to dispense with the Religious of that Order, who should ask Leave according to Conscience, with the Abstinence from Flesh, in Case of Necessity, as often as it should be needful. Absolute Necessity had oblig'd that Abbat to beg this Dispensation, and he ask'd it only for so long as the Necessity should require, hoping that the former Observance might be restor'd as soon as the Time would permit. As soon as he return'd from *Rome* with that Bull, he was importun'd by several particular religious Men, and even by whole Communities, desiring a Dispensation from Abstinence, on Pretence of Necessity. Soon after, he took another Journey to *Rome*, where he dy'd. *Dom John de Cirei*, who succeeded him, to rid himself of the Importunities he found on all Hands, in Relation to the Dispensation, caus'd the general Chapter to be assembled in the Year 1481, where the Bull of Pope *Sixtus* the IVth being examin'd, it was left to the Consciences, Judgment, and Discretion of the particular Abbats, Visitors, and other Superiours to exercise the Power granted by that Bull, to dispense without any Scruple with the Abstinence from Flesh enjoyn'd the Religious, when there should be Occasion.

But the general Chapter, which had left it to the particular Abbats to grant that Dispensation, was soon sensible, that it was no other than a Source of Confusions, which would occasion much Scandal, and might increase to the Ruin of the Order; for some over indulgent Abbats granted the Licence too easily; others too rigid absolutely refus'd it, and yet treated their Communities very ill; which occasion'd much Muttering. In one and the same Convent, some did eat Flesh, others Fish, Eggs, and Pulse; and this Variety occasion'd among them Hatred, Divisions, Parties, and Combinations. For this Reason, and to take away the Occasion of so great an Evil, so opposite to Charity, and to brotherly Unity, after Report thereof made with all due Formalities to the President, and Definitors of that same Chapter, and after mature Deliberation, they ordain'd, by a Decree of the Year 1483, That Uniformity as well in Diet and Habit, as in other Methods of Living should be observ'd in all Monasteries of the Order, of both Sexes; that they should,

to that End, have Flesh allow'd three Times a Week at Dinner, viz. on *Sundays*, *Tuesdays*, and *Thursdays*; and that to this Purpose there should be a Place apart from the Refectory built in every Monastery.

If there had been no other Irregularities in the Order, it might have been hop'd, that after this Ordinance the Scandal would have ceas'd, Peace and Unity would have been restor'd, and that thus, after the Example of their Predecessors, they would have become the sweet Odour of *JESUS CHRIST*, but there were some Monasteries, in which the religious Men liv'd after such a licentious Manner, that the Words of the *Psalmist* might be apply'd to them, that they had intermix'd with the World, all the Customs whereof they had learnt; that they idoliz'd their own Passions, and that they were become a Scandal; so that the Sovereigns, in whose Dominions they were settled, not able to bear such Irregularities, solicited Pope *Innocent* the VIIIth to suppress them. Others thought it enough to desire that Pope to cause them to be reform'd. This oblig'd that Pope, in the Year 1487, to order the Superiours, that after holding the general Chapter, they should make an exact Visitation of all the Monasteries of the Order, and reform them; but that Pope was not obey'd. The Evil daily increasing, *Charles* the VIIIth, King of *France*, made fresh Instances to the Pope, to prevail with him to use Means more effectual than the ordinary, to reform that Order, and not to rely on the general Chapters, and the ordinary Visitations of the prime Abbats. The Method then made use of was to call an extraordinary Assembly of the Abbats of the Order, at *Paris*. It was accordingly held at the College of the *Bernardins*, in the Year 1493, and there Articles of Reformation were drawn up; which, among other Things, ordain, That Abbats shall quit the secular Pomp and Vanity they us'd in appearing abroad, the Superfluities and Excess of their Train, and Habits, and that they should not be permitted to hold two Abbies of the Order without the Leave of the general Chapter; that for the Future every private Monk should not receive his Bread, his Wine, and his Pittance apart; but that they should all eat in their Refectory together; that every Abbat, within 15 Days after his Return to his Monastery, under the Penalties impos'd on such as held any in Property, should take from all the religious Persons, whatsoever they possess'd as their own, either in Cattle, Vineyards, Lands, Gardens, or Granges, whether they held them in Farm, or for Life, and that all Revenues should be return'd to the publick Purse. That the Gates of the Monasteries should be shut exactly at the appointed Hours, to prevent going in and out at such Hours, as were not agreeable to Regularity and good Example. That no Women should any more go into regular Places, unless they were very great Ladies, or ancient Women to take Care of the Bass Court, and of the Dairy. That the religious Men should not go about the Country any more without their regular Habit, or at least not without a Cloak, and an Hood over it; that they should no more go to publick Entertainments, to Shows, or Taverns; and should not carry offensive Weapons, and if there were any Occasion to defend themselves against Dogs, they should be such Weapons as became the religious Gravity. That no religious Man should be Godfather, or have he or she Gossips, or be tolerated to utter any Oaths, or indecent Words. That, pursuant to the Ordinances of Pope *Benedict* the XIIth, the Chimney of the Chambers in the Dortors, or Dormitories should be pull'd down, and that for the future they should have no Feather-



167. A woman in a long, dark, hooded robe, standing and facing forward.



A Cistercian Monk with his Coule.

Feather-Beds, Quilts, Sheets, nor Linnen Shirts, but only Woollen. As for the Abstinence from Flesh, that they should conform to the Custom introduc'd into most Monasteries, where they did eat no Flesh on *Mondays, Wednesdays, Fridays, and Saturdays*, throughout the Year. The Confirmation and Execution of these Articles, were referr'd to the next general Chapter to be held at *Cîteaux*; but they were so far from being receiv'd, that some religious Men, under hand, procur'd a Decree to be pass'd by the Parliament of *Dijon*, upon a Remonstrance presented by the Solicitor General of that Parliament, by which those Articles were made Void, as having been made at *Paris*, contrary to the Statutes of the Order, and the Decrees of the Court, which enjoyn, that the general Assemblies of the Order be held at *Cîteaux*. Thus these Articles had no Effect, and the general Reform of the Order was not accomplish'd till the Pontificate of Pope *Alexander the VIIth*.

However several Monasteries, which were desirous of nothing but Regularity and good Order, had Recourse to the Power of Princes, for exempting themselves from the Jurisdiction of the first Abbies of the Order; of this Number were the Monasteries of *Tuscany*, and *Lombardy*, who with the Assistance of *Lewis Mary Sforza*, Duke of *Milan*, compos'd a separate Congregation, in the Year 1497, after the Example of that of *Castile*, and others did the like afterwards. *Dom John de la Barriere*, Abbat of *Nosre-Dame de Feuillans*, began that Reform in *France*, which has been since call'd by the Name of that Abby. *Dom Denis l'Argentier*, Abbat of *Clairvaux*, erected another Reform in *France*, by the Name of the *Strict Observance*, and so others.

Thus much may suffice of all the Order in General, which for above a Century was so powerful, that it govern'd almost all *Europe*, both in Spirituals and Temporals. It also did great Service to the Church, by means of the eminent Men it produc'd. Those religious Men were employ'd by the Pope to convert the Hereticks call'd *Albigenses*.

Some Authors say, there have been six Popes of this Order, but it will be an hard Matter to find any more than *Eugenius the IIIrd*, and *Benedict the XIIth*. There have been of it about 40 Cardinals, a great Number of Archbishops, Bishops, and famous Writers. Several Kings and Queens have preferr'd the Habit of this Order before their royal Robes and Crowns. Several Princes and Princesses have follow'd their Example; and in only the Monastery of *Trebnitz*, in *Silesia*, they reckon above 40 Princesses of *Poland* that have taken the Habit there. That which still adds to the Honour of this Order is, that the Military Orders of *Calatrava*, *Alcantara*, and *Montesa* in *Spain*, and those of *Christ*, and *Avis* in *Portugal*, are subject to it.

The Abbat of *Cîteaux* is the only Head, and Superiour General, and Father of the *Cistercian* Order, which Dignity has been disputed with him, and he was maintain'd therein by a contradictory Decree, of the King's Council of State of the 19th of *September* 1681; but his Power is more limited than that of the other Generals of Orders; for he cannot very often do any thing without the Consent of the general Chapter. He is first Councillor, as soon as Abbat, in the Parliament of *Dijon*, and sits among the States of *Burgundy*. There have been 58 of them to this Time, 24 of which Number are reputed as Saints and holy Men. *John de Cirey* the 42d Abbat, obtain'd of Pope *Innocent the VIIIth*, that the Abbat of *Cîteaux*, and his Successours, might make all the Religious of the Order, Sub-Deacons and Deacons, and that the first

four Abbats, might confer the same Orders, on those only that had proceeded from them. This Abby has 26 immediate Daughters, which are call'd *Of it's Generation*, which have produc'd others, and it's immediate Generation extends to *France, Spain, Savoy, Flanders, England, and Denmark*.

The general Chapter is always held at *Cîteaux*, and us'd to meet about *September* yearly; but that being too often for the Abbats that were remote, the Abbats of *Ireland, Scotland, and Sicily*, were oblig'd to come to it but once in four Years, those of *Syria* and *Palestine*, once in seven Years; those of *Norway, Greece, Livonia, and Hungary*, once in three Years; and so there were certain Times appointed for those of *Galicia, Portugal, Leon, Castile, Navarre, Aragon, Catalonia, Frizeland*, and other Provinces. The *French* Abbats were not permitted to go thither with any more than two Servants, and two Horses, and the other Abbats of foreign Countries, two Servants and three Horses; only the four first Abbats are excepted, with those of *Savigni*, and *Prulli*, who may go to *Cîteaux* with four Horses, and take their Secretary along with them. Only the *Latin* Tongue is spoken in the general Chapters, and in that of the Year 1242, it was decreed, that if any one should happen to be chosen, who could not speak the *Latin* Tongue, his Election should be void, and the Electors and Persons presiding at the Election, should be kept with Bread and Water for a long Time. That Chapter leaves nothing unpunish'd, so that if any one has committed a Fault, he is to accuse himself of the same, and if he does it not, another proclaims, that is, impeaches him, and the Abbat imposes the Penance.

The Abbat of *Cîteaux* in Conjunction with the Definitors, judges of, and regulates all Affairs propos'd in the Assembly; they compose the Court of the general Assembly, and in those Definitors is plac'd the whole Authority of the general Chapter. The Abbat of *Cîteaux* first names four of those Definitors, out of his peculiar Generation; the first four Abbats, present each of them five Abbats of their Generations, and he chooses four of each, which, with the four by him chosen of his own Generation, make up the Number of 20, and each of those four first Abbats, and the Abbat of *Cîteaux*, being also Definitors, the whole Number of them is twenty five.

Formerly there were frequently Cardinals, Archbishops, and Bishops, in that Chapter. Pope *Eugenius the IIIrd*, thought fit to honour it with his Presence in the Year 1148. Princes had so great an Esteem for it, that they took it for an Honour to contribute towards the Expences of those that attended it. *Richard the Ist*, King of *England*, to that End gave to the Abbey of *Cîteaux*, the Church of *Scardeburch*, and all it's great Revenues, to defray the Expences of the general Chapter, during the first three Days of the five it sate. *Alexander the IId*, King of *Scotland*, following the Example of the King of *England*, soon after gave 20 *l*. Sterling, for the Expence of the fourth Day, and *Bela the IVth*, King of *Hungary*, gave four Churches, and all their Revenues, towards the rest of the Charge. In short several Princes and Noblemen, made Application to this general Chapter, to recommend to it the Success of their most important Affairs, and desire to partake of the Prayers of the Religious of the Order.

Their Habit is a white Robe, in the Nature of a Cassock, with a black Scapular and Hood; their Garment is girt with a black Girdle of Wool; in the Choir they have over it a white Coult, and over it a Hood, with a Rochet hanging down round before to the

the Wafte, and in a Point behind to the Calf of the Leg; and when they go abroad, they wear a Coult, and a great Hood all Black, which is also the Choir Habit, in the Houses where they have Colleges. The Lay-brothers are clad in dark Colour, their Scapular hangs down about a Foot in length before, and is rounded at the Bottom; their Hood is like that which the Priests wear over their Coult, excepting the Difference of the Colour. In the Choir they wear a Cloak or Mantle reaching to the Ground, of the same Colour as the Habit. The Novices that are Clerks, wear the same Habit in the Choir; but it is all white; their Scapular is not of the same Length in all Places; for in some Places it reaches down only half way the Thigh, and in others half way the Leg, and in others as low as the Habit.

The Cut of a Cistercian Monk, which is in the Monasticon, Vol. I. p. 695, being very defective, we have here given two Cuts to show the different Habits of this Order.



Of the Original of the Cistercian Nuns.

*Hist. des Ord.
Monast. &c.
Vol. V. 373.*

THE Historians of the Cistercian Order do not agree about the Original of the Nuns of this Order. Some of them, as Brito, Barnabe de Montalvo, Chrysostom Henriques, and some others, give St. Humbelina, Sister to St. Bernard, the Honour of the Institution thereof. On the other Hand Angelus Mauriquez designing to carry up their Original, some Years beyond that Saint's retiring, pretends that they were founded by St. Bernard, and that they have more Right than the religious Men to call that holy Doctor their Father, and to bear his Name. Dom le Nain, a Monk of la Trappe, in his History of the Cistercian Order is of that Opinion, as is Monsieur Baillet, and Father Philip Bonani of the Society of Jesus, in his Catalogue of religious Orders. This last, to back his Opinion, refers the Reader to what is said by Mauriquez in his Calendar of the Cistercian Order on the 21st of August; which is a plain Mistake, for Mauriquez is not the Author of that Calendar, or Martyrology, but Henriques, who therein positively says, that St. Humbelina was the Founder of the Cistercian Nuns. In France, the Deposition of our most blessed Mother Humbelina, Sister to St. Bernard, who being wonderfully converted by him, instituted a most rigid Life, and began the Reformation of the Cistercian Nuns, by the Inspiration of the divine Spirit. And in the History he has publish'd particularly concerning the Original of those Nuns, under the Title of *Lilia Cestertij*, &c. Speaking of St. Humbelina, he says, that after she had resolv'd to devote herself to God, and to renounce the World, she retir'd into the Monastery of Juilly, which was then of the Order of St. Benedict; She repair'd to Juilly, a Monastery, at that Time belonging to the Order of St. Benedict; but that afterwards she persuaded the Nuns of that Monastery to embrace the Cistercian Reform; that she gave Notice thereof to the Abbat of Cisteaux, by means of the Nuncio, who was in France; that the Abbat consented to it, and by that means the Monastery of Juilly became of the Cistercian Order.

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Mauriquez, who, as has been said, is not of that Opinion, endeavours to discredit it, and to that Purpose makes Use of the Authority of William, Abbat of St. Thierry at Rheims, St. Bernard's intimate Friend, whose Life he writ, whilst that Saint was yet living, unknown to him, which he could not finish, because he dy'd before that Holy Doctor. But that first Writer of St. Bernard's Life does not remove the Difficulty there lies between those Doctors, nor does he make good the Opinion of Mauriquez; for he only says, that in the Year 1113, being the 15th after the Foundation of the Abby of Cisteaux, St. Bernard, with 30 Companions, enter'd into it, to undergo the light Yoke of JESUS CHRIST, under the Direction of St. Stephen, and that several of that Saint's Companions being marry'd, and their Wives having also resolv'd to leave the World to devote themselves to God, a Monastery of Nuns was at the Request of St. Bernard founded at Juilly, in the Diocese of Langres. This is all that Writer says; so that Mauriquez cannot thence deduce any Thing to prove his Assertion. All the Certainty there is, according to that Author, is that the first Monastery was founded at Juilly, and that it bore that Name; tho' some learned Authors, among whom are Monsieur le Maitre, F. le Nain, and Monsieur Baillet, in the Life of St. Benedict, which they have writ, tell us, that that Monastery was call'd *Billette*, upon the Authority of some Manuscripts, wherein we read *Villetum*. But besides, that in other Manuscripts we read *Fulleium*, and besides the Authority of William Abbat of St. Thierry, of whom we have already spoken, F. Mabillon, who has made so learned an Enquiry into the Monastical State, and particularly the Order of St. Benedict, positively says, that Monastery was call'd Juilly; we ought therefore to acquiesce in the Testimony of the Abbat William, who, as has been said, was contemporary with, and a Friend to St. Bernard, and in the Opinion of F. Mabillon, to be prefer'd before the others. But the greatest Difficulty is to know whether those Nuns were subject to the Laws of Cisteaux; which the same Author makes out to us, giving us the Original and Foundation of that Monastery; which ought to solve all the Difficulties that can occur in Relation to its Institution; he says thus, Milo, Earl of Bar, granted that Monastery, that is Juilly, to the Abby of Molefine, that it might be a Place of Retreat for Religious Women, that should live there under Subjection to the Abbat of Molefine, which Abbat should appoint them four of his Monks to direct them; whence it is easy to conclude, that the Monastery of Juilly was not of the Cistercian Order, since it was subject to that of Molefine, which always was of the Order of St. Benedict, and that it would have been more natural to send Monks of Cisteaux to Juilly, if those Nuns had been of their Order, than to send Benedictine Monks to it, under whose Direction they were; since according to F. le Nain, the venerable Peter, who was one of the first that went from Molefine, was Prior of those same Monks, when St. Humbelina dy'd, not at the Monastery of Billette, as he says, but at that of Juilly. In fine, to decide this Difficulty it is enough to say, that the first Monastery of Nuns of that Order, was not founded at Tart, in the Diocese of Langres, till the Year 1120, by St. Stephen, and not by St. Bernard, as appears by the General Chapters of the Nuns of that Order in France, which were formerly held at Tart, as the most ancient Abby of the Order.

Cardinal James de Vitry, in his History of the West, tells us, that the Austerity practis'd by the Religious Men of this Order, at the first Institution thereof, would not allow the Women, who are tenderer than Men,



A Cistercian Monk without his Coule.







A Cistercian Nun.

Men, at first to undergo so heavy a Yoke; but that in Process of Time there were some so generous as to undertake that austere Course of Life. It is true, that during the first 25 Years after its Institution, there was no Monastery of Nuns of this Order; but after that of *Tart* had been founded by St. *Stephen*, in the Year 1120, as has been said, there were several others founded in *France*, as those of *Fervaques* in the Diocese of *Noion*, founded in the Year 1140; that of *Blandech* in the Diocese of St. *Omer*, in 1153; and *Montreuil les Dames* near *Laon*, in 1164, &c. The Number of these Monasteries increas'd so very much afterwards, that, if we may believe the Historians of this Order, there were 6000 of them.

Henriquez, who, as has been said, affirms that St. *Humbelina* was the Foundress of these Nuns, not having been able, as he says, to learn what Rules that Saint prescrib'd to them, sets down the Constitutions of the *Bernardin Recolet* or *Bare-foot* Nuns of *Spain*, which he supposes to have been form'd from the ancient Observances practis'd by the first Nuns of the *Cistercian* Order. Those Observances are very austere, yet they do not come near those that were practis'd by the first *Cistercian* Nuns of which *Herman de Laon* gives an Account, speaking of the Nuns of the Monastery of *Montreuil les Dames*, for he says, they wore neither Linnen nor Linings, that they were not only employ'd in sewing and spinning, but that they went into the Woods to grub up the Briers and Thorns; that they work'd continually; that they observ'd much Silence, and that they in all Things imitated the Monks of *Clairvaux*.

Among all the Monasteries of Nuns of this Order, that of St. *Mary* the Royal, near the City of *Burgos*, commonly call'd, *las Huelgas de Burgos*, is the most famous, as well on Account of the Magnificence of its Structure, and the great Revenues it enjoys, no Nobleman in *Spain* having more or so many Vassals as this Monastery, as for the Extent of that Abbess's Spiritual Jurisdiction, not only over twelve other Monasteries that are subject to it, but also over the *Brothers Hospitallers of Burgos*, and over a great Number of Canons, Curates, Chaplains, and other Persons. This famous Monastery having been built by *Alphonso* the 8th, King of *Castile*, in the Year 1187, was by him given to the *Cistercian* Nuns, having caus'd some to be brought from the Monastery of *Tulebras*, one of which whose Name was *Michol*, or *Misol*, was appointed Abbess of that new Monastery. *Sancha*, Daughter to the King of *Aragon*, who was the third Abbess, had been one of the first Nuns. *Constance*, Daughter to the Founder, having taken the Habit there, succeeded immediately next to *Misol*, and afterwards several Daughters of Kings and Princes became Nuns there.

King *Alphonso*, not satisfy'd with having given great Possessions to this Monastery, would also have it distinguish'd from others by some particular Prerogatives. He, in the Year 1188, sent the Bishop of *Siguenza* to the general Chapter at *Cisteaux*, to obtain Leave, that the Abbesses of the Kingdoms of *Castile* and *Leon* might also hold a General Chapter among themselves, which was granted him; and pursuant to that Licence such General Chapters were held at *Burgos*, till the Council of *Trent* having expressly forbid Nuns ever going out of their Enclosure, the same was on that Account discontinu'd.

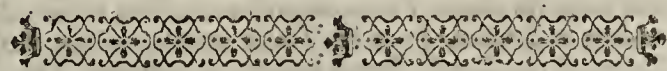
The Example set by the King of *Castile* was soon follow'd by other Princes, who obtain'd of the Abbat of *Cisteaux*, the like Licence of holding General Chapters of their own Monasteries. The Habit of the *Cistercian* Nuns is a white *Tunick* or Robe, a black Scapular,

and Girdle. In the Choir most of them wear Coules, others only Mantles, and the Lay-Sisters have their Habits of a dark Colour. The Novices are clad in white.

There has been a great Number of Saints and holy Women of this Order; which Number would be still much greater, if we would allow of all those to whom their Historians assign it; but they must retrench some of them.

We have here given one Cut to show the Habit of these Nuns.

Several Popes having granted special Privileges and Immunities to this Religious Order, their several Bulls may be seen in the *Appendix*, Vol. 2. under the following Numbers. The Bull of Pope *Innocent* the IVth. to exempt these Monks from answering before the Ordinary when accus'd of any Crime, NUM. CLXXXIV. The same Pope's Bull forbidding any Person to excommunicate the Friends, Servants, or Benefactors of the *Cistercians*, NUM. CLXXXV. The Bull of Pope *Alexander* exempting these Monks from being visited by any but their own Abbats, NUM. CLXXXVI. The same Pope's Bull exempting these Monks from entertaining of Prelates, NUM. CLXXXVII. The same Pope's Bull exempting them from paying Tithes of their Cattle, NUM. CLXXXVIII. The same Pope's Bull forbidding the *Cistercians* to confess to any but their own Order, NUM. CLXXXIX. The same Pope's Bull exempting them from any Contributions to Prelates, NUM. CXC. The Bull of Pope *Innocent* the IVth. exempting them from being summon'd to Chapters, or before Courts, on Account of Contracts or Offences, NUM. CXCI. The Bull of Pope *Alexander* the IVth. confirming the last above, NUM. CXCI. The Bull of Pope *Honorius* exempting them from Payment of Tithes, NUM. CXCI. Another Bull of Pope *Alexander* the IVth. exempting them from the Payment of Tithes, NUM. CXCI. The Bull of Pope *Boniface* still about Tithes, NUM. CXCV. Another of Pope *Innocent* the IVth. to exempt them from being summon'd to Chapters, &c, NUM. CXCVI. Another of Pope *Honorius* the IIIrd. forbidding Legates Apostolic to excommunicate, suspend or interdict them, NUM. CXCVII. Another of the same Pope authorizing them to receive Persons that are free, NUM. CXCVIII. Another of Pope *Innocent* the IVth. to the *Cistercians* in *England* about Tithes, NUM. CXCV. Another of Pope *Honorius* the IIIrd. that the *Cistercians* in *England* be not oblig'd to travel above two Days Journey from their Monasteries on Account of any Tryals, NUM. CC.



A Catalogue of the Learned Men of the Order of the CISTERCIANS in England.

I. **TRUSTAN** or **TRUSTIN**, for his singular Virtue, from a private Priest prefer'd to the Archbishoprick of *York*, in his old Age resign'd his Archbishoprick, and became a *Cistercian* Monk, having himself before founded the first Monastery of that Order in *England* at *Rippon* in *Yorkshire*, which was call'd *Fountains*. He writ, *Of the Original of the Monastery of Fountains*; *Of his own Primacy to Pope Calixtus the IIrd.* *Against Anselm the younger*, &c. He dy'd at *York* in 1139. or 1140.

2. HENRY, *Cistercian Monk of Saltre, in Huntingdonshire*, where he was born and excellently educated, partly in his Monastery, and partly by *Florentian* an *Irish* Bishop, and *Gilbert* Abbat of the *Cistercians*, improv'd in Literature and the Rules of a good Life; and being himself instructed, was wont to teach others, that the Fear of God is the Beginning of Wisdom; and perceiving that Men were generally sooner deter'd from Vice by the Fear of Punishment, than the Love of Virtue, he therefore mostly inculcated the Pains which follow'd an ill Course of Life, and the Loss of Heaven for the same. For this Reason he writ, *St. Patrick's Purgatory*; and *Of the Pains of Purgatory*. I know of no other Works of his; but he flourish'd in 1140.

3. GERVASE of the PARK, see him among the learned *Benedictin* Monks, NUM. xc.

4. RICHARD FASTOLPH, of *Yorkshire*, *Cistercian* Monk and at Length Abbat of *Fountains*, wonderfully belov'd by *St. Bernard* of *Clairvaux*, and *Henry Murdock*, Abbat of *Fountains*, on Account of his Sanctity of Life and eminent Learning; wherefore when *Murdock* was prefer'd to the Archbishoprick of *York*, he took Care to have him chosen Abbat in his Stead, as *Leland* has collected from *Hugh* of *Kirkstall's* Work of the Original of the Monastery of *Fountains*. The Writings he left behind him were, a Book of *Homilies*, and one of *Musick*, or *Harmony*. He flourish'd in 1150.

5. WILLIAM of RIEVAL, *Cistercian* Monk in the Abby of *Rufford*, highly commended by our Historians for his great Knowledge in History and other Sciences; but he either writ little, or else what he did write is lost, and yet he is by *Richard* and *John* of *Hexam*, *Randal Higden*, *William Horman* and others mention'd among our principal Writers. We have no other Title of any of his Works but one which is, *The History of the English*. He is said to have liv'd till the Year 1160.

6. JOHN SERLO, from his Profession surnam'd the Grammarian, was Brother to the pious and learned *Ralph* Abbat of *Parishore*; but being too much addicted to the Study of Grammar, advanc'd less in others. Of a Canon of *York* he became a *Cistercian* Monk at *Fountains*, and afterwards Abbat there. He was great in Body, Mind and Wit. *Boston* and *Leland* inform us that he left these following Works, *Of the War between the King of Scotland and the Barons of England*, in Latin Rhimes; *Of the Difference of Words*; *Of the Death of Sumerlede King of Man*; *On the Lord's Prayer*; *Of Dissyllables*; *Of equivocal Words*; *Of Words that have but one Meaning*. He liv'd in 1160.

7. EALRED or ELRED, born of noble Parents, and from his tender Years educated in the Fear of God, and good Studies, from his Youth learn'd to bear the Yoke of our Lord, always leading an innocent Life, and void of Guilt. His Piety and Learning increasing with his Years, he became a *Cistercian* Monk, in which solitary Course of Life he so much addicted himself to divine Contemplation, that he shin'd among his Companions, like the Moon among the Stars. Nor did he nevertheless neglect the Study of the Scriptures or the Knowledge of other Sciences. Being singularly adorn'd with Virtue, he was chosen Abbat of *Rieval*. Not long after, his Fame spreading abroad, *David*, King of *Scots* admitted him to his Familiarity; but he avoided all worldly Honours, and some time refus'd being made a Bishop, that he might have the more Leisure for Contemplation and preaching the Word of God. He diligently imitated *St. Bernard* in his Writings, Words, Actions, and all the Method of his Life; meek, mild, humble, modest, pious, temperate, chaste,

and a wonderful Lover of Peace. Many Authors are Witnesses of his Writings, under these following Titles. *The Life of St. Edward, King and Confessor*; *the same in Verse*; *Of his Miracles*; *Of the Life and Behaviour of some Kings of England*; *the Life of David King of Scots*; *A Lamentation on his Death*; *the Life of St. Ninian, Bishop*; *the Life of St. Margaret Queen of Scots*; *the Miracles of the Church of Hagulfstad*; *the State of the same*; *Chronicles from Adam*; *A Chronicle of the War of the Standard*; *Of a certain Miracle*; *Of the Foundation of the Monasteries of St. Mary at York, and Fountains*; many *Homilies and Sermons*, and very many other Pieces of Piety and Divinity. Note, that some of his Writings are confounded with those of *Edilred*, Abbat of *Wardon*, by Reason of the Likeness of the Names and their Religious Profession; but he of *Wardon* flourish'd long after this, that is in 1220; whereas this of *Rieval* chang'd this Life for a better in 1166.

8. WALTER DANIEL, a *Cistercian* Monk of *Rieval*, and excellent Disciple of *Ealred* the good Abbat of that Monastery, always endeavouring to imitate his Master in the Practice of Virtue, and advancing in Literature; so that he at least equall'd him in both Respects, and in his Writings treated of the same Subjects as he had done, seeming therein rather to exceed than fall short of him. All his Works are said to have been formerly most carefully preserv'd in the Library of *Rieval*, as *Leland* testifies, the Titles of them were these, *Of the Conception of the Blessed Mary*; *Of her Virginity*; *Of true Friendship*; *Of the Burden of the Beasts of the South*; *Of the decent Form of a Virgin*; an *Hundred Homilies*; *Epistles*; an *Hundred Sentences*; *upon the Words, He was sent*; *On some Places in Holy Writ*. He dy'd and was bury'd in the Monastery of *Rieval* in 1170.

9. ODO SKIRTON, *Cistercian* Monk and Doctor of Divinity, having finish'd his Studies at home, went over to *Paris* to improve himself. He was an eloquent Orator, a deep Philosopher, a subtle Disputant, and an excellent Preacher, being well vers'd in all Sciences. He translated *Æsop* into *Latin*, and made Comments upon it; his other Works were, *Sixty Parables*; another Piece of *Parables*; *Homilies of three Sorts*; *A Penitential*; *A Sum*; *A Work of Parts*; *Relations*. He flourish'd in 1181.

10. ROGER, *Cistercian* Monk at *Ford* in *Devonshire*, a worthy Admirer of Piety and Learning, says *Leland*. After having successfully apply'd himself to good Literature at home, he went over into the *Netherlands*, where he continually improv'd. At that Time all *Europe* was fill'd with the Fame of *St. Elizabeth*, Abbess of Nuns in the Monastery of *Schonange*, in the Diocese of *Treves*. This *Roger* therefore thought he could not better employ himself than in writing of her, and accordingly by the Information of *William* Abbat of *Savignac*, he writ, *The Revelations of St. Elizabeth*; also *Of the 11000 Virgins slain at Cologne*; *The Praise of the Blessed Virgin Mary*, and some other Works; flourishing in 1181.

11. BALDWIN of *Devonshire*, born at *Exeter* of mean Parents, was so great a Proficient in Literature, that he kept a publick School with great Applause; but he was much more respected for his courteous Behaviour and virtuous Life. Afterwards being admitted among the Clergy he still daily improv'd, so as to be made Archdeacon of that City. But he having more Esteem for Divine Contemplation than worldly Honours, resign'd that Dignity and became a *Cistercian* Monk. There he entirely devoted himself to reading of the Scriptures, and Divine Speculations, at the same Time being most observant of regular Discipline.

His

His Piety and Virtue growing up to an immense Degree, at Length became known to all abroad as well as at home, he was therefore first chosen Abbat of *Ford*, then Bishop of *Worcester* and lastly Archbishop of *Canterbury*. The Titles of his Works are these, *Of the Body and Blood of our Lord*; *Of the Sacrament of the Altar*; *Of the Sacraments of the Church*; *Of the Commendation of the Faith*; *Of Orthodox Dogmas*; *Of the Sects of Hereticks*; *Of the Unity of Charity*; *Of Love*; *Of the Priesthood of John Hircanus*; *Of the Erudition of Giraldus*; 33 *Sermons*; *On the Histories of Kings*; *Against Henry of Winchester*; *The Praise of Virginity*; *Of the Angel's Message*; *Of the Cross*; *Of Mythology*; *The Poem of Devotion*; *Epistles*, and several other Things. He dy'd at *Tyre* in *Syria*, and was there bury'd in the Year 1193.

12. MAURICE SOMERSET, Cistercian Monk of the Monastery of *Ford*, had his Learning at *Oxford*, says *Leland*, and returning to his Brethren, did not hide his Talent from them, but taught what he had learn'd, for the common Benefit of them all. For his Virtue and Erudition he was chosen Abbat of *Fountains*; but at length, being more desirous of Quiet and improving himself, than ambitious of Honour, he resign'd that Dignity. His Writings are, *Of the Pontifical Scheme*; *Epigrams and other Verses*. He flourish'd in 1193.

13. NICHOLAS WALKINGTON, Cistercian Monk, in *Kirkham* Monastery, which being a retir'd Place in the North of *England*, he there wholly addicted himself to God and heavenly Things; for he had learn'd polite Literature, the liberal Sciences, and all profane Philosophy before he came into the Monastery. His Compositions were, *Of Virtues and Vices*; *The History of Walter Espec*, &c. He flourish'd in the Year 1193.

14. ADAM, Cistercian Monk of *Dore* Monastery near *Hereford*, spent his youthful Years successfully in profitable Studies, and was skilful in Poetry, Philosophy and Musick, all which being enhanc'd in Value by much Piety, he was chosen Abbat of his Monastery. About that Time there were many Contentions between the secular Clergy and the Monks; upon which Occasion, *Sylvester Giraldus*, a learned and considerable Man among the Clergy, writ a Book, which he call'd, *The Mirror of the Church*, in which he re-proves some Abuses of the Monks, and among the rest charg'd the Order of the *Cistercians*; whereupon this *Adam*, to defend the Honour of his Brethren, publish'd a Book in Verse, which he entitul'd, *An Answer to Giraldus's Mirror*. He also writ Rudiments of Musick, and other Things of that Nature, and flourish'd in the Year 1200.

15. GILBEKT HOILAND, bred up in Virtue and Literature from his tender Years, afterwards became a Cistercian Monk under *St. Bernard*, whom he endeavour'd to imitate in all Things, and was at last chosen Abbat of *Swineshead* in *Lincolnshire*, where he instructed his Monks by his Example. He was a great Divine, and much addicted to Divine Contemplation. *Sixtus Senensis* says, he writ 48 most elegant Sermons, on three Chapters of the *Canticles*, beginning where *St. Bernard* had left off, because he then dy'd; and having gone so far he also dy'd. This Work is usually join'd to that of *St. Bernard*, but under the Author's Name, as it is in the *Paris* Edition of 1602. In which Work, he so exactly follows the Style and Spirit of *St. Bernard*, that had he left the same without his Name, all Men would have judg'd it to have been *St. Bernard's*. The Titles of his other Works are, *On the Psalms*; *On St. Matthew*; *On the Epistles of St. Paul*; *On the Revelation*; *Theological Sentences*; *Of the State of the Soul*; *The Life of St. Bernard*; *Several Homilies*; *Epistles*;

Of the Fall of the Devil, &c. He flourish'd in 1200.

16. JOHN FORDON, or FORDEHAM, Monk of the Cistercian Order, and Abbat of the Monastery of *Ford*, a Man most learned in all sacred and profane Literature, from his very Youth discover'd an excellent Disposition towards Learning, and bearing the Yoke of CHRIST, and when of riper Years made it his Business to give a good Example to all Men. For his extraordinary Virtue and singular Knowledge he was chosen Confessor to King *John*. *Leland* much commends his Application to Study, and at the same Time bemoans the Loss of many of his learned Writings. He follow'd *Gilbert of Hoiland* as he had done *St. Bernard*, and beginning where he left off writ, *An Hundred and twenty Homilies on the Canticles*; *An Introduction to the Lamentations*; *On the Lamentations*; *Expositions on Jeremy*; *Ordinary Lessons*; *Of the treble Cross*; 12 *Sermons*; *The Life of St. Wolfric, Priest*; *Of the Contentments of the World*; *the Actions of King John*; *Scottish Chronicle*; *Tracts*, &c. and flourish'd in 1210.

17. WALTER MORGAN, born in *South Wales*, study'd long in *England*, and afterwards became a Cistercian Monk, lastly, for his Virtue and Erudition, chosen Abbat of the Monastery of *Morgan* in his own Country, highly commended by *Leland*, his Works were, *Of terrestrial Animals*; *Of Birds*; *Poems on several Subjects*. He flourish'd in 1219.

18. HUGH KIRKSTED, whom *Leland* calls *Kircostal*, a Cistercian Monk, pious and learned, who wonderfully delighted in his Profession and Rule, and was most zealous for the Honour of his Brethren. At the same Time with him liv'd one *Serlo* of *York*, of a very great Age, and familiar with those Monks, with whose Assistance and Information, *Hugh* committed to writing, and reduc'd into excellent Order, in one Volume, a large Account of the Actions of the *Cistercians* in *England*, most of which *Leland* affirms, he saw at *Rippon* in *Yorkshire*. The Titles of his Works are these, *The Original of the Monastery of Fountains*; *The History of the Acts of the Cistercian Monks*. He flourish'd in 1220.

19. CADUCAN, a *Briton*, renown'd for his singular Piety, and great Knowledge in all Sciences, and more particularly in Divinity, for which he was made Bishop of *Bangor*; but he was so entirely addicted to divine Contemplation, that he resign'd his Bishoprick, and became a Cistercian Monk, in *Dere* Monastery in *Herefordshire*, where he spent the rest of his Life, in holy Meditation, and singing of Psalms by Day and Night. Yet did he not forget his Studies, as appears in *Leland*, for he writ, *The Mirror of Christians*; *Homilies*, and some other Books, and at length dy'd, and was bury'd in his said Monastery, in the Year 1225.

20. RALPH COGGESHAL, bred from his Youth to Literature, and sometime Canon of *Barnwell*, as *Stow* says, afterwards became a Cistercian Monk, adorn'd with singular Endowments of Nature, of incredible Frugality and Parcimony, temperate, chaste, humble, modest, of an unblam'd Life, and much Learning, which gain'd him the Affections of all Men, and accordingly he was chosen Abbat of the Monastery of *Cogshal* in *Essex*. Being plac'd in which Dignity, he omitted not reading and meditating on the Scripture, and perusing and writing History. He made accurate Additions to *Radulphus Niger's* Chronicle, and treated of the Emperours, and of the Kings of *France* and *England*, beginning at the Year of our Lord 1113, and continuing the same to 1228, where he ended, perhaps with his Life; for about that Time, having govern'd the Monastery 12 Years, he resign'd

all publick Business, and led a private Life, struggling with Diseases till his Death. Titles of his Works are, *Additions to Radulphus Niger*; *A Chronicle of the Holy Land*; *Upon some Visions*; *Sermons*, &c. He liv'd very sickly till 1228.

21. JOHN GODARD, a Cistercian Monk, where he apply'd himself to the Study of the Mathematicks, and writ, *Of Mathematical Subjects*; *Of the triple Method of Computation*; and flourish'd in 1250.

22. JOHN ENGLISH, Cistercian Monk; Doctor of Divinity of Paris. At that Time Learning was much neglected among the Cistercians, which being observ'd by Stephen Lexington, an Englishman, Abbat of Clairvaux, he erected a School at Paris, which he call'd Cadmeian, and sent Monks thither, and this John was among them Professor of Philosophy first, and afterwards of Divinity, and he performing his Duty very notably, improv'd himself, and instructed his Brethren. Peter Vincentinus, of the Order of St. Dominick, informs us, that this Man always held, and by solid Arguments corroborated, the Opinion of St. Thomas of Aquin, concerning the Virgin Mary's being conceiv'd in Original Sin. He writ, *On the Canticles*; *Sermons on the Gospels*; *Scholastick Lectures*; and other Things, and flourish'd in 1270.

23. GILBERT MAGNUS, or the Great, by some surnam'd the Divine, a Cistercian Monk, and at length General of that Order, a Man of a sharp Wit, solid Judgment, and good Memory, by which Helps he arriv'd at an high Degree of Learning; being an excellent Poet, an able Rhetorician, a sublime Philosopher, a renowned Historian; famous for his Sermons, wherein he endeavour'd to imitate St. Gregory the Great, and St. Bernard, and lastly a profound and solid Divine. After he had visited the English Universities, he repair'd to those of France, and particularly Paris and Toulouse, where he study'd, disputed, read and writ; search'd the Libraries, turn'd over the best Books of all Sorts, collected what was most remarkable in them, digested the same, and publish'd many Things for the Benefit of Posterity, the Titles whereof are these, *Commentaries on several Texts of Scripture*; *On the Psalter*; *Theological Distinctions*; *Collections of Doctors*; *Sermons*; *For the Christians against the Gentils, in Elegiack Verse*; *What a Monk is*; *Sermons on the Oracle of Cyril the Greek Carmelite*; *Of the Nature of Things*; *Epistles*; *History*. At length he dy'd, and was bury'd at Toulouse, about the Year 1280.

24. NICHOLAS STANFORD, Cistercian Monk, if we may rely on Leland, who concludes him to have been so, because there is no Memory to be found of him, out of the Libraries of that Order. The same Leland, who read some of his Works, comments on them all, admiring his sound Doctrine, and elegant Style, and thinks him worthy of the Title of a most celebrated Author. All we find of him is, *Morality on Genesis*; and *Sermons*. Leland thinks he flourish'd about the Year 1310.

25. RICHARD STRADLEY, became a Cistercian Monk at Hereford, where he advanc'd so much in Virtue and Learning, that he was an Example to them all, and was therefore chosen their Prior, being always averse to earthly Things, and intent on those of Heaven, spending Nights and Days in Contemplation, rather attending to nourish his Soul, than to feed his Body, as Leland testifies. He writ, *Commentaries on the Gospels*; *On the Lord's Prayer*; *On certain Texts of Scripture*; and *Homilies*, and flourish'd in 1336.

26. ROGER SWINSHED, commonly surnam'd Calculator, Cisterian Monk, in the Monastery of Swinshed, from which he took his Name, in Lincolnshire. A Man of so sharp and piercing a Wit, that scarce any one of his Time equall'd him in the Sciences he profess'd; and so great a Searcher into Nature, that he was therefore envy'd by Persons of a meaner Capacity, for he enter'd into many Things, which they could scarce perceive the Superficies of, and invented many Things, which after they were discover'd those could not comprehend. He found out many Things in the Mathematicks, which no Man had discover'd before him, and few after him could understand. He writ, *Commentaries on the Master of the Sentences*; *On Aristotle's Ethics*; *Of Heaven and the World*; *Descriptions of Motions*; *Of the Motion of Heaven and the like*; *On the Cabalistical Art*; *Of Intention and Remission*; *Of Divisions*; *Of Insolubles*; *Logical Sophisms*; *Ephemerides*; *Mathematical Commentations*; *Astronomical Calculations*; *Introduction to Calculation*; *Calculations with Questions concerning Reaction*. He flourish'd in 1350.

27. ADAM of CHESTER, Cistercian Monk, Doctor of Divinity at Oxford, and at length made Abbat of Rewley, in the Suburbs of that City, a continual Reader, indefatigable, insatiable as to Literature, spending the Nights as well as Days in Study, whereby he attain'd to much Knowledge in several Sorts, and had therefore much Correspondence with learned Men throughout England and Scotland. His Works were, *Caution to be us'd against Heresy*; *A Dialogue of Reason and the Soul, to the Scots*; *For the Monastical Order*; *Defiance of those who are exempt*; *Epistles*. He flourish'd in 1368.

28. WILLIAM SLADE, Cistercian Monk, in Buckfast Monastery in Devonshire, most ingenious, says Leland, at sophistical Cavils; collected Grapes from Thorns; for tho' he knew little besides Philosophical Subtleties, yet was he for his Learning made Abbat of this Monastery, and in that Dignity he render'd his Name, which before had been unknown, famous by the Buildings he erected, and the Books he publish'd, which were, *On the Master of the Sentences*; *Flowers of Morality*; *Question in Aristotle of Morals*; *On Aristotle's Physicks*; *Questions concerning the Soul*; *On the Universals*; and flourish'd in the Year of our Lord 1380.

29. WILLIAM REMINGTON, or RIMSTON, Cistercian Monk of the Monastery of Sallay, Doctor of Divinity of Oxford, employ'd his great Learning in detecting and confuting the Errors, and Cavils of the Wickliffists, and writ, *A Dialogue between a Catholick and an Heretick*, which is said to have been long preserv'd in the English Libraries; *Against the Wickliffists*; *Catholick Conclusions*; *To a certain Anchorite*; and flourish'd in 1390.

30. JOHN GRIFFIN, a Welshman, Cistercian Monk, of the Monastery of Hall in Worcestershire, being a notable Preacher publish'd in Latin, *Summer and Winter Sermons*, and flourish'd in 1550.

Other Cistercians learned Men and Writers, less known, as is the Time when they liv'd.

31. GEOFFRY ROMEWAL, Cistercian Monk, famous in his Time for Piety and Erudition, when he had gonethrough all his Courses in the Schools, yet never ceas'd to learn and instruct others, either teaching in the

the Schools, or preaching. However we have nothing of his but *Learned Sermons*, said to have been once printed in *London* by *Rainer Wolf*. When he flourish'd appears not.

32. JOHN BROMPTON, *Cistercian* Monk, and for his Worth chosen Abbat of *Jorval*, is said to have writ much, but nothing that I find remains, besides a *Chronicle*.

33. MICHAEL SMALFELD, *Cistercian* Monk, left behind him as a Testimony of his Learning, *The Sum of Christian Doctrine*, which is all we know of him.

34. RICHARD MELCHESHAM, *Cistercian* Monk, after he had pass'd through the Schools, dedicated his whole Time to Writing and Preaching; but nothing is come down to us of his, besides Sermons.

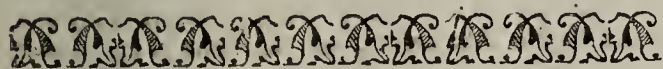
35. ROBERT BRIDLINGNON, *Cistercian* Monk, writ *Upon the Apocalypse*.

36. THORALD, *Cistercian* Monk of *Rieval*, and Abbat there. I find not any Titles of his Writings, tho' *Leland* says they were many. He flourish'd in the Year 1216.



Of the CISTERCIAN Monks, in England.

THE first Monastery of this Order in *England*, was that of *Waverley*, built, in the Year 1129, by *William Gifford*, Bishop of *Winchester*. (see it in the *Monasticon*) Tho' these Monks follow'd the Rule of *St. Benedict*, yet were not they call'd by the *English*, *Benedictines*, but *White Monks*; whose Order or Congregation wonderfully increas'd, as well in Sanctity as in Number of Houses, concerning the which, let us hear *Peter of Blois*, Archdeacon of *Bath*, a learned and magnanimous Man, but very often somewhat more unjust than he should be, in his Writings, towards the Regulars, especially the *Benedictines*. He, in his Manuscript History, not yet publish'd, speaks thus, "*Walter Espec*, a noble Person, and once Dis-
ciple to *Stephen Harding*, who perswaded and push'd
on *Robert* to bring about the *Cistercian* Reformati-
on, built the Monastery of *Kirkham*, of the *Cis-
tercian* Order, the which, scarce yet known by
Fame in *England*, by the Favour of the glorious
King *Henry*, he brought into these Parts, recei-
ving the Brothers from the most noble Monastery
of *Clarevall*, by the Hands of the Holy and Be-
loved of God *Bernard*. They coming into *England*,
in the Year from the Incarnation of our Lord 1122,
obtain'd a Place in a deep Valley, on the Bank of
the River *Rye*, whence the Monastery had the Name
of *Ryeval*, &c.



A Catalogue of all the Monasteries of Cistercians there were in England, in the Reign of King Edward the First, when

he granted his Protections to them, and all other Monasteries.

THE Abbat of *Miraval*.

The Abbat of *Rewley*, near *Oxford*.

The Abbat of *Stratford*.

The Abbat of *Sibeton*.

The Abbat of *Boxley*.

The Abbat of *St. Edward* at *Lettely*.

The Abbat of *Holm Coltram*, and *Caldre* in *Coupsland*.

The Abbat of *Beaulieu*.

The Abbat of *Buldwass*.

The Abbat of *Vaudey*, or *God's Vale*.

The Abbat of *Basingstoke*.

The Abbat of *Belleland*.

The Abbat of *Dore*.

The Abbat of *Revesby*.

The Abbat of *Stanlow*.

The Abbat of *Rugbyford*.

The Abbat of *Fountains*.

The Abbat of *Comb*.

The Abbat of *Gerudon*.

The Abbat of *Flexle*.

The Abbat of *Cogeshal*.

The Abbat of *Hickestall*.

The Abbat of *Louth-Park*.

The Abbat of *Salley*.

The Abbat of *Rieval*.

The Abbat of *Woburn*.

The Abbat of *Joreval*.

The Abbat of *Waverley*.

The Abbat of *Sionley*.

The Abbat of *Ford*.

The Abbat of *Donkeshwel*.

The Abbat of *Hayles*.

The Abbat of *Vale Royal*.

The Abbat of *Mells*, or *Meaux*.

The Abbat of *Cumbermere*.

The Abbat of *Tame*.

The Abbat of *Tiletay*.

The Abbat of *King's Wood*.

The Abbat of *Stanley*.

The Abbat of *Saltry*.

The Abbat of *Rupe*.

The Priorefs of *Apleton*.

The Abbat of *Billesden*.

The Abbat of *Birvedon*.

The Abbat of *Newenham*.

The Priorefs of *Cotum*.

The Abbat of *Wardon*.

The Abbat of *Bordesley*.

The Priorefs of *Swyne*.

The Abbat of *Pont-Robert*.

The Abbat of *Quarrere*.

The Abbat of *Swineshead*.

The Abbat of *Rickwal*.

The Abbat of *Rockland*.

The Abbat of *Buckfast*.

The Priorefs of *Lekeburn*.

The Abbat of *Newenham*.

The Abbat of *Metham*.

The Abbat of *Saltry*.

The Abbat of *Crokefden*.

The Abbat of *Gerwedon*.

In all 62 Monasteries of both Sexes; yet the *Monasticon* makes mention of 92, perhaps many might be erected after the Reign of King *Edward* the 1st, when

Ib. in Appen-
dice, p. 62.

when this Catalogue was made, as has been said above.



W A V E R L E Y

Monastery of Cistercians, in Surrey.

THIS Abby having been just above mention'd, as the first of the Order in *England*, after referring to the *Monasticon*, Vols. p. 703, and Vol. II. p. 912, and to the *English* Abridgment, p. 87 and 223, for a farther Account of it, we will only here give the Names of such Abbats as are to be found, as Mr. *Willis* has publish'd them, collected from the *Annales Waverlenses*, in *Gale's Hist. Ang. Scrip.* Vol. II.

Abbats of W A V E R L E Y.

Hist. Abb.
Vol. II.
p. 235.

1. JOHN was the first Abb. He dy'd the Year of the Foundation of this Convent, viz. 1128, and was succeeded by

2. GILBERT. He was present at the Translation of St. *Erkenwald*, in St. *Paul's* Church. 18 Cal. December, 1148. His Successor was

3. HENRY, who dying, Anno 1182

4. HENRY the II^d. DE CICESTRIA, a Monk of this House, was elected Abbat. He resign'd Anno 1187, and was succeeded by

5. CHRISTOPHER Abbat of *Bruerne*, the same Year, when there were in this Convent 120 Converts, and 70 Monks. In his Time, viz. 6 Non. October, 1194, *William Maldut* was bury'd before the Door of the Chapter-house of this Abby. His Successor was

6. JOHN the II^d. He dy'd at *Merton* 16 Cal. October, 1201. His Successor was

7. JOHN the III^d. Cellerar of this Abby. In his Time, viz. Anno 1203, the Monks of this Convent were forc'd to repair to other Convents, for want of their due Sustainance, occasion'd by a Famine in the Land. In which Year also *William de Bradewatere* began the new Foundation of St. *Mary's* Church at *Waverley*, 14 Cal. April. Anno 1210, those of the *Cistercian* Order were much persecuted, and this our Abbat oblig'd to fly by Night, and the Religious were dispers'd throughout all *England*, and this Convent plunder'd and left Desolate. He dy'd the Non. of August, 1216, and was succeeded by

8. ADAM, the Subprior, in the Year 1218. He caus'd the great Bell of this Convent to be brought hither, before which Time here was only one Bell. He resign'd, Anno 1219, and was succeeded by

9. ADAM the II^d, Abbat of *Geradon*. In his Time, viz. Anno 1222, dy'd *William* Rector of *Bradewatere*, Founder of the new Church of this Convent, and was bury'd under the South Wall on the Outside of the said Church. During his Government great Inundations hapned, which much annoy'd, and damag'd this House. He resign'd, Anno 1236, and was succeeded by

10. WALTER GIFFORD, Abbat of *Bitlesden*, in the County of *Bucks*. He appointed on the Nati-

vity of our Lord, and *All Saints* Days, Candles to burn at each Altar, from Morning to Night. In his Time, viz. Anno 1238, the Body of *Peter de Rupibus*, Bishop of *Winchester*, was bury'd at *Winchester*, and his Heart in this Church. And the Year following, the great Bell of this Convent was purchas'd, and was knell'd first on *Easter* Day. Round it were these Lines,

*Dicor nomine quo tu Virgo domestica Christi ;
Sum Dominae praeo cujus tutela fuisti.*

He dy'd, Anno 1251, and was succeeded by

11. RALPH, Abbat of *Dunckwell*, heretofore of *Tinterne*. In his Time, viz. Anno 1262, *William*, Abbat of *Ford*, was bury'd in the Chapter-house of this Convent : And the following Year one *Maud* was bury'd in the Infirmary Chapel of this Convent, the second of the *Ides* of February. She was a great Benefactor to this House, in bequeathing all she had to the same. Growing infirm, he resign'd, Anno 1267, and was succeeded by

12. WILLIAM DE LONDON, a Monk of this Convent ; and he, as I conceive, by

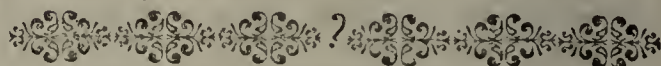
13. WILLIAM DE HUNGERFORD. He resign'd, Anno 1275, and was succeeded by

14. HUGH DE REUBENORUM, alias LEUKENOR, Monk of this House, on St. *Edmund's* Day. In his Time, viz. Anno 1278, this Conventual Church was dedicated to the Virgin *Mary*, by *Nicholas de Ely*, Bishop of *Winchester*, on St. *Matthew's* Day ; near two Years after which this Bishop was interr'd in this Church, on the 14 Cal. March, 1280, and within three Days after, his Heart was deposited at *Winchester*. This Abbat dy'd 15 Cal. April, 1285, and had for his Successor

15. PHILIP DE BEDWINDE, who receiv'd the Benediction in the Cathedral Church of *Winchester*, *Easter* Day following. In his Time, viz. 19 Cal. April, 1290, the Lady *Johanna Ferre* dy'd ; and on the 17th of the said Month, being *Palm-Sunday*, was bury'd in this Conventual Church, before the Altar of the Virgin *Mary*. When he dy'd I find not, neither who were his Successors, only I meet with

16. ROBERT Abbat here, Anno 1335, and then

17. JOHN the IVth, occurs Abbat, Anno 1533, a little before the Dissolution.



K I R K S T A L L

CISTERCIAN Abby in York-shire.

THERE is so much said concerning this Abby in the *Monasticon*, Vol. I. from p. 854 to 862, and in the *English* Abridgment of the same p. 99, that it may seem superfluous to add any more concerning it, but what we have here to say, being partly of a different Nature, and all very considerable, will be a valuable Improvement. This stately Monastery being dedicated to the blessed Virgin, her Image with our Saviour in her Arms was upon the Seal of the Convent, with this Inscription T. QUID PATE----UNA VALET. By the Ruins it appears to have been a stately Fabrick. There were at the East End of the Church



B. Gale sculp.

THE RUINS OF KIRKSTAL ABBY.



Church seven Altars, as appears by the distinct Chappels, three on each Side of the High Altar ; but to what Saints dedicated I cannot learn, nor is there any Assistance from the Chronicle of *Kirkstall*, as it is call'd, in Sir *John Cotton's* famous Library, which was only so denominat'd, because it once belong'd to *Kirkstall* Library, but has nothing in it relating to the same. The Roof has been off the Church ever since the Dissolution of the House ; but the *Dorter*, or *Dormitory*, and some other Places that have been converted to private Uses, are cover'd. The Tower also which was built in *Henry the VIIIth's* Time, is perfect, the Stone smooth and good. Whatever was the primitive State of the Place) for the *Cistercian* Monks always founded their Monasteries in Places that had never before been cultivated or inhabited) it was afterwards a most pleasant Seat, adorn'd with Gardens, Dovecotes, &c. and whatever was either for Use or Ornament, and all conveniently seated on the Banks of a delicate River, calm and clear, which perhaps has contributed to the general Misnomer of the Place, which is frequently call'd *Chrystall*, instead of *Kirkstall*, not only by the Vulgar, but some Persons of more liberal Education, and by that Name printed in the best Maps that were ever made for the County. Some Historians also, and particularly *Baker*, *Bale*, and *Selden*, confound this Place, with *Kirkstede* in *Lincolnshire*, as may be seen in the *Monasticon* ; and the Animadverter on *Baker* has not taken Notice of this Error. The true Name being *Kirkstall*, from *Kirk* a Church, and *Stall* the Seat. The Draught of the Ruins of this famous Monastery is here annex'd, for the Satisfaction of the Curious.

Having giving this short Description of the Monastery, we next proceed to the Catalogue of it's Abbats, with what Account is to be had of their Lives, and shall then make a considerable Addition of Popes Bulls, Charters of Kings, Donations, the Surrender of the Abby, and other Particulars not mention'd by Sir *William Dugdale*, or Mr. *Dodsworth*.



ABBATS of KIRKSTALL.

THE *Monasticon*, Vol. I. p. 854. in the History of the Foundation of this Monastery, mentions only *Alexander*, *Ralph*, *Lambert*, and *Helias*, whom he makes the fourth, but in the Manuscript, communicated by that learned Antiquary *Ralph Thoresby*, of *Leedes* in *Yorkshire*, Esq; I find *Turgisius* the fourth Abbat, and *Helias* the fifth. I shall therefore give them in the same Order I find them in the said Manuscript, saying the less of the first of them, in regard that so much is said of him in the *Monasticon*.

MS. Ralph Thoresby of Leedes, in Yorkshire, Esq;

1. ALEXANDER, Prior of *Fountains*, was the first Abbat of *Kirkstall*, and underwent all the Toils and Difficulties of a new Foundation, coming from his settled Monastery to establish this with 12 Monks, and 10 Lay-brothers on the 14th of the *Calends of June*, in the Year 1147, *Henry Murdac*, who had before been Abbat of *Fountains*, being then Archbishop of *York*, and a great Favourer of this new Monastery. *Alexander* govern'd the Monastery 35 Years, a true Abbat not only in Name but in Reality, and being in a good old Age, dying was succeeded by the Venerable

2. RALPHY HAGETH, before Monk of *Fountains*, Prior of the same Place, a religious Man, and

renown'd for all Sanctity, a Lover of Justice, and most zealous for his Order. Being made Abbat, he began to act vigorously according to his Power, having indeed a good Will, but not so much regarding the Poverty of the House, much extending himself beyond what a small Competence would allow. He found the House neither very wealthy, nor involv'd in Debt, and likely to do well and prosper in it's Way, if Providence were not wanting. He wanted not Temptations in his Government, God, as is believ'd, so ordering, that he might learn by a little how to act in greater Matters. Many Tribulations came upon him, Contentions abroad, Apprehensions at home, Mortality among the Cattle, Tearing away of his Possessions, Want of Necessaries, Scarcity of Victuals. About this Time was taken away the Grange of *Micklethwayte*, the greatest and best Support of the Monastery, for King *Henry* being ill advis'd by his Councillors, in Hatred to *Roger Mowbray*, caus'd them to be dispossest'd, that Grange having been before of his Fee, and he gave the Grange, with it's Appurtenances, and all the Fee of *Collingham* and of *Bardsey*, to *Adam Bruis*, in Exchange for the Castle of *Danby*, which the said King had before taken from him. There was therefore no small Trouble among the Brethren ; some interpreting the unlucky Events of Things according to their Fancies, charg'd all cross Accidents, and the whole Misfortune of the House on the Abbat, blaming him for the Loss of the Grange, and their being robb'd of some sacred Vessels, viz. a Gold Chalice, and the Text of the Gospels, which he with a good Intention had given to gain the King's Favour, and recover the Grange ; but his Conscience being clear he patiently bore whatsoever was cast upon him, and by his greater Faith overcame the Assaults of adverse Fortune. At length, the Monks were dispers'd about into the neighbouring Houses of the Order, as well by reason of the Difficulties they were reduc'd to by Poverty, as chiefly because they hop'd by these Means to incline the Prince to Compassion ; but this was in vain, for the King's Heart was hardned, and he always protracted that Affair with empty Promises, till being snatch'd away, the Abbat lost all Hopes, and he the Power of shewing Mercy. The Abbat therefore coming to himself, rely'd on the Advice of his Brethren, and moderated the Expences as was requisite, he more diligently manag'd the Affairs of the House ; nine Years he liv'd at *Kirkstall*, continually struggling with the Difficulties of Poverty, and being thence translated, took upon him the Government of the Church of *Fountains*. His Successor was

3. LAMBERT, a Man of extraordinary Innocency and Simplicity, and one of them that were sent out of the House of *Fountains*, under the Abbat *Alexander* ; having been 42 Years in the Order, he never had any Hand in their temporal Affairs, but always leading the Life of the Cloister, sat with *Mary* at the Feet of our Lord, to hear the Word of him. When made Abbat, he order'd no temporal Affairs of himself, but committing all to God, rely'd on the Advice of the Brethren, and the Lord was with him. There was in those Days Peace among the Brethren, with virtuous Concord, a Sufficiency in Temporals, in Spirituals a pious and religious Emulation. But that he might not want some Temptation for his Advantage, it happen'd that a certain Knight, by Name *Richard of Eland*, claim'd to himself the Grange of *Chivacher*, and the Abbat understanding that the Knight justly claim'd it, he resign'd the said Grange to his Patron *Robert Lacy*, having the Village of *Akerington* given him in Exchange. This Village, removing the Inhabitants, he converted into a Farm or Grange, to serve

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for

to the Use of the Monastery, if he had possess'd it in Peace, but some wicked neighbouring Inhabitants, whose Predecessors had formerly been possess'd of *Akerington*, by the Instigation of the Devil, burnt the Grange with all it's Furniture, and cruelly murder'd three Lay-brothers, viz. *Norman*, *Unfridus*, and *Robert*, who manag'd the Grange. The Abbat griev'd at this unlucky Accident, recommended the Souls of the Deceas'd to God, and committed their Bodies to the Grave. Then repairing to *Robert Lacy*, the Patron of his House, he recommended his Cause to him with Tears. That noble Man being provok'd by such great Presumption, took in Hand the Malefactors, and banish'd not only them but all their Relations, till falling down at the Abbat's Feet, by Permission of the Lord *Robert Lacy*, they made Satisfaction to God and the Brethren, for so enormous a Sin; they also swore to abjure the said Grange, for themselves and their Successors, resigning to God, and the Monks, all the Right they had therein, and giving Mony over and above for the Damage they had there done. Peace being made with their Adversaries, the Abbat rebuilt the Grange that had been destroy'd, and having fitly finish'd all Things, he also finish'd his Course in a good old Age, the 30th Year of his Stewardship. Upon his Death succeeded

4. **TURGIUS**, Abbat of holy Memory, a Man of singular Abstinence, and most severe Chastiser of his Body, being always cloath'd in Sackcloth, to suppress the unlawful Motions of the Flesh by harsh cloathing, carrying in his Mind those Words of the Gospel, *They that wear soft cloathing are in Kings Houses*. His Garment at all Times was but one Coult, and one Tunick, without any Addition, he had no more in Winter and no less in Summer. Thus he yielded to neither Season, so that you would neither think him to be chill'd with the Cold, nor inflam'd with the Heat. In the Dead of Winter, when the Sharpness of the Cold was most vehement, he never took care for any Defence against the Hardness of the Weather, he would not wear Socks upon his Feet, nor permit Straw to be laid for him to lye on. He stood at the Night Watches, when we having double Garments on were almost frozen stiff, as if he felt no uneasiness, and we say that he repell'd the Cold of the Season with the Ardor of the inward Man. No Man pleasanter than he, none more temperate; he never tasted Wine, unless in those Parts where no other Drink can be found. There is no need to talk of Flesh, Fish he permitted to be set before him, for the Sake of those that fate by him, only to look at, not to eat. He was frequently weeping, and in Compunction, when discoursing he seldom refrain'd from Tears; never at the Office of the Altar without Devotion, never said Mass without Tears, whereof he shed so great a Flood, that he did not seem to weep but to rain down Tears, in so much that the sacerdotal Vestments he wore, could scarce be us'd by any other. Having spent nine Years at *Kirkstall*, and returning to *Fountains*, he made an happy End, and rested in Peace. The *Monasticon* wants this Abbat, and makes his Successor the Fourth, whom the learned *Mr. Brown Willis* has also follow'd; but this is as we have found it in the ancient Manuscript above mention'd, and so we proceed to his Successor.

5. **HELIAS**, of worthy Memory, formerly Monk of *Rupe*, an industrious Man and well vers'd in Temporal Affairs, having taken upon him the Charge of the Government, had enough to do according to Time and Place, to gather what had been scatter'd, and to preserve what had been gather'd, and the Lord was with him. Nor did he want Tribulation

at his first Promotion; for the noble *Roger Lacy*, Patron of the Monastery, being ill advis'd by some Persons, conceiv'd so much Anger against the said Abbat, that he would not vouchsafe to see nor admit him into his Presence; but the Lord, in whose Hand are the Hearts of Princes, and their Counsels, asswag'd his Passion and Rancour, and converted it into perfect Favour and Affection, for he afterwards was very familiar and intimate with the Abbat, and not a little promoted the Affairs of the House. The Abbat therefore relying on the Grace of God and his Patronage, had Recourse to King *John* about the Grange of *Micklethwaite*, which his Father King *Henry* had formerly taken from the Monks. He was assisted by *Roger Lacy*, Constable of *Chester*, and all the great Men of the Court, who were his Friends; but the King would not by any Means consent to grant the Grange, unless he would take the Manor, an Appurtenance whereof it was, to farm as a Fee. Being reduc'd to this Necessity, he took the aforesaid Grange, with the Manors of *Collingham* and *Bardsey*, to farm as a Fee at the King's Hand, paying yearly fourscore and ten Pounds, as the King's Charter testifies. In his Days the Sock of *Adle* was added to the Monastery of *Kirkstall*, and the Town of *Allerton*, viz. Half a Knight's Fee, with some other Places. In his Time also was taken away the Grange of *Hoton*, by the Violence of King *John*, and the Land of *Thorpe*, granted to one *Laurence*, Clark of *Witon*.

6. **RALPH** of **NEWCASTLE** succeeded him, and dy'd in the Reign of King *Henry* the III, on the 9th of the Ides of *April*.

7. **WALTER** was the next, in the Reign of King *Henry* the III, and dy'd on the 2d of the Ides of *October*.

8. **MAURICE** succeeded, in the Year 1222, and dy'd in the Year of our Lord 1249, on the 7th of the Calends of *April*, in the Reign of King *Henry* the III.

9. **ADAM** succeeded him on Friday sevensnight after *Easter*, the same Year.

10. **HUGH MIKELAY** was created the 17th of the Calends of *April*, 1259, and dy'd on the Calends of *June*, 1262, in the Reign of King *Henry* the III. His Successor was

11. **SIMON**, created the 15th of the Calends of *June* the same Year, dy'd the 13th of the Calends of *March* 1269, and the 53d of King *Henry* the III. He was succeeded by

12. **WILLIAM LEEDES** on the 2d of the Nones of *March*, being then a *Thursday*, the same Year, and was Abbat till the Assumption of the blessed *Virgin Mary*, in the Year of our Lord 1275. After whom

13. **GILBERT DE COTLES** was created on the Morrow after the Octave of the Assumption of the blessed *Mary*, the same Year, was Abbat three Years, one Month and four Days. He was also created a second Time, on the second of the Ides of *December*, and was Abbat till the Feast of *St. Peter ad Vincula* 1280. Then

14. **HENRY KARR** was chosen, on the Eve of *St. Andrew* the Apostle, the same Year. And next

15. **HUGH GRIMSTON** was created on the Day of *St. Lambert* Bishop, in the Year of our Lord 1284, and dy'd in the Year 1304, on the Calends of *May*, the 32d Year of the Reign of King *Edward* the First. The State of the House of *Kirkstall* at the Time of the Creation of the Lord *Hugh Grimston*, Abbat, on the Day of *St. Lambert* Bishop and Martyr, Anno Domini 1284, Imprimis, Draught Oxen 16, Cows

Cows, 84, Yearling and young Bullocks 16, Affes 21, Sheep none. The Debts which are certainly due, by Recognisance made before the Barons of the Exchequer, 4402 l. 21 s. 7 d. (Note, That the 21 s. are so in the Manuscript, that is thus XXI s. perhaps there may be one x too much, and then it would be but 11 s.) Besides the Writings, lying in the Custody of the Society, of James de Fistolis of 500 Marks; besides one Writing, in the Hands of the Abbat of Fountains, of the Abbat Henry of 50 Marks; besides 59 Sacks of Wool, and 9 Marks due to Bernard Talde; and besides the Acquittances, in the Hands of John Saclden, for 340 Marks. In Testimony whereof we the Brothers, and Henry call'd Abbat of Fountains, have affix'd our Seal to these Presents.

The Sum of all the Debts 5248 l. 15 s. 7 d. besides 59 Sacks of Wool.

16. JOSEPH BRIDESAL, succeeded Hugh Grimston, in the Year of our Lord 1304.

Thus far we have follow'd the Manuscript of Mr. Thoresby; we must now borrow the following Abbats from the second Volume of that great Antiquary Browne Willis, Esq's History of Abbies, p. 276, they are as follows.

Mr. Willis makes Joseph Bridesal, last above mention'd, the 15 Abbat, the Reason of the Disagreement has been above shewn to be his omitting, as the Monasticon does, Turgisus the fourth Abbat. And now again, Mr. Willis says that this Joseph Bridesal was substituted Abbat in the Room of Hugh Grimston, who he also tells us was created Abbat in the Year 1304, and either dy'd or surrender'd the same Year, whereas it appears by the aforefaid Manuscript of Mr. Thoresby, that Grimston was elected Abbat in the Year 1284, and dy'd in 1304. Thus Mistakes seem to be rectify'd, and we go on with Mr. Willis's Catalogue, wherein the next Abbat is

17. ROGER DE LEEDS, confirm'd Abbat the 15th of December, 1349. He was succeeded by

18. WILLIAM GRAYSON, and he by

19. THOMAS WYMBERSLEY, confirm'd in this Abbacy the 6th of April, 1468, vacant by the Death of his Predecessor Grayson. Here must of necessity be another Error, for Roger Leeds is set down confirm'd in the Year 1349, then succeeds William Grayson, and next to him this Thomas Wymbersley in 1468; by which the two Abbats Leeds and Grayson must be made to hold that Dignity from 1349 to 1468, that is for the Space of 119 Years, which is not only improbable but almost impossible; so that in all likelyhood the Catalogue must be there imperfect. But we will proceed to the next, who was

20. ROBERT KELYNBECK, elected 21 August 1499. He presided not above two Years, and was then succeeded by

21. WILLIAM STOCKDALL, on the 10th of December, 1501, and he by

22. WILLIAM MARSHALL, on the 5th of December, 1509, and he by

23. JOHN RIPLEY the 21st of July, 1528, the last Abbat; whose Name, I also conceive, was Browne, for one John Browne is said to have surrender'd this Convent, 22 November, 1540, 31 Henry VIIIth, and to have had a Pension of 66 l. 13 s. 4 d. per Annum, assign'd him at the Dissolution, which he enjoy'd, Anno 1553.

Thus Mr. Willis of this last Abbat; where he found his Surrender to have been made by the Name of Brown, I know not; but will now here give the Copy of the same as I have it from Mr. Thoresby, with the following Title, the Surrender itself translated from the Latin.

A Copy of the Surrender of Kirkstall Abby with all the Rights and Members to King Henry the VIIIth, November 22d in the 31st Year of his Reign, Annoq. Dom. 1540. lent me by my honoured Friend Richard Thornton, Esq.

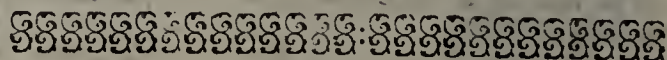
TO all the faithful of CHRIST to whom this present Writing shall come, We John Rypeley, Abbat of the Monastery of Kirkstall in the County of York, and the Convent of the same Place, everlasting Greeting in our Lord. Know ye, that we the aforefaid Abbat and Convent, by our unanimous Assent and Consent, with steady Minds, of our certain Knowledge, and proper Motion, and certain just and reasonable Causes spiritually moving us, our Souls and Consciences, have freely and of our own Accord given and granted, and by these Presents do give and grant, surrender, deliver and confirm to the most illustrious and invincible Prince our Lord Henry the Eighth, by the Grace of God, King of England and France, Defender of the Faith, Lord of Ireland, and supreme Head of the Church of England upon Earth, all our House and Monastery, as also all the Site, Ground, Circuit and Enclosure, and the Church of the same Monastery, with all our Debts, Chattels, and Moveables, belonging or appertaining to us or the said Monastery; as well those we at present possess, or those which are due to us or our said Monastery either by Bond, or by any other Cause any way whatsoever. Likewise all and singular Manors, Lordships, Messuages, Gardins, Curtillages, Tofts, Lands and Tenements, Meadows, Grazings, Pastures, Woods, Underwoods, Revenues, Reversions and Services, Mills, Passages, Knights Fees, Wards, Marriages, native Villains with all their Followers, Liberties, Franchises, Privileges, Jurisdictions, Offices, Courts Leets and of Hundred, Vieu of Frank Pledge, Fairs, Markets, Parks, Warrens, Wine Cellars, Mores, Fisheries, Roads, Paths, Wharfs, Wafts, Advowsons, Nominations, Presentations and Donations of Churches, Vicarages, Chapels, Chantries, Hospitals, and other Benefices whatsoever, Rectories, Vicarages, Chantries, Pensions, Procurations, Annuities, Tithes, Oblations, and all other and singular Emoluments, Profits, Possessions, Hereditaments whatsoever, as well within the said County of York, as elsewhere in the Kingdom of England, Wales, and the Marches of the same, to our said Monastery any way belonging, appertaining, annex'd, or incumbent. And all and all Sorts of our Charters, Evidences, Bonds, Writings and Muniments whatsoever that belong or appertain to us, or our said Monastery, our Lands or Tenements, or the other Premises with their Appurtenances, or to any Parcel thereof in any Manner, to have, hold and enjoy our said Monastery, and the aforefaid Site, Ground, Circuit and Precinct, and our Church aforefaid, with all our Debts, Goods and Chattels, as also all and singular our Manors, Lordships, Messuages, Lands and Tenements, Rectories, Pensions, and other Premises whatsoever with all and singular their Appurtenances, to the said most invincible Prince our King aforefaid, his Heirs, Successors and Assigns, to the Use of the said Lord our King, his Heirs and Successors for ever. To this

this Behalf, and to all Effect of Law that can or may thence follow; we, as becomes us, do submit ourselves and our said Monastery, with all and singular Premises, and all that is ours, whatsoever Way acquir'd; giving and granting, and by these Presents we do give and grant, to his said Royal Majesty, his Heirs, Successors and Assigns, all and all Sort of full and free Faculty, Authority and Power to dispose of us and our said Monastery, together with all and singular the Manors, Lands and Tenements, Revenues, Reversions and Services, and singular the Premises, with all their Customs and Appurtenances whatsoever, and to dispose of, alienate, give, pass, or transfer them at his own free Will and Pleasure to whatsoever Uses it shall seem good to his Majesty, and we do ratify such Dispositions, Alienations, Donations, Conversions, and Translations, whatsoever Way they shall be made by his aforesaid Royal Majesty. Moreover we permit, (*here is an unintelligible Expression in the Manuscript*) to the End that all and singular the Premises may be for ever firm, and that all and singular the Premises may have their due Effect. And we do renounce and disclaim, as we have renounc'd and disclaim'd, all Elections, Suits and Instances, and all other Remedies and Redresses whatsoever for ourselves and our Successors, on Pretence of the aforesaid Disposition, Alienation, Translation and Conversion, and of the other Premises, that is or may be competent, on Account of Deceit, Dread, Fear, Ignorance, or other Matter, wholly laying aside and quitting all Dispositions, Exceptions, Objections and Allegations, openly, publickly and expressly, of our certain Knowledge, and that of our own Accord, and we do recede from them in this Writing. And we the Abbat and Convent aforesaid, and our Successors will by these Presents warrant and for ever defend against all People to our aforesaid Lord the King, his Heirs, Successors and Assigns to the aforesaid Use our said Monastery, and all the Site, Ground, Circuit, Precinct, Mansion and Church aforesaid, and all and singular the Lordships, Manors, Messuages, Gardens, Curtilages, Tofts, Meadows, Grazings, Pastures, Woods, Underwoods, Lands and Tenements, Revenues, Reversions, Services, and all and singular the Premises, with all their Members and Appurtenances. In Testimony whereof we the aforesaid Abbat and Convent have with our own Hands in our Name subscrib'd to this present Writing, and affix'd our common Seal to these Presents. Given in our Chapter-House the 22d Day of the Month of November, in the 31st Year of the Reign of our most invincible Prince and Lord King Henry the VIIIth. and in the Year of our Lord 1540.

See the Original Latin of this Surrender in the Appendix, NUM. cci.

Having gone thro' the Catalogue of the Abbats, with the Surrender made by the last of them, we now proceed to the farther Particulars relating to the same Monastery, as we find them in the aforesaid Manuscript of Mr. Thoresby. We have above seen, that in the Time of the Abbat Hugh Grimston, that Monastery was indebted 5248l. 15s. 7d. an immense Sum in those Days. In the aforesaid Manuscript is a Letter of the said Abbat Hugh to his Monks, giving an Account of the Journey he took to the King to procure his Licence, that there might be an Extent upon all their Lands to satisfy their Creditors, reserving as much as might just suffice for the Maintenance of the Monks. To insert this Letter at Length would be tedious and of little Use, it will therefore suffice to observe, that after some Difficulties, the King sent his Letter to John, Bishop of Ely, his Treas-

urer, directing him to countenance the Abbat and Convent, in adjusting of Matters for the Payment of their said Debts, and in case the Creditors would not accept of such Terms as were reasonable, then to grant the said Abbat and Convent his Royal Protection, to preserve their Lands from being enter'd upon, as was usual in those Days. Besides that Favour obtain'd from the King, the Abbat made a Contract with Henry Lacy, Earl of Lincoln, and Constable of Chester, the Purport whereof will appear by the King's Confirmation of the same, which here follows.



The Confirmation of King Edward the First, of the Contract between Henry Lacy, Earl of Lincoln, and Hugh Abbat of Kirkstall, and the Convent of the same.

EDWARD by the Grace of God King of England, Lord of Ireland, and Duke of Aquitaine, to all to whom these present Letters shall come, Greeting. Know ye, that a Contract and Composition has been made between our well beloved and trusty Henry Lacy, Earl of Lincoln, on the one Part, and our beloved in CHRIST, Brother Hugh, Abbat of Kirkstall, of the Cistercian Order, in the Diocese of York, for himself and his Convent of the said Place, on the other Part, viz. That the aforesaid Earl acknowledg'd, and granted for himself and his Heirs, that they should yearly pay to the aforesaid Abbat and Convent, and their Successors for ever, for the Lands, Tenements, and Revenues of *Akerington, Clivather, and Huncotes*, in the County of *Lancaster*, and in *Rondkaye, Secrofte, and Shadwell*, in the County of *York*, which the same Abbat for himself and his Convent aforesaid, and their Successors has releas'd and quitted Claim to the aforesaid Earl and his Heirs for ever, four score Marks Sterling, to be receiv'd at the same Earl's Exchequer at *Pontefract*, at two Terms in the Year, viz. for the aforesaid Lands, Tenements, and Revenues, in the aforesaid County of *Lancaster* fifty Marks, viz. the one Moiety at the Feast of *St. Martin* in the Winter, and the other Moiety at the Feast of *Pentecost*, the same to commence in the Year of our Lord 1293; and for the aforesaid Lands, Tenements, and Revenues, in the County of *York* aforesaid, thirty Marks at the aforesaid Terms by equal Portions, the same to commence in the Year 1298; until the aforesaid Earl or his Heirs, if he (which God forbid) should happen to dye, shall give, and by their Deed confirm to the aforesaid Abbat and Convent, and their Successors for ever, in lieu of the aforesaid Lands, Tenements, and Revenues, in the County of *Lancaster*, fifty Marks Sterling of yearly Revenue in the same County, to be had and possess'd to their proper Uses in pure and perpetual Alms, and of the aforesaid fourscore Marks of yearly Revenue to be proportionably given and confirm'd in both Counties, as has been said, he caus'd to have full and peaceable Seisin, and the royal Confirmation. And farther, that if the aforesaid Earl or his Heirs, shall be deficient in the Premises, it may be law;

lawful for the same Abbat and Convent, and their Successors to enter upon the aforefaid Lands, Tenements, and Revenues, as is more fully exprefs'd in the Letters under their Hands, between them made concerning the Premises, which we have seen; we holding the same as firm and acceptable, do for ourselves and our Heirs, as far as in us is, grant and confirm the same. In Testimony whereof, we have caus'd these our Letters Patents to be made. Witness myself at St. Sever, the 27th Day of October, in the 15th Year of our Reign.

See the Original Latin of this in the Appendix.
NUM. CCII.

The State of the Abby of Kirkstall, at the Visitation on the Sunday next before the Feast of St. Margaret Virgin, in the Year 1301.

IMPRIMIS, Draught Oxen 216; Cows 160; Yearlings and Bullocks 152; Calves 90; Sheep and Lambs 4000. The Debts of the House 160 l. In Testimony whereof we Brother Richard, Abbat of Fountains, have affix'd our Seal to these Presents, dated, &c.

The Protection granted, by King Henry the Third, to the Abbat and Monks of Kirkstall.

HENRY by the Grace of God King of England, Lord of Ireland, and Duke of Aquitaine, to all to whom these present Letters shall come, Greeting. Know that we have taken into our Protection and Defence, our beloved in CHRIST, the Abbat and Convent of Kirkstall, of the Cistercian Order, and all their Men, Lands, Things, Revenues, and Possessions, and therefore we do enjoyn you that you maintain, protect, and defend the same Abbat, and Convent, Men, Lands, Things, Revenues, and all Possessions; not doing to them, or suffering to be done, any Wrong, Offence, Damage, or Grievance; and if any Injury be done them, that you cause the same to be without Delay, made good to them. In Testimony whereof we have caus'd these our Letters to be pass'd to them, to be in Force for two Years. Witness myself, at St. Paul's, London, the 12th Day of May, in the 45th Year of our Reign.

See the Latin Original of this, in the Appendix,
NUM. CCIII.

The Protection granted, by King Edward the First, to the Abby of Kirkstall.

EDWARD by the Grace of God King of England, Lord of Ireland, and Duke of Aquitaine, to all his Bailiffs and Lieges, to whom these Presents

shall come, Greeting. Whereas the Abby of Kirkstall, which is of our Foundation, through many successive Misfortunes, is oppress'd with so great a Weight of Debt, that unless a speedy Remedy be apply'd, it can scarce be eas'd of the said Burden, we being desirous to provide for the Support of the Monks of the House, we have taken that House into our Hands, and have committed the same to the Custody of our beloved and faithful Henry, Earl of Lincoln, as we have enjoyn'd him, until we shall think fit to order otherwise, and we have taken into our Protection and Defence, the aforefaid Monks, and all their Men, Lands, Things, Revenues, and Possessions; and therefore we enjoyn you that you maintain, protect, and defend the aforefaid Monks, and all their Things, Revenues, and Possessions, not doing nor suffering to be done to them any Molestation, Injury, Damage, or Wrong, and if any Offence be done them, that you cause the same to be made good to them, without any Delay. In Testimony whereof we have caus'd these our Letters Patents to be pass'd, to be in Force for five Years. Witness myself, at Westminster, the 16th Day of November, and the 4th Year of our Reign.

See the Latin of this, in the Appendix, NUM. CCIV.

The Charter of King Henry the Second confirming to the Monks of Kirkstall that Place, and many other Grants.

HENRY King of England, and Duke of Normandy, and Aquitaine, and Earl of Anjou, to the Archbishops, Bishops, &c. and to all his Lieges, French and English, Greeting. Know ye, that I have granted, and by this my present Charter confirm'd, to God and the Abby of St. Mary of Kirkstall, and to the Monks of the Cistercian Order there serving God, for the Health of my Soul, and of the Queen, and of my Heirs, and for the Soul of my Father, and of my Grandfather King Henry, and of all my Predecessors, the Place itself of Kirkstall, which they have of the Gift of Henry Lacy, and the Cowhouse, call'd Brackenley near Rundley, and the Pasture; of the Gift of Hugh Earl of Norfolk, Bernolfwicke, with all it's Appurtenances, by the Consent and at the Request of Henry Lacy; of the Gift of William Heddingley, and his Son Thomas, the Land of Heddingley, as his Deed declares; of the Gift of William Rainville, Esq; Effseley with the Lands and Woods and Water, as his Deed declares; of the Gift of Jason Alretune, and his Son William, two Carrucates of Land and one Plow Land at Alretune; of the Gift of Herbert Morville, and his Son Richard, the Land of Mickleuturiz (Mickletwait) with the Assent and Confirmation of his Lord Roger Mowbrey; of the Gift of Adam the Son of Gospat, the Land of Halefeild, with all it's Appurtenances, as his Deeds declares; of the Gift of William Besade, and of William Millerey, and of Geoffry St. Patrick all the Land at Besaclem, and in the Sock of Brantun, as their own Deeds and Hand-Writings do testify; of the Gift of Adam Fitz-Peter, and William Metlelay, and Robert Fitz-Hubert, the Land at Hoersford, with the Pasture, as their Deeds do testify; of the Gift of Engelran, the Forge and Land at Andeslaw, as his Deed expresses. Wherefore it is my Will and I strictly enjoyn, that the aforefaid Monks do hold all the aforefaid

M Lands,

Lands, and all others reasonably conferr'd on them, as they were before; as well and peaceably, honourably, freely and quietly as the Donors Gifts do testify, with all their Appurtenances, in Wood and Plain, in Meadows and Pastures, in Assarts, in Waters and Lakes, in Ways and Paths, and all Places, with Sack and Sock, and Tol and Tern, and Infangentheef, and all their other Liberties, and free Customs, and Discharges from Shire and Hundred, and Teniantale, and Dane-gelt, and all Gelds and Platts, and all Suits, Assises and Subsidies, Scutages, and Works, and all Occasions, and all earthly and secular Service, Exaction; and that they be not disseiz'd of any Land, for which they have Deeds, or Writings, upon any Writ, nor impleaded for the same, unless before me; and that their Men, Horses and Cattle, and all other Things be quit of Tol, and Passage, and all other Custom wherefoever they shall come, and that none do on this Account unjustly molest or disturb them, upon Forfeiture of 10 l. Witness *Thomas* the Chancellor.

See the Latin of this, in the Appendix, NUM. ccv.

Pope Adrian the Fourth's Confirmation and Protection.

ADRIAN Bishop, Servant of the Servants of God, &c. To our beloved Sons *Alexander*, Abbat of *Kirkstall*, which is in the Diocese of *York*, &c. He confirm'd all these Donations, and took their Church, and those that belong'd to them under his Protection, and also confirm'd certain Compositions for Tithes, and other Things made between the aforesaid House and other Churches; he gave them certain Privileges and Immunities, and forbid all Persons any way disturbing or diminishing their Possessions, &c.

My Eyes are always on the Lord.

St. Peter,
St. Paul,
Adrian P.
iiiij iijs.

I *Adrian* Bishop of the Catholick Church.

See this in the Appendix, NUM. ccvi. Given in the Year of our Lord 1155, the second Year of Pope *Adrian* the Fourth.

The Bull of Pope Honorius, confirming the Privileges of the Cistercians.

Taken from St. Mary's Tower, near the Wall at York.

HONORIUS Bishop, &c. To our venerable Brothers, the Archbishop of *Canterbury*, Cardinal of the Holy Roman Church, and the Archbishop of *York*, and their Suffragans, and other beloved Sons, Prelates of Churches, in the Provinces of *Canterbury* and *York*, Greeting and Apostolical Benediction. Whereas the Abbats of the *Cistercian* Order, at the Time of the general Council, did by order of Pope *Innocent*, of happy Memory, our Predecessor Decree, that for the future, the Brothers of that Order (to prevent the

oppressing of Churches upon Occasion of their Privileges) should pay Tithes to the Churches to whom they were before paid, on Account of the Farms, for Lands that belong'd to others, and that were to be from that Time forward acquir'd, if they till'd them themselves or at their Charge, unless it shall be thought fit otherwise to compound with the same Churches. Our same Predecessor, who hop'd that the Prelates of the Churches should be more ready and effectual to do them full Right upon their Malefactors, and would more diligently and perfectly observe their Privileges, allowing of and ratifying this Decree, he would have and commanded the same to be extended to other Regulars who enjoy the like Privileges. But, which with Grief we relate, it prov'd quite contrary, as we have frequently heard by the repeated Complaints of the Abbats of that Order, some Prelates of Churches and other Clergymen; boldly contemning their Privileges, and maliciously striving to pervert the Meaning of them, do many Ways molest them. For whereas it is granted them, that none do presume to exact or extort Tithes of them, for their new broken up Lands, or their Orchards, or Copses, or Fishponds, or their grazing for Cattle, some by a perverse Interpretation alledging, that this cannot, nor ought to be understood any otherwise than of such as have been acquir'd before the General Council, they on this Account disturb'd them with many Exactions. We therefore desiring, with fatherly Care, to provide for their Quiet, do enjoyn you all commanding by our Apostolical Writings, that every one of you do entirely exempt the Abbats and Brethren of the same Order, from the Payment of Tithes, as well for the Possessions had before the General Council, as for the new broken up Grounds, acquir'd either before or after the Council, which they till themselves in their Persons, or at their Expence, as also for their Gardens, Copses, Meadows, Pastures, Woods, Saltpits, and Fisheries, and the Food of their Cattle, laying Ecclesiastical Censure on such as shall be refractory without farther Declaration. Given at the *Lateran* Palace, on the 7th of the Calends of *July*, in the 6th Year of our Pontificate.

In the Appendix, NUM. ccvii.

The Bull above confirm'd by Pope Innocent.

Taken out of the abovesaid Tower at York.

INNOCENT Bishop, &c. To our beloved Sons the Abbats and Convents of Monks of the *Cistercian* Order, in the Provinces of *Canterbury* and *York*, Greeting and Apostolical Benediction. You signify'd to us, that whereas it is granted to you, by the See Apostolick, that none do presume to exact or extort from you Tithes for your Orchards, Copses, Meadows, Pastures, Woods, Saltpits, Mills, Fisheries, acquir'd either before or after the Council, and for the Food of your Cattle, our venerable Brothers the Archbishops, Bishops, and other Prelates of Churches throughout *England*, being enjoyn'd that they should preserve you and others of the aforesaid Order in the same Kingdom exempt from the Payment of such Tithes; nevertheless some Prelates of Churches, and Clergymen of the same Provinces, alledging, that the said Indulgence does no Way extend to

to Lands acquir'd after the granting of the same, do many Ways molest you in this Particular. We therefore believing that the aforesaid Indulgence ought to be extended to Lands afterwards acquir'd, do by the Authority of these Presents forbid any molesting you upon this Occasion, &c. Given at the Lateran Palace, on the 5th of the Calends of February, in the first Year of our Pontificate.

See this in the Appendix, NUM. CCVIII.

There follow in the above-mention'd Manuscript of Mr. Thoresby, many more Deeds, which being all of private Persons, and mostly of inconsiderable Value, we shall only briefly mention the Substance of them as follows:

William the Son of Hugh Lelay gave to the Knights Templars six Plow-Lands at Horsford, with their Tofts, which Gift was confirm'd by his Son Hugh; and Brother Aimeric of St. Maura Minister of the Templars in England, with the Consent of his Brethren in Yorkshire, resign'd and quitted Claim to the same six Plow-Lands to the Abbat and Convent of Kirkstall.

William, the Son of William, the Son of Hugh Lelay, gave to God and St. Mary and the Monks of Kirkstall all the Land he had at Horsford, with the Men on it and all their Followers, in perpetual Alms, without any Service or Demand; and William the Father of the aforesaid William by his Deed confirm'd the said Gift of his Son. By another Deed, William, the Son of Hugh Lelay grants to the said Monks two Carucates of Land at Horsford. There follows another Deed of Hugh Lelay, the Son of William, granted by William as aforesaid.

By another Deed William Lelay gave to the same Convent together with his Body to be bury'd, 10 Plow-Lands, with their Appurtenances at Horsford, being all his Land at Horsford, except the six Plow-Lands he had given to the Templars, and which we have seen above they also gave to the said Monks, with all the Men on them and their Families, and all their Chattels, free from all Service and Demand. Adam, the Son of Adam, the Son of Hugh Lelay gave to the same Monks two Carucates of Land at Horsford, with Appurtenances within and without the Town. All these several Deeds are without Date, but witness'd by many Persons.

Adam Fitz-Peter gave to the Nuns and Canons of St. Gilbert of Sempringham at Haverholm one Carucate of Land at Horsford, and two Carucates of Land and a Mill at Kikeley, all which the said Nuns and Canons made over to the Monks of Kirkstall, who were to pay them 4*l.* a Year for the same, and this Contract was confirm'd by the Donor Adam Fitz-Peter, which three Deeds may be seen where we speak of the Order of Sempringham.

Walter Fitz-Nigell of Horsford gave to the Monks of Kirkstall eleven Acres and one Rood of Land in the Territory of Horsford, and all the Land of Nethergill, and one House with a Garden, &c.

William Pouill gave to the same Monks one Toft in the Town of Horsford, with an House standing in it.

Robert Pouell gave to them two Plow-Lands with their Appurtenances in the Town and Territory of Horsford.

Robert the Son of William Britton of Pouill gave to the same Monks half an Acre of Land at Horsford.

Vincent Bracewell and his Wife Sibill gave to the same Monks one Acre of Land in the Territory of Horsford.

Ralph Maleverer granted and confirm'd to the same Monks all the Land they had at Horsford with the Appurtenances belonging to his Fee of the Gift of Robert Fitz-Hubert for ever.

Nigell of Horsford gave one Effart at Horsford.

Thomas the Son of Nigell of Horsford, assign'd Thomas Green of Horsford and his Heirs and Assigns to pay for him and his Heirs for ever to the same Monks 4*s.* 6*d.* out of 5*s.* the said Green and his Heirs were to pay to him and his Heirs for two Plow-Lands.

William Horbery and John Chapman granted and confirm'd to the Monks all the Lands, Tenements, Meadows, Woods and Pastures, with their Appurtenances, which they had in the Town and Territory of Horsford, of the Gift and Fee of Hugh Green.

Note that this Deed is dated the 7th of April in the Year of our Lord 1392, and the 15th of King Richard the 11d. after the Conquest, whereas all the others before have no Dates.

Adam the Son of William le Vute gave to the same Monks all his Meadows with Appurtenances at Welkar ----- in the Territory of Horsford.

Adam the Son of William Huritte gave two Acres of Land in the Territory of Horsford, on the East Side of that Town, at the Place call'd Wudeketecliffe, with their Appurtenances.

Elizabeth the Daughter of Thomas Bendy of Horsford gave a Messuage, a Toft, and two Plow-Lands, with the Meadows, Woods, and Pastures, and their Appurtenances.

Roger Cook of Kirkstall gave to the Monks of the same Place two Messuages, and two Plow-Lands and seven Acres with all their Appurtenances in the Town and Territory of Horsford.

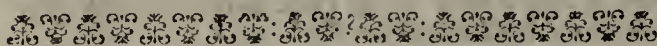
The Charter of King Richard the 11d. to the Monks of Kirkstall.

RICHARD by the Grace of God King of England and Lord of Ireland, to all to whom these Presents shall come, greeting. Notwithstanding it has been provided by the common Council of our Kingdom of England, that it shall not be lawful for Religious Men or others to enter upon any Person's Fee, so that it may come into Mortmain, without Leave of us and of the chief Lord, by whom the same is immediately held; yet of our special Grace, and in Consideration of six Marks and an half, which our beloved the Abbat and Convent of Kirkstall have paid to us in our Hamper, we have granted and grant Licence for ourselves and our Heirs, as far as in us is, to John Maleverer, Knight, to give and assign to the aforesaid Abbat and Convent one Messuage, two Plow-Lands, and three Acres, and 13 Shillings and four Pence of Revenue with their Appurtenances at Horsford and Rowdon; and Elizabeth the Daughter of Thomas Bendy, in like Manner one Messuage, one Toft, and two Plow-Lands, with their Appurtenances in the same Town of Horsford, which are held of us; to be had and held by the said Abbat and Convent and their Successors, to find a Taper burning every Day at high Mass, before the High Altar in the Church of the said Abbat and Convent of St. Mary at Kirkstall; and we have likewise granted special Licence to the Abbat and Convent, that they may in Manner aforesaid receive and hold to themselves and their Successors, as is aforesaid, by Virtue of these Presents, the Messuages,

suages, Toft, Land, and Revenue aforesaid with their Appurtenances, the Statute aforesaid notwithstanding; it being our Will that the aforesaid *John* and *Elizabeth*, or their Heirs, or the aforesaid Abbat and Convent or their Successors, be not therefore any way disturb'd, molested, or any way aggriev'd by us, or our Heirs, the Justices, Escheators, Sheriffs, or other Bailiffs or Officers whatsoever of us or our Heirs. Saving always, to the chief Lords of that Fee the Services due and accustom'd from the same. In Testimony whereof, we have caus'd these our Letters Patents to be made. Witness *Edmund* Duke of *York*, Guardian of *England*. At *Westminster*, the 29th Day of *January*, in the 18th Year of our Reign.

See this in the Appendix, NUM. CCIX.

Maud the Daughter of *Hugh Burre*, releas'd and quitted Claim to the Abbat and Monks of *Kirkstall*, of all Demands or Suits she might have on the Lands and Tenements, &c. which her Father *Hugh Burre*, once held in the Town and Territory of *Horsford*. This Release dated at *Kirkstall* on the Feast of the *Assumption* of the Blessed Virgin *Mary*, in the Year of our Lord 1306.



The Charter of King Edward the III^d. laying down the Boundaries between the Lands of Bernoldswick, belonging to the Monks of Kirkstall, and the Forest of Blackburnshire.

From the Roles of the First Year of the Reign of King *Edward* the III^d.

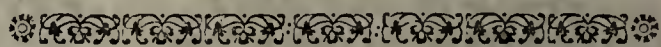
EDWARD by the Grace of God King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to the Archbishops, Bishops, Abbats, Priors, Earls, Barons, &c. We have also perus'd the Letters Patents which the same *Henry* made to the aforesaid Monks in these Words. *Henry Lacy*, greeting. Know ye that these are the right Boundaries between *Bernoldswicke*, and my Forest of *Blackburnshire*, which I and my Men walk'd over on the Day when I deliver'd *Bernoldswicke*, with all its Dependencies to the Monks of the *Cistercian* Order to build an Abby, and I assign'd the aforesaid *Bernoldswicke*, to be for ever possess'd by the Monks by these same Boundaries, viz. by the Brook that is call'd *Blackbrook*, and so upwards beyond the Moore directly as far as *Gailemers*, and so directly to the Head of *Ellesaghe*, and so overthwart the Hill that is call'd *Blackowe*, and so as far as *Oxgill*, and so by *Oxgill* upwards as far as *Pikedlarwe*, which is call'd *Alainset*, and from *Pikedlarwe* to the ancient Ditch between *Midhope* and *Colredene*. And to the End that there may not hereafter happen any Contention between the same Monks and my Heirs about the same Boundaries, I have given them this Deed in Testimony of the aforesaid Boundaries. These being Witnesses, *Otto Tilly*; *Osbert Archdeacon*; *Jordan Foliot*; *William Almoner*; *Katel Fitz-Ulb*, and his Brother *Gamel*; *Richard Elegbe*; *John Cook*. And we ratifying and allowing of the Precept, Prohibitions, Donation, Concession, Confirmations and Resignation,

do for ourselves and our Heirs, as far as in us is, grant and confirm them to our beloved in *CHRIST* the present Abbat and Convent of the aforesaid Place and to their Successors, as the aforesaid Deeds and Letters do testify, and as the same Abbat and Convent, and their Predecessors hitherto held the aforesaid Lands, Cow-Ground and Pasture, and as they reasonably us'd and enjoy'd the aforesaid Exemptions. These being Witnesses, the venerable Fathers, *W.* Archbishop of *York*, Primate of *England*; *J.* Bishop of *Ely* our Chancellor; *Henry* Bishop of *Lincoln* our Treasurer; *Thomas* Earl of *Norfolk*, and Marshal of *England* our Uncle; *John Warren* Earl of *Surrey*; *Roger Mortemar*; *John Ross* Steward of our Household, and others. Given under our Hand at *York*, the 29th Day of *June*, in the first Year of our Reign.

See this in the Appendix, NUM. CCX.

The Charter of the 2d Year of King *Edward* the III^d. exempting the Abbat and Convent of *Kirkstall* from furnishing the Foresters of *Blackburnshire* with Man's-Meat, Horse-meat and Dog's-meat every *Friday* throughout the Year, which they claim'd as their due, may be seen in *Latin* in the Appendix, Vol. 2. NUM. CCXI. the whole Purport of it being no other than this here mention'd, and it would be needless to give all such Deeds in both Languages. See also in the same Appendix, NUM. CCXII. Another Charter of the 4th Year of the same King in Favour of the Abbat and Convent of *Kirkstall*. Next follows in the same Appendix, NUM. CCXIII. The Deed of *Robert Lacy* confirming all the Donations made by his Father *Henry Lacy* to the same Monastery. And NUM. CCXIV. is the Deed of *Henry Lacy* confirming to the Monks the Grants made by his Predecessor *Henry Lacy*, and restoring to them some Parcels of Land which had been wrongfully taken from them, and exempting them from furnishing his Foresters and their Servants and Horses with Food every *Friday* throughout the Year, which they unduly claim'd on Account of the Forest of *Blackburnshire*, NUM. CCXV. in the same Appendix, is a Lease made of Land which is there inserted as a Specimen of such Leases, several others of the same Nature being omitted to avoid being too tedious upon one Abby, and in Regard that they are not so material as Donations. These we receiv'd as others above from *Ralph Thoresby* of *Leeds*, Esq; who says they are the Collection of *Richard Towneley* of *Towneley*, in *Yorkshire*, Esq.

The following Lines relating to the Lands of this Monastery of *Kirkstall*, found in the same Manuscript of Mr. *Thoresby*, continuing the Memory of them, since the Dissolution, and being a Breviate of the History before it, may very well be inserted as not only curious but of use.



The State of the Cause of the Persons being Owners, and Inheritors, of certain Lands, Tenements, and Hereditaments, within the Lordship and Manor of Bernoldswick, by them and their Ancestors purchas'd from K. Henry the 8th, in the latter End of his Majesty's Reign.

THIS Town and these Lands belonging to the late dissolv'd Monastery of *Kirkstall*, the Monks there-

thereof being of the *Cistercian* Order, or *White Monks*, whether they be discharg'd from Payment of any Manner of Tithes, for those Lands being of their own Manure and Tillage, for that the same Lands came to that Abby at the very Foundation thereof, being long before the *Lateran* Council.

It is alledg'd by many Histories, and prov'd by Records, that one *Henry Lacy*, being Lord of *Pontefract* (*Anno* 1142) and the third Heir of that noble Family, after the Conquest, about the eighth Year of the Reign of King *Stephen*, did begin to build an Abby at *Bernoldswick* aforesaid, and about the 13th Year of the same King (1148) did remove and translate the same to *Kirkstall*. The Dedication of this Abby was to the Blessed Virgin *Mary*, and the Monks wore White, being of the *Cistercian* Order aforesaid.

This Order of Monks came in under Pope *Urban*, *Anno* 5 *William Rufus*, 1095, by one *Stephen Harden*, a Monk of *Shireborn*, an *Englisbman*.

The *Lateran* Council above mention'd, was holden at *Rome*, under Pope *Innocent* the Third, in the 17th Year of the Reign of King *John*, about the Year of our Lord 1215, wherein it was decreed, that the Lands possess'd by these Monks, before the said Council, should pay no Tithes.

Within five or six Years after the said General Council, Pope *Honorius* the III^d, exempted the same Monks from paying of Tithes for their Lands broken up after the said General Council. About 64 Years after, Pope *Boniface* the VIIIth, at the Request of the Cardinal of *Sta. Prudentiana*, who was a *Cistercian* Monk, granted a farther Indulgence to the said Order, farther exempting them from Paying of Tithes.

In fine, it has been resolv'd by Council learned in the Law, that the Land purchas'd in Fee of King *Henry* the VIIIth, and occupy'd by the Owners of the Inheritance, being of the *Cistercian* Order, and given to the Abby before the *Lateran* Council, as this of *Bernoldswick* was, ought to be free by Law, whilst it continues in the Occupation of any Owner of the Inheritance, but when it is in Lease or Farm, the Privilege does not extend to the Farmer or Tenant, and so they ought to pay.

Composition between Peter Arthington, and the Monks of Kirkstall.

THIS is the final Agreement made in the Court of our Lord the King at *York*, on the *Wednesday* next after the *Assumption* of the blessed *Mary*, in the third Year of the Reign of King *Richard*, before *H. Dean of York*, and *R. Archdeacon of Hereford*, and *Hugh Bardulf*, and *William de Stateville*, and *William Fitz-----*, and *Henry de Wicketun*, Justices of our Lord the King, and other Lieges of our Lord the King then present there; between *Peter Arthington* Claimant, and the Monks of *Kirkstall*, Possessors of three Carucates of Land in *Cuckery*, about which there was Suite in the Court of our Lord the King, viz. That the aforesaid *Peter*, for the Health of his Soul, and of his Predecessors, did for ever quit Claim for himself and his Heirs, to the aforesaid Monks of *Kirkstall*, all the Right and Claim he had in the aforesaid three Carucates of Land at *Cutbery*; and in Consideration of this quitting Claim, Conclusion and Agreement, the afore mention'd Monks of *Kirkstall* gave to the aforesaid *Peter* five Marks of Silver and an Half.

Note, That the third Year of King *Richard* the Third above was 1191.

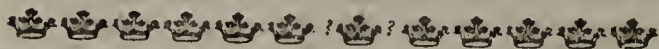


The Agreement between the Church of Kirkstall, and the Church of Adel.

THIS is the Agreement between the Church of *Kirkstall*, and the Church of *Adel*, made in the Year from the Incarnation of our Lord 1198, That the Church of *Kirkstall* shall give to the Church of *Adel* 20 Shillings, on the Day of *St. John Baptist*, in Consideration, and in Lieu of all their Tithes in the Parish of *Adel*, viz. Of all *Cukeriz* with the Mill, and with all it's Appurtenances, and of all the Lands here underwritten, which the Monks have for ever, viz. at *Brerehath* of the Gift of *Robert*, one Carucate of Land, and of the Gift of the same, in *Estburthedune* 4 Plow-lands; of the Gift of *William de Witheton*, 4 Plow-lands at *Burthedun*, and 4 at *Fverker*, with the Tofts and Crofts; of the Gift of *Robert Scot*, 8 Plow-lands at *Burthedun*, and all the Land that belongs to his Carucate of Land at *Suthcrostes*; of the Gift of *Helewis*, all the Land that belongs to his Carucate of Land at *Suthcrostes* of *Burthedun*, with other Appurtenances of Land, and Additions according to the Meres and Divisions which he appointed to the said Monks; of the Gift of *Robert* the Son of *Helewis*, all the Land that belongs to his Carucate at *Estburthedun*, in the Field of *Fverker*, on the South Side, according to the Boundaries that are between *Estburthedun* and *Westburthedun*, as far as *Fveker*, and so along *Fveker* to *Stambrig*, and from *Stambrig* as the Rivulet runs to the Monastery of the Nuns, and so along the Monks Ditches; of the Gift of *Alexander* the Son of *Helewis*, at *Burthedun*, all that Part of his arable Land which he calls *Lindlandes*, and that Part which is between the Effart of *Ketell*, and the Land of the Nuns of *Arthington*; of the Gift of the same, his 4 Parts of the Land which belong to his half Carucate of Land at *Burched*; of the Gift of the same, 2 Acres and an Half in the Place call'd *Gowinestorb*; of the Gift of *Adam* and *Robert*, the *Burthedun*, and of *Mard* and *Agnes* their Wives, their 4 Parts, which belong to their half Carucate of Land; of the Gift of *Helias* the Son of *Adam*, one Acre of Land in the Fields of *Fverker*, of the Lands which he had for a Term of Years, viz. two Plow-lands at *Westburthedun*, of the Nuns of *Arthington*, and of half a Carucate of Land, which they hold of *Serlo* at *Westburthedun*, they shall give no Tithes as long as they shall hold, and till them at their own Cost, yet if those Lands should happen sometime to be let, or should again come into the Hands of their former Lords, the Monks shall nevertheless pay this present Rent, or Farm, that is, 20 s. yearly for the other Lands, or Tillage of their own, which they shall have for ever in the Parish of *Adel*; but if the Monks shall acquire any other Lands than what are contain'd in this Writing, in the Parish of *Adel*, either hir'd for a Term of Years, or for ever, they shall fully, and without any Stop, pay Tithes for such Lands to the Church of *Adel*. To the End that this Agreement may be firm and unchangeable, it is confirm'd with the Seal of each Party, and ratify'd in the Word of Truth.

The Grant of William Mustell.

BE it known to all present and to come, that I *William Mustell*, for the Love of God and the Health of my Soul, and of my Heirs and Predecessors, have given, granted, and by this my present Deed confirm'd, to God and St. *Mary*, and to the Monks of *Kirkstall* all *Adell*, and all the Soc of *Adell*, with all it's Appurtenances, in Woods and Plains, in Meadows and Pastures, in Ways and Paths, in Moors and Marshes, in Effarts and Parks, in Waters and Lakes and Mills, in Villages and Villains, with all my Farms and Revenues in the aforesaid Soc, with the Services of my Free-men, with the Wards and Reliefs and Escheats, and with all Things to me appertaining in the same Soc, to be held and had of me, and my Heirs in perpetual Alms, free and quit of all Earthly Services and Exactions, paying to me, and to my Heirs, yearly three Marks of Silver, the one Half at the Feast of St. *Botolph*, and the other Half at the Feast of St. *Martin*, and doing the Duty as far as belongs to one Knight's Fee. Besides, I have granted, and by this my Deed confirm'd, to God and the same Monks of *Kirkstall*, all the Land they have of the Gift of *Roger* my Father, viz. all *Kuckeriz*, and the Appurtenances, and the Mill of *Shenself*, as the Deed of the aforesaid *Roger*, my Father, which they have, testifies. And I and my Heirs will for ever, every where, and against all Men, warrant the above mention'd to the aforesaid Monks. *The Witnesses many.*



The Grant of Andrew de Adel.

BE it known to those present and to come, that I *Andrew de Adel*, Son of *Henry de Nora*, have given, granted, and by this present Deed confirm'd, to God and the Monks of St. *Mary* at *Kirkstall*, one half Plow-land, with the Appurtenances, at *Adell*, viz. as much as my Sister *Eugenia* held of me, to be had and held by the said Monks, of me and my Heirs for ever, in free and perpetual Alms, with all the Liberties, and Aisements wherefoever, without any Diminution; paying for the same yearly, to me and my Heirs, one Penny at the Nativity of our Lord, and performing the foreign Service, as far as belongs to the aforesaid Land, for all Demands. And I *Andrew*, and my Heirs, will warrant, maintain, and defend, all the aforesaid Land, with all it's Appurtenances, to the above mention'd Monks, against all Men for ever. These being Witnesses, *Henry* Lord of *Nora*; *Master Gilbert Bingeley*; *Adam de Wyton*; *Ralph de Aryngton*; *William de Abreton*; *William de Alwaldlay*; *Robert Scot*, *Stephen* his Brother, and others.

This Grant has no Date, but the Seal of green Wax appending, whole, tho' defac'd, being a Flower-de-luce, the Inscription not legible.

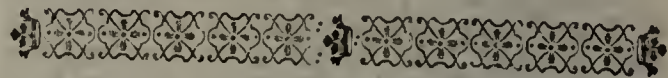


The Grant of Henry Hunter.

BE it known to those present and to come, that I *Henry*, the Son of *William Hunter* have given, granted, and by this present Deed confirm'd to ---- Abbat, and the Convent of St. *Mary* of *Kirkstall*, and their Successors, one Messuage with an adjacent

Croft, with all Appurtenances, in the Territory of *Adel*, and 8 Acres of Land, with their Appurtenances, as they lye in an Assart in the same Town, call'd *Richardrode*; which Messuage and Effart, of 8 Acres of Land, I had of the Gift of *William Hunter*, my Father, as my Father's Deed, which he made to me of the same, more fully testifies; to have and to hold all the aforesaid 8 Acres of Land, with all Appurtenances, to the said Abbat and Convent, and their Successors, freely, well, and in Peace, with all Liberties and Easements to the said Land appertaining for ever. And I the aforesaid *Henry*, and my Heirs, as also my Assigns, will warrant, and maintain the aforesaid Messuage, and the aforesaid 8 Acres of Land, with all their Appurtenances, to the aforesaid Abbat and Convent, and their Successors, against all Men, and defend the same for ever. In Testimony whereof, I have affix'd my Seal to the present Deed. These being Witnesses, *Robert de Ardington*, *Hugh de Horsford*, *John de Carleton*, *William*, the Son of *William Conkird*, &c. In the Year 1349.

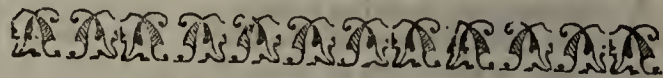
The Seal in green Wax appending entire, an Head very perfect, but the Inscription somewhat defac'd, so as not to be read.



The Grant of William Painell.

BE it known to all, as well present as to come, that I *William Painell* do give, and grant, and by this my Deed confirm, to God and St. *Mary*, and to the Monks of *Kirkstall* for ever, that Land which I gave them in Alms, and granted in the Parish of *Adel*, that Land which the Villains of the same Parish gave to the Church of *Adell*, when Dedicated, throughout all the Parish, viz. as much as belongs to the Lands they hold in the aforesaid Parish, in pure and perpetual Alms, as they hold the other Lands, to which these Lands belong. And I testify, and affirm, to all that shall see and hear this Deed, that I neither granted, nor do grant, nor warrant, that Donation which my Villains made. The Witnesses hereof are, *Pole*, Priest of *Hotune*; *William* of *Wichetune*; *Adam Painel*; *Wido de Insula*; *William*, the Son of *Ralph de Insula*; *Richard*, the Son of *Robert*, the Son of *Asket*; *William*, the Son of *Adam* of *Whitley*; *Richard*, the Son of *Adam Painel*.

The Seal appending of Yellow Wax, much broken and defac'd, seems to have been a Flower-de-luce.



Another Grant of Andrew Adel.

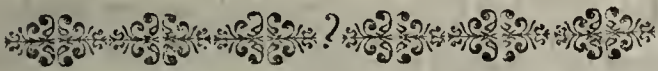
BE it known to those present and to come, that I *Andrew* of *Adel* have given, granted, and by this my present Deed confirm'd, to God and the Monks of St. *Mary* of *Kirkstall*, one Tott with the Building and the Ditch with which it is enclos'd, in the Village of *Adel*, towit, that which lyes between the Tott of *Stephen Sprigonell*, which he holds of the Church, and the Land of *William*, the Son of *John*, for a certain Sum of Mony which they paid me down in Hand; to have and to hold, of me and my Heirs, in perpetual Alms, with all Liberties and Easements in the Village of *Adel* and without it, to the said Tenements appertaining, and I *Andrew*, and my Heirs, will warrant, maintain, and defend, to the said Monks,

Monks, the aforefaid Toft, with all Appurtenances, in all Places and againft all Men for ever. Thefe being Witneffes, *Adam of Wipton, Daniel of Ardington, William of Alewaldelay, William of Alreton, Edward of Enken, Robert Scot, William the Son of Walter, of Landry, and others.*

The Seal green Wax, and the fame as in the other above, of the fame Andrew of Adel.

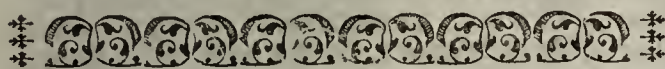
in the Year of our Lord 1346, and in the 20th Year of the Reign of King *Edward* the Second after the Conquest. Thefe being Witneffes, *Hugh of Horsford, John Carleton, John the Son of Michael of London, John Hunter of Adel, William Cowbird of the fame, and others.*

The Seal appending in yellow Wax, not broken, but defac'd.



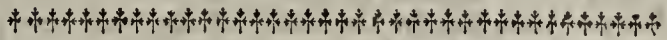
The Grant of Hugh Creskeld.

BE it known to thofe prefent and to come, that I *Hugh Creskeld*, for the Love of God and the Health of my Soul, have given, granted, and by this my prefent Deed confirm'd, to God and to the Monks of St. *Mary* of *Kirkftall*, all the Service, Claim, and Right, that I had to two Plow-lands, with the Appurtenances at *Adel*, which *Ramaldus* of *Adel* held of me, with the fame *Ramaldus* and all his Family and Chattels, to be had and held, of me and my Heirs, in perpetual Alms, freely, honourably, and quietly, without any earthly Service and Demand. Yet fo, as that the aforefaid *Ramaldus*, and his Heirs, fhall freely hold thofe two Plow-lands, with the Appurtenances, of the fame Monks, paying yearly to the Lay-keeper of the Cell of the Sick twelve Pence at *Pentecoft*; and the Cellarer fhall receive of that Land Wardship, with the old Relief and Efcheat; faving to myfelf and my Heirs, neverthelefs, the foreign Service, as far as belongs to two Plow-lands in the Town of *Adel*. And I and my Heirs will warrant and defend all the aforefaid Land, with all it's Appurtenances, Liberties and Eafements, within the Town and without, to the faid Monks againft all Men for ever. Thefe being Witneffes, *Nigell of Horsford; Adam of Witon; Henry of Alwaldele; Henry of Weftcoth; Henry Stubbs, Thomas Esquier, &c.*



The Grant of Adam Bayldon.

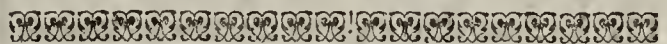
BE it known to thofe prefent and to come, that I *Adam Bayldon*, have given, granted, and by this my Deed confirm'd, to the religious Men, the Abbat and Convent of St. *Mary* of *Kirkftall*, one Meffuage and ten Acres of Land, with the Appurtenances at *Adel*, the which Meffuage and Acres, *Alice* my Mother, in her pure Widowhood gave to me by her Deed, and enfeoffed me fully in the fame by her Attorney *John Hunter* of *Adel*, before Witneffes and Neighbours, the faid Meffuage, and the ten Acres of Land, with the Appurtenances aforefaid, to be had and held by the faid Abbat and Convent, and their Succelfors for ever, freely, quietly, well, and in Peace, with all the Liberties and Eafements, to the faid Meffuage and ten Acres of Land, which way foever appertaining; paying for the fame to the head Lords of that Fee, the Service thence due and ufual. And I the aforefaid *Adam*, and my Heirs, will for ever warrant, maintain, and defend the aforefaid Meffuage, and the aforefaid ten Acres of Land, with the Appurtenances, to the aforefaid Abbat and Convent, and their Succelfors as aforefaid, againft all Mortals. In Testimony whereof I have affix'd my Seal to this my prefent Deed. Given at *Kirkftall*, on the Feaft of St. *Martin* in the Winter,



The Grant of Ralph, the Son of Geoffry, of Ardington.

BE it known to all prefent and to come, that I *Ralph*, the Son of *Geoffry* of *Ardington*, have given, granted, and quitted Claim for ever, to God and St. *Mary*, and to the Monks of *Kirkftall*, all the Right and Claim which I had, or ought to have had, and whatfoever to me appertain'd, in two Plow-lands, in the Town of *Ardington*, with the Appurtenances; towit, in thofe Plow-lands which *Jordan* of *Bingelay* holds, which were once of *Hugh Vavafur*; fo that the faid Monks fhall have the Wardship, with Reliefs, Efcheats, and with all Services to the faid Plow-land belonging, without Lett from the faid *Ralph* and his Heirs. And the faid Monks have granted to the faid *Ralph*, and his Heirs, that which is call'd foreign Service, viz. Scutage, Fines of County and Wapentake, and Common, and whatfoever other Service belongs to the faid Plow-lands, and to the faid *Ralph* and his Heirs, with the Service that the faid *Ralph*, and his Heirs, are oblig'd to do to the faid Monks, for the Tenement which he holds of them in the faid Town of *Ardington*. In Testimony whereof he has caus'd his Seal to be affix'd to this Deed. Thefe being Witneffes, *Adam Wyton, William Castelay, Alan Brerhale, Robert Pouel, Symon Oliver of Ardington, Hervey Powell, Andrew of Adel, Hugh the Son of Walter, of Crekelde, and many others.*

The Seal loft from this.



The Grant of Ralph Creskeld.

TO all the faithful of CHRIST, who fhall fee or hear this prefent Charter, *Ralph*, Brother and Heir to *William*, the Son of *Hugh Creskeld*. Be it known to you all, that I have granted and quitted Claim for myfelf, and my Heirs for ever, to God and St. *Mary*, and to the Monks of *Kirkftall*, all the Right I had, or could have to the Homage and Service of *Adam* of *Wycon*, and his Heirs, on Account of the Tenement, which he held of my Father and of me, in the Town of *Adel*. Moreover, all the Right and Claim I had, or could have to *William*, the Son of *Reginald*, on Account of two Plow-lands, with Appurtenances in the fame Town; to be had and held of the faid Monks in free and perpetual Alms, clear and quit of any Thing to me, or my Heirs appertaining, in fuch Manner that I, the aforefaid *Ralph*, nor my Heirs, fhall not have it in our Power to disturb the faid Monks, or exact any Thing of them for ever. Witneffes Mr. *John Lungerwylers*; Mr. *Robert Stapleton, &c.*

There are feveral more Witneffes to this Deed, but fome part of it is torn off, and the imperfect Names not fo material. Neither is there any Date to it, but the Seal appending is perfect, being on black Wax, oblong and

and very perfect, the Impression a double Flower-de-luce, and about it, S. RADULPHI DE CRESELDE.

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### The Grant of Richard of Adel.

**B**E it known to those present and to come, that I Richard, the Son of Andrew of Adel, for the Love of God, and for the Health of my Soul, have given and granted, and by this my present Deed confirm'd, to God and St. Mary, and the Monks of Kirkstall, in pure and perpetual Alms, half an Acre of Land, in the Liberty of Adel, with all its Appurtenance within the Town, and without it, viz. one Perch which I had untill'd, which is call'd Bradeland; and one Perch which I had by St. Helen's Well, on the East Side; to be had and held by the said Monks, of me and my Heirs, in pure and perpetual Alms, free and exempt of all earthly Service and Demand; and I and my Heirs, will for ever warrant to the aforesaid Monks, the aforesaid Alms, against all Men in all Places. Witnesses, Ralph Branhop, Geoffry Arthington; Hugh Wicon; Henry Akwaltet; Alan Brereband, and others.

*The Seal belonging to this is Lost.*

These may suffice in *English*; in the *Appendix*, besides those that have been already referr'd to, are several ancient Charters owing to the Courtesy of Sir Walter Calverley of Calverley, in the County of York, Baronet, too many to be here particulariz'd, being from NUM. CCVI to CCXXXI both inclusive, the last of them being the little Register of the Lands belonging to the Abby of Kirkstall.

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FLAXLEY

Monastery of Cistercians, in Gloucestershire

Atkyns,
Glocest.
p. 436.

WAS founded by Roger the II^d, Earl of Hereford, in the Reign of King Henry the Ist, and Dedicated to the Virgin Mary.

This Abby was anciently call'd Flaxley Abby of St. Mary de Dean, as appears by the Confirmation of their Charters, in the 22^d Year of King Richard the II^d. It was valu'd at the Dissolution at 112l. 13s. 1d. a Year.

The Abby was under the Jurisdiction of the Bishop of Hereford, and the Abbats thereof were consecrated by him. It had an Iron Forge in the Forest of Dean, 4 Henry the III^d, and 5 Edward the III^d. The Abbat of Flaxley obtain'd a Grant of a certain Wood in the Forest of Dean, mark'd out with Bounds, 42 Henry the III^d.

The two Charters granted to this Monastery by Henry Duke of Normandy, and Henry the II^d, King of England, are in the *Monasticon*, Vol. I, p. 884, and the Substance of them, in the *English Translation* of the same, p. 102. Note, That the above Named Henry Duke of Normandy, was the same who afterwards came to be King Henry the II^d.

The two last Abbats of this House, being all we find, were William Beaudley, and Thomas Ware, which last dy'd Anno 1546, near Tame in Oxfordshire, whither he retir'd after the Dissolution.

St. MARY GRACES, or EAST-MINSTER, or NEW-ABBY of Cistercians, without the Walls of London.

IT stood East from East-Smithfield, and was founded by King Edward the III^d, in the Year 1359, upon the following Occasion. *Newcourt;*
Vol. I.
p. 465.

In the Year 1348, 23 Edward the III^d, the first great Pestilence in his Time began and increas'd so fore, that for want of Room in Church-yards, to bury the Dead of the City and of the Suburbs, one John Corey, Clerk, procur'd of Nicholas, Prior of the Holy Trinity, without Ealdgate, one Toft of Ground, near East-Smithfield, for the Burial of them that dy'd, with Condition that it might be call'd, *The Church-yard of the Holy Trinity*; which Ground was caus'd, by the Aid of divers devout Citizens, to be enclos'd with a Wall of Stone, and the same was Dedicated by Ralph Stratford, Bishop of London, where innumerable Bodies of the Dead were afterwards bury'd, and a Chapel built in the same Place, to the Honour of God. To which King Edward aforesaid, having regard, after having been in a Tempest on the Sea, and in Peril of drowning, at which Time he made a Vow to build a Monastery to the Honour of God, and the Lady of Graces, if God would grant him to come safe to Land, he there built a Monastery, causing it to be call'd *East-Minster*, placing in it an Abbat and Monks of the Cistercian, or White Order.

To this Purpose and for the Founding and Endowing thereof, the said King Edward, by his Letters Patents, bearing Date at Westminster, March the 20, in the 24th of his Reign, 1349, gave to the Abbat and Monks thereof, all those Messuages, with the Appurtenances at Tower-hill, which he had of John Corey aforesaid, in pure and perpetual Alms; ordering this House to be call'd, *The Royal free Chapel of St. Mary of Graces*. And afterwards by other Letters Patents, dated October 5, in the 50th of his Reign, he gave and granted to John Duke of Lancaster, Simon Archbishop of Canterbury, John Bishop of Lincoln, and others, certain Manors and Lands, which he purchas'd in Kent, and elsewhere, for the farther Endowment of this Abby, which they after his Death granted and confirm'd to the said Abbat and Monks, for a certain Term of Years.

But these Lands being for certain Causes seiz'd into the Hands of King Richard the II^d, as forfeited, he, by his Letters Patents, dated August 3, in the 12th of his Reign, by Advice of his Council, gave and granted the Rents, Issues and Profits of those Manors and Lands, which were the Manors of Leybourne, Gravesend, Leach, Wattingbury, Gore, Parrock, and Bykenore, with their Appurtenances, together with the Advowsons of the Churches above mention'd, with all their Appurtenances in the County of Kent; as also the Reversion of the Manor of Gonsbalf, with its Appurtenances, in the County of Surrey, after the Death of Thomas de Stowes, to pray for the good Estate of the said King whilst living, and for his Soul when dead, and for the Soul of his Grandfather, King Edward the III^d, and for the Souls of all his Progenitors, his Heirs and Successors, and all the Faithful deceas'd, according to the Intention and Will of his said Grandfather. And, farther gave Licence to the said John, Duke of Lancaster, and John, Bishop London, the Surviving Feoffees of Edward

ward the III^d, to release and quit Claim the said Manors and Lands, to the said Abbat and Monks, and their Successors, as appears by his Letters Patents, dated at Nottingham, July 3.

WILLIAM DE SANCTA CRUCE, or the Holy Cross, then Abbat of Geronden, of the Cistercian Order, was, at the King's Instance, made the first Abbat of this House, to whom the King gave 20 l. per Annum, for the Maintenance of himself and his Monks, March 24, 1349.

WILLIAM WARDEN, it is likely was his Successor, being made Abbat of this House, August 27, 1360. And these are all the Abbats we can meet with of this Monastery.

The Abby was surrender'd in the Year 1539, 30 Henry the VIIIth, and was valu'd at 546 l. 10 s. per Annum, according to Dugdale, Speed says 602 l. 11 s. 6 d. Of the Manner of the Surrender we find no Account, which gives Occasion to guess that it was done by such as were in no Authority, and therefore it was thought fit to conceal the Knowledge thereof.

Since which Time, the said Monastery being by King Henry the VIIIth, in the 34th Year of his Reign, granted to Sir Arthur Darcy, was clean pull'd down; and of late Time, in Place thereof is built a large Storehouse for Victuals, and convenient Ovens are built there, for baking of Biskets for the Royal Navy, and it is the Victualling Office for the same to this Day. The Grounds adjoining and belonging formerly to the said Abby, have small Tenements built thereon. Newcourt, Vol. I. p. 465, and Weaver, p. 425.

In the Monasticon, Vol. I. p. 943, is the Charter of King Richard the II^d, repeating and confirming the Grants of his Grandfather K. Edward III. and of his Uncle John Duke of Lancaster, &c. which is all there to be found concerning this Place, and the same Abridg'd in the English Translation thereof, p. 109.

COGGESHALL

Abby of Cistercians, in Essex.

THE Foundation thereof, by King Stephen and Queen Maud his Consort, is mention'd in the Monasticon, Vol. I. p. 821, where is also the Grant of the Manor of Tyllingham-hall to it, by William de Humbestone, and that of the Manor of Coggeshall by Queen Maud, and all the same abridg'd in the English Translation, p. 97. All we have to add is, That it was surrender'd 18 March, 29 Henry the VIIIth, and at that Time valu'd at 251 l. 2 s. per Annum, according to Dugdale; Speed says, 298 l. 8 s. Soon after which, to wit, in the same 29th Year of that King's Reign, he granted to Sir Thomas Seymour, "The Monastery or Abby of Coggeshall, alias Coxhall, in the County of Essex, and all the principal or capital Site of the said Monastery, and the Church, and the Rectory, and Advowson of Childerdick and Coggeshall, to be held of the King, in capite, by Knight's Service." Thus Newcourt, Vol. II. p. 158, who errs in calling this an Abby of Cluniacs. Mr. Willis in his History of Abbies, Vol. II. p. 78, says, the last Abbat, who surrender'd this Convent, was one Henry.

SRTATFORD

Abby of Cistercians in Essex.

THE Monasticon, Vol. I. p. 883, has the Charter of William Montefischer, wherein he gives to this

Monastery all his Lordship of Ham, wherein no mention is made of his being the Founder; but at the End of the said Charter, that Author says it is indors'd, Of the Foundation of the Abby of St. Mary at Stratford. There is also the Charter of King Henry the II^d, confirming all Grants made to this Abby. The same is also mentioned in the English Abridgment, p. 102.

The Revenues were also augmented and confirm'd, says Weaver, by King Richard the II^d, in the 10th Year of his Reign, so that at the Suppression they were valu'd at 511 l. 16 s. 13 d. 1 q. per Annum, says Dugdale, Speed has it 573 l. 15 s. 6 d. 3 q. William Huddleston being then Abbat, who had 66 l. 13 s. 4 d. per Annum allow'd him.

After the Dissolution, King Henry the VIIIth, in the 30th Year of his Reign, gave the House and the Site of the Monastery, the Church and the Churchyard of Stratford-Langthorns, to Peter Mewtis, Esq; and Johanna his Wife, and their Heirs Male; and the Chapel call'd St. Richard's Chapel in West-Ham.

Note, That the Abbat aforesaid, with only four Monks, surrender'd this Abby, which bearing that Title, and being of so considerable a Value, must needs have a much greater Number of Monks, so that only a small Part consented to the Surrender. We find no more of the Abbats, nor any other remarkable Account of this Abby.

TILTEY

Abby of Cistercians, in Essex.

THE Charters of King Henry the II^d, and King Richard the Ist, in the Monasticon, Vol. I. p. 889, mention the Foundation, Possessions, and other Particulars of this Monastery, which is also mention'd, Vol. II. p. 294, under the Title of the Priory of Wadham; and the same in the English Abridgment, p. 103. What little we have to add is as follows.

After the Suppression, the Site of this Abby, and the Rectory, with the Chapel, were granted to Thomas Lord Audley, by King Henry the VIIIth, in the 34th Year of his Reign, and doubtless the Manor too; for I find, that the same was held by Mary and Margaret his Heirs; but the same are now in the Lord Maynard.

Surrender'd by the Abbat and Monks, 28 February, 1537, a Pension of 15 l. per Annum, paid to Edmund Emery, in 1553, who, as I take it, was the last Abbat or Prior.

It was valu'd at the Suppression at 176 l. 2 s. 6 d. per Annum, according to Dugdale; Speed says, 177 l. 9 s. 4 d.

SALLEY

Cistercian Monastery in Yorkshire.

SEE this spoken of at large in the Monasticon, Vol. I. p. 841, and in the English Translation, p. 99, what we have here to add is as follows.

John Dancre admitted for ever to partake of the Prayers and good Works of the Monks of Salley, and a Mass to be constantly said for him and his Relations.

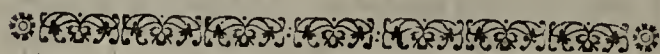
BE it known to all Men by these Presents, that we Brother John, Abbat of Salley, and the Convent

vent of the same Place, of the *Cistercian* Order, in the Diocese of *York*, considering in our Beloved in CHRIST, *John Dancre* and his Progenitors, the charitable Subventions made to our Monastery, and the Sincere ever availing Devotions conceiv'd in the same Monastery, for the Reverence of the glorious Virgin, in Honour of whom it is founded, and the great Confidence of their Salvation which they have plac'd in our Prayers, being excited by these pressing Stings of Charity, we have with unanimous Consent, of our own Will, gratis, and of our free Motion, granted to the aforesaid *John*, to partake of all the good Works which the Goodness of our Saviour shall vouchsafe to perform by us, or the Monks of the said House, until the End of the World. Adding, and of our special Grace, that some Monk of our House shall for ever be assign'd to celebrate, especially for the aforesaid *John* and his Kindred, *William Barthael*, *Thomas Malghum*, *John Malghum*, *Anabilla Malghum*, all their Progenitors, and the Souls of all faithful departed, excepting those Weeks and Times, when the aforesaid Monk is oblig'd to say his Masses, according to the Rule of his Order. And lest our aforesaid charitable Grant should be obstructed, forgotten, or, which God forbid, totally omitted by our Successors, we do firmly oblige ourselves, and our Successors, to observe the same in future Times for ever, under the Determination of the divine Judgment, and being liable to be compell'd by our Visitor, and by any other ordinary superior Judge of our Order aforesaid. In Testimony whereof we have affix'd our common Seal to these Presents. Given in our Chapter-house on the Feast of *St. Peter ad Vincula*, in the Year of our Lord 1377.

The Names of the Abbats of this Monastery I have not any where met with, except only the last of them,

WILLIAM TRAFFORD.

Who alone may stand for many, being one of that small Number, who in those Days had the Courage to give up his Life a Sacrifice to his Conscience, for he was hang'd at *Lancaster*, in the Year 1538, for opposing the sacrilegious Havock of Churches and Monasteries, and standing up for his own. On which Account his Name will for ever remain honourable to Posterity.



R U L E Y

Abby of Cistercians near Oxford.

WESTWARD from this City, beyond *Kithbridge*, stand the Ruins of an Abby, call'd *Rewly*, in *Latin* Evidences stil'd *Locus Regalis in North Ousney*, it was sometime seated within pleasant Groves, and environ'd with clear Streams, remote from the City, and for it's Solitariness agreeable to the Disposition of the Inhabitants, who, as it has always been observ'd, made Choice of such Places to exercise their Devotion. I shall now proceed to speak of it's Foundation, of which a certain Author writes thus.

Eodem Anno, viz. 1281, *Edmundus Comes Cornubie fundavit*, &c. In the same Year (that is to say Anno 1281) *Edmund* Earl of *Cornwall*, founded a new studying Place at *Oxon*, of the *Cistercian* Order, and brought from *Thame* Monks of that Fraternity whom he there planted, &c. causing *Robert Burnett*, then Bishop of *Bath* and *Wells*, and the King's Chancellour,

to dedicate the Place of this Abbey, which he did the third of the *Ides* of *December*, in the aforesention'd Year, and the same Day laid the Foundation, and call'd the Church by the Name of *North-ousney*, thus the said Author; but *Rossus Warwicensis* will tell us otherwise, in *Histor. de Regibus*, in H. 3. M. S. Bib. Cotton, for he in his History, speaking of the Bountifullness of King *Henry* the III'd, that founded *St. John's Hospital* at *Oxon*, saith, that *Richardus frater hujus*, *Richard* Brother of this Man (meaning *Henry* III'd) built *Royal*, alias *Rewly Oxon*, which is altogether disagreeable to the former, thereby making the Father to be the Author of the Son's Work, which is plainly a Mistake, as may be prov'd from *Mat. Paris Chronic.* p. 1007. Edit. Anno 1640. who saith, that the said *Richard* Earl of *Cornwall* dy'd, Anno 1271, which is full ten Years before the Foundation hereof.

To let that pass therefore, you must know, that before the Founder had laid any Stone of this Fahrick, there happen'd a Controversy between * *Richard* Abbat of *Thame*, (whose discretion in this Work he much rely'd on) and *William*, the Abbat of *Ousney*, concerning the Payment of the Tithes due from *North-ousney*, wherein this Abby was to be erected, and which was in the Limits of *Ousney* Abby, call'd *South-ousney*, but *Oliver*, Bishop of *Lincoln*, assuming the Matter wholly into his own Hands, did reconcile them together by a fair Composition, dated 8. Cal. September, 1281, the Tenor and Substance of which being too long and tedious now to relate, but amongst the rest of the Articles one was (which the said Bishop appointed) That because of the Substraction of Tithes, by reason of the Ingress of these Monks, in *North-ousney*, they should allow those of *South-ousney* 36 l. and so the Business was concluded. Other Controversies also happen'd afterwards between the Abbats of the same Churches, concerning the Consecration of this Place, the Abbat of *Thame* having the Office thereof (as he said) granted to him by *Oliver* Bishop of *Lincoln*; but this also being large I shall baulke and for brevity sake omit.

The Abbat of *Rewly* took out Monks out of *St. Edmund's School*, which makes me think 'twas before founded.

Come we now to speak of the Lands they did enjoy, either from the Hands of their Founder, or other Benefactors. The Founder, *Edmund* Earl of *Cornwall*, did in his Foundation-Charter, dated Anno 1281. Anno *Edward* I. 9. institute, &c. *V. Dugdale* in the Front of the said Charter; where before I go any further, I must examine a certain Note, *Thom. Alleni Aule Gloc. Oxon. int. Collect. Twinnianus*, that I accidentally met with in the writing hereof. It speaks thus; *Eodem Anno* (viz. 8. Ed. I.) *Edm. Comes Cornubie fundavit juxta Oxon. Monasterium Cisterciensis ordinis Roley dictum, ea intentione, ut pro tribus Sacerdotibus Secularibus, quos pater ejus Ricardus, pro anima sua, divina voluit celebrare, & sex Monachis de quibus magis confidebat deum devotius exorarent*, thus he. By which it should seem that there were but nine at first planted here, but I suppose this Author, whosoever he was, which to me is as yet unknown, is with *Rossus Warwicensis*, aforesention'd, much Mistaken. To go on therefore and speak of their Maintenance which their Founder gave them, was in the first Place all his Lands and Tenements that he had in *North-ousney*, being the antient Honor of *St. Waleries*, and the Place wherein the Abby, as I have said, was founded, which, as I understand from an Inquisition, did descend hereditarily to him from his Father, part of which Ground containing sixteen Acres, valued then at 10 s. 8 d. lying on the West-side of the said Abby

* Ex quodam scripto inter varios Chirographos Monast. Oxon. in Char. tul. Adis Christi Oxon.

Ex Prefatis Chirographis.



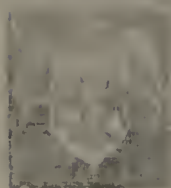
A VIEW OF THE REMAINS OF NORTH OSNEY OR REWLEY ABBY FROM THE SOUTH.
taken in the Year 1720.



A VIEW OF THE REMAINS OF NORTH OSNEY OR REWLEY ABBY FROM THE NORTH.
taken in the Year 1720.

(a, a) this seems to have been the Chapter-house it now serves for a Brew-house (b. b. b. b.) the Arms of the Earls of Cornwall upon the inner Gate as we go into Rewley-house (c.) upon the Chimney we have these Notes.

A.D. 157...
 F.W.K.W.
 I.W.R.W. 1574
 L.C. 1710.



VIEW OF THE RESIDENCE OF MRS. OSNEY ON BENTLEY, BAYVIEW, THE SOUTH
SIDE, IN THE YEAR 1790.



VIEW OF THE RESIDENCE OF MRS. OSNEY ON BENTLEY, BAYVIEW, THE SOUTH
SIDE, IN THE YEAR 1790.

W. D. 1790
P. 1790
1790
1790

Abby did King *Edward I.* *Anno Reg.* 26, at the desire of the Founder give Leave to the Abbat and Monks of this Place towards the Enlarging of their Walks, and for their own private Use, to include. The next Portion of Land, that the Founder gave them, was all his Mannor of *Erdington*, &c. * Concerning the Title of which there was afterwards great Controversy, between the Abbat of *Einsbam* and of this Place, for in a certain Note that I have seen, it is said, that the Mannor of *Yarnton* did belong to *Einsbam* Abby before the Conquest, which afterwards came into the Hands of *Remigius*, Bishop of *Lincoln*: After his Death (some time coming between) it came to King *Henry II.* who granted it to *Bernard de Sancto Walerico*, and so it did descend to his Son *Thomas*, and from *Thomas* to Earl *Robert de Brus*, but the aforesaid *Edmund*, Earl of *Cornwall*, having it by descent, and belonging to the Honour (as I take it) of *St. Waleries* did (though the Title thereof was somewhat fickle) give it to this Abby, but the Monks of *Einsbam* not willing to part with it in that Manner, commenc'd a Suit against these, and ending in a Determination, or Composition, the Abbat of *Einsbam* by his Charter †, dated *Anno Ed. fil. Johis*, did wholly remit to these Monks all their Right in the said Mannor, and they again the same Year **, 1294, grant the said Abbat of *Einsbam* a free Enjoyment of the Tithes thereof for ever, and so the Controversy was concluded ||.

Another of their Benefactors was one *Joane Gille*, Wife of *Edmund Gille*, of *Oxon*, the Daughter of *William Daguyll*, of the same Place, Gentleman, who in the Year of her decease, *Anno* 1486, gave these Monks her Farm Place in *St. Giles's Parish Oxon*, call'd by the Name of *Black-hall*, with twenty Acres of arable Land, and a Meadow behind *Ousney*, conditionally that they should in their Prayers remember the Health of her and her Friends Souls, and yearly keep her Obit, whereon the Monks should receive 6 s. 8 d. to be distributed amongst them for ever. Other Sums they had given them by charitable Folk of this City, as I find in their Wills, but being small they need not inserting in this Place. Thus much of their Lands. Moreover that this Abby was at it's first Foundation appointed for one Abbat and fifteen Monks, yet as I have seen, in *Collect. Dris Leonardi Hutten Adis Christi Oxon. quondam Canon penes me A. W.* there were at the Dissolution, I mean, in King *Henry the VIIIth's* Days, one Abbat and 21 Monks, which doth denote, that their Number was encreas'd by other Benefactors, but who they were I am doubtful of; a Representation of which Number were 21 Elm Trees standing in two Ranks, between the outward and inward Gates of the Abby, through which was the common Passage from one to the other, and at the upper End a Tree by itself, which they say did represent the Abbat. As for their Privileges, which they had throughout most of their Lands, were of no mean consideration, for I find that all their Lands in the County of *Oxon*, owned Suit and Service to no Court or Hundred within the same County, that they were exempt from the Power of the Bishop of *Lincoln* (whose Diocess they were in) from all Taxations and Subsidies; that they had *visum franciplegij* ‡ which according to our Lawyers is a Writt to exempt one from coming to the View of Frankpledge, who is not within the Hundred resident, it being worth to the said Monks, 28 Ed. I. in Profits and Perquisites of the Court 2 s. per Annum. The Site of *North-ousney* moreover they had free, excepting some small Suit to the Founder and Heirs, which he reserv'd to himself, as 'tis express'd in his Charter, but after his

Death divers Controversies happen'd between these Monks and the Townesmen, who pretended Jurisdiction therein, till such time as the Monks complain'd and appeal'd to * King *Edward the IIIrd*, who thereupon sent his Brief to the Mayor and Comomnalty to cease their Suit, and committed the Hearing thereof to *William Bredon*, Gardian of the Honours of *Walingford*, and *St. Waleries*, whose Grievances I find arose, because they claim'd Cognisance of Pleas of Lands and Tenements, within the Lordships of *St. Walerie*. Concerning which Controversy I have not as yet met an Issue, but amongst many other Priviledges, they did enjoy in relation to other Matters, I find † one they wanted and that was they had no Place either amongst us, or Monks of this University, in our general Processions, and this it seems they had no Licence from the Pope so to do, and therefore they did not enjoy so many Indulgences as we did.

The Church here which stood by the Lock, on the right Hand, as we go from the outward Gate to the Abby itself with the Site of the Abby, as also the Church-yard adjoining was Dedicated to the Memory of the blessed Virgin *St. Mary*, by *Robert Burnell*, Bishop of *Bath* and *Wells*, the third of the Ides of *December*, *Anno Dom.* 1281. Much of this House, as also of the Refectory, is yet standing, and sometime encompass'd with Rivulets, pleasant Walks, and convenient Fish-ponds; in one of the Windows of the upper Chambers is the Proportion of a shorn Monk kneeling and having his Habit on; other antique Effigies there were with Inscriptions, formerly in the same Windows, but defac'd in the late War, by Soldiers that kept Watch and Ward here. Over the Gate which is the Entrance into the Court, are two antient Coats of Arms carv'd in Stone, the one being an Eagle with two Heads display'd, which was the Arms of the Founder's Father, as he was King of the *Romans*, the other a Lion Rampant within a Bordure of Besants, which was also the paternal Coat of the Founder, and always born by the Abbat and Convent hereof, as the common Arms belonging to their Abby.

Having now concluded what I have to say concerning this Abby, I come to it's fatal Survey in the 26 of *Henry the VIIIth*, being the bad Omen of it's Dissolution, though 'tis said that it was dissolv'd as an alien Abby, long before, viz. *Anno* 1414, but afterwards I find 'twas Inhabited by the same Order, till *Henry the VIIIth's* Time, when it was dissolv'd, and then the yearly Revenues belonging thereunto were certify'd to be 174 l. 3 s. 6 d. per Annum. The Site of which was 33 of *Henry the VIIIth*, inter alia, granted to *George Owen*, Doctor of Physick, who, as I find, was sometime Fellow of *Merton College*, Physician to Queen *Jane*, King *Edward the VIth*, and Queen *Mary* successively, who, it seems, did not long keep it, for the same Year (whether by an exchange for otherwise I know not) it was given by King *Henry the VIIIth*, to the Dean and Canons of his Cathedral, of *Christ-Church Oxon*, excepting the Bells and the Lead thereto belonging, who ever since, and to this Day, are the Owners thereof.

Mr. *Robert Parret*, Organist of *Magd.* (one that enrich'd himself by the Spoil of religious Houses) seems to have bought the Church of *Ruly*, for at it's Dissolution he sold much Stone, and ----- int to the Proctors of our Ladys Chapel, in *St. Mary Magd.*

Mr. *Hearn*, in his Preface to *Textus Roffensis*, speaking of *North-ousney*, alias *Rewley*, Monastery, tells us, That besides the Chapter-house (as he takes it to be) now converted into a Brew-house, there still remains a considerable Part, tho' that also be put to the Use of the Brew-house. Then he proceeds thus,

* In fascicu-
to variat.
Libert
Majoris Oxon
in Scrinij
civit. D. 221.

† Reg. Uni-
ver. 2902.
Ox. 424.

Hearnij,
Pref. ad
Text. Rof.
p. XLIII.

* See Dag-
dale.

† Ex lib.
continent.
plita de Ban-
co in The-
saur. scacca.
F. 96.
** Reg. Ab.
Ein. Cap.
501. v. not.
Einsbam p.
29.
|| For the
rest see Dag-
dale.

‡ Ex fasci.
Excer. de
Anno 28 Ed.
I. in Comit.
Berks 27. v.
D. 110.

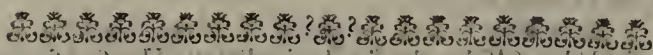
Would to God the Church of the Monastery were standing, as also the Chapel of *Ela Longespe* here seated, and other Parts of the Monastery, and that sacrilegious Hands had not pull'd down and taken them away, which I guess partly hapned in the Reign of *Elizabeth*. For on a certain Chimney of the Place we read, *Anno Dom. 1574*, under which Note, *Leonard Cox*, a late Inhabitant, has caus'd 1711 to be cut with the first Letters of his Name, at the Time when that Chimney was repair'd. Men of good Credit report many Things of the Misfortunes of the Inhabitants, who likewise relate, that many Ruins of the Church, among which were the Foundations of the Belfry, were dug up about 30 Years since. But in discoursing of these Things, they also tell Wonders of some sacrilegious Persons, who in this Place were reduc'd to want Bread and all other Necessaries, tho' ever so rich before. Besides I have been told by old Men that great Quantities of Mens Bones (not to mention a Multitude of Stones, and Rafters, Beams, and Leavers drawn hither) are frequently dug up in the Church-yards of both *Onsneys*, and that they are often barbarously us'd, without considering, that the Persons there bury'd were renown'd for all Sorts of Virtues, and particularly for Justice, Clemency, and Bounty towards the Poor. But enough of this. For I foresee what the Advocates of Sacrilege will say, not regarding those who bewail the Calamity of so many Churches and Monasteries, avariciously and cruelly robb'd. Thus this worthy Lover of Antiquity, and profess'd Enemy to Sacrilege.

From him we have here borrow'd a View of the Remains of this Monastery, which he has given us in the same Book, p. 329.

As for the Abbats of this Place I have not met with any more than those few Mr. Willis gives us from Mr. Twyne's Collections, *A. Wood*, &c. as follows,

Abbats of R E W L E Y.

1. ROBERT, was appointed first Abbat. Next after him I meet with
2. PETER DE DIVIONE, *Anno 1287* and 1290; and then
3. RICHARD, *Anno 1294*. Next
4. THOMAS DE KIRKLY presided, *Anno 1316*; as did
5. SIMON, *Anno 1327*, and
6. THOMAS, *Anno 1444*; then
7. HENRY RYTONER. He occurs, *Anno 1502*, and 1527. About 5 Years after which last Date, I meet with one
8. JOHN RYTONER, Abbat, *Anno 1533*. To whom as *A. Wood* tells us, succeeded
9. NICHOLAS AUSTEN, the last Abbat; who surrendring his Convent had a Pension assign'd him of 22l. *per Annum*, which I find him possess'd of *Anno 1553*, tho' there were no other Payments out of this House at that Time.



St. BERNARD's College of Cistercians in Oxford.

HENRY *Chichely*, Archbishop of Canterbury, and Primate of all England, considering that the Schollers of the Cistercian Order, as well of England and Wales, as of Ireland, studying in the University

of *Oxon*, had no Place to them or their Order, appointed within the said University in which they might dwell together, and for which Cause they inhabited separate, and dispers'd in divers Inns and Halls therein, and for the same Cause did not perform the Dues of divine Service, or laudably would, or could, fullfill the Customes and Statutes of their Order as they ought to do: For which Reason, I say, some devout Scholars, finding themselves troubled in their Consciences, have formerly refrain'd the University, and some, though they were elected according to the Custom of their Order to go to *Oxon* to obtain philosophical Learning, have notwithstanding refus'd so to do, to the great Detriment of Science and Renown belonging to that Order. This then the Archbishop considering, desir'd King *Henry* the VIth, that he might perform some acceptable Thing to God, in helping or contributing towards the Necessities of these holy Cistercians, in building them a Place where they might gain humane and heavenly Knowledge. Wherefore the said King, by his Letters Patents, dated at *Lambeth*, 20 March, the 15 Year of his Reign, that is, 1437, gave him Leave to erect a College to the Honour of the most glorious Virgin *St. Mary*, and *St. Bernard*, in the Street commonly call'd *Northgate-street*, in the Parish of *St. Mary Magdalene* without *Northgate*, and on the Ground of the said Archbishop, containing five Acres, or thereabouts, which he held of the King in capite. This he did building it of free Stone, in the same Place afore specify'd, on the East Side of that Street, and after the same Mode and Fashion, for matter of Workmanship, as his College afterwards of *All Souls* was built.

Dr. Houden, in the Life of *Chichely* MS. tells us, that he intended this College at first for Scholars, but disliking the Situation, left it to the Cistercians, and built *All Souls*.

The Lands that these Monks did enjoy as belonging to this College: I have not as yet met with any, for those that inhabited here were as those of *St. Mary's* College, maintain'd by the Abbies of their Orders, at their own particular Charges. They were govern'd by a Provisor, and he and they Subordinate to the* Chancellor who I find was their Visitor, they had their Logick and Philosophy Readers maintain'd by Stipends rais'd from the Monks, and were chosen by the Provisor, and three of the Seniors of the said House, and when they had gotten a Competency of University Knowledge, were to be sent for Home, and exercise the same in their own Abbies, and others sent in their Places, amongst whom I find + one or two that were always maintain'd here, at the Charges of the Abbat and Convent of *Rewley*, paying thereto 7l. *per Annum*. This it seems they were enjoin'd by their Statutes so to do, as also by the Ordination of King *Henry* the VIIIth, and which was reckon'd among their Revenues in that fatal Survey in the 26 of the said King; amongst divers Exercises that I find || these Monks perform'd in the University were, that they preach'd at the Church of *St. Peter*, in the East *Oxon*, twice in *Lent* time, which probably may be the Reason why *St. John's* College Fellows, who succeeded these Monks in their College, do usually to this Day perform the same Custom.

* Regist. Univ. B. p. 200. v. & p. 203.

+ 2 Record primitarum & Decimarum de An. 26. H. 8.

|| Regist. Univ. B. p. 363.

Priors of St. Bernard's College.

1. JOHN STAYNBORNE Supervisor, 1 Ed. 4. 1461.
2. JAMES



THE GREAT AND LITTLE OUTER GATE AS WE ENTER INTO REWLEY ABBY.



A VIEW OF THE REMAINS OF NORTH OSNEY OR REWLEY ABBY FROM THE WEST.
taken in the Year 1720.

B. Cole sculp.

2. JAMES KEPAS Provifor. *Anno* 1498. *fic Regift. Univerf.* p. 6. 1.
3. THOMAS STORNAY Provifor. *Anno* 1502. *v. Regift.* p. 161. 2.
4. JOHN FORD ſenior Monk. *Anno* 1514. *Regift.* p. 256. 1.
5. ARNOLD GYE, alias BUCKFAST Provifor. *S. T. B. Anno* 1528, *Regift.* p. 102.
6. ROBERT CUMBE Provifor. *Anno* 1532. *Regift.* p. 282.
7. Father PHILIP ACTON, about the Year 1535, as I think.

As for the Buildings and Lodgings they enjoy'd, was at firſt only the Front, and the South Side of the College, the Hall and ſome other ſmall Edifices; being (as I find by a Controverſy between the Abbat of *Treynties* of this Order, and certain Maſons) not built till *Anno* 1502, or thereabouts: The Chapel alſo, which is yet ſtanding, was not conſecrated till *Anno* 1530, which was by *Robert King*, Biſhop of *Reomen*. Suffragan to *John Longland*, Biſhop of *Lincoln*, in whoſe Dioceſe *Oxon* then was, and ſomewhat before which Time they were free from Mortuaries, and other Exactions, due to the Vicar of *Magdalene* Church, in whoſe Pariſh they were. Adjoining to their Lodgings they had pleaſant Walks, enlarg'd with Land purchas'd (by ſeveral long Leaſes to ſucceed each other) of the Maſter and Fellows of *Univerſity College*, as alſo a Parcel of Ground, rented of *Durham College*, for which they paid an annual Penſion, and all, both Lodgings, Chambers, Edifices, and Gardens, were, as I have ſeen, in a Roll concerning the Particulars of *St. Frideſwide's Monastery*, in King *Henry the VIIIth's* Reign, eſteem'd in length and breadth but two Acres, and worth, if let to Farm, but 20 s. *per Annum*; by which we may underſtand (conſidering the Premiſſes) how this Place at, or about the Time of it's Diſſolution, was ſo much (as 'tis here expreſs'd) undervalu'd, and therefore ſold, I verily believe, as they ſay, for *Robin Hood's* pennyworths.

After it's Suppreſſion, from the Uſe of the Monks, though not of Buildings, which I find was not till after the Year 1539, was, *viz.* all it's Buildings, Gardens, Encloſures: &c. excepting the Bells and Lead, in the 38 of *Henry the VIIIth*, granted to his new erected College and Cathedral of *Chriſt-Church*, which College afterwards, upon the pious Intention of *Sir Thomas White*, Citizen of *London*, did, by their Writing, dated 25 May, in the 1 and 2 of *Phill.* and *Mary* alienate it to him, for the Uſe of a College of Students, which he did endow, calling it by the Name of *St. John Baptiſt's College*.

Arms in St. Bernard's College Chapel, againſt the South Wall at the upper End, cut in Stone.

1. Three Cheverons.
2. A Bend Checquy, ſurmounted of a Croſier in Pale.
3. Three Horſeſhoes.
4. A Lion's Face in Dexter Canton, a Fleur-de-lis in baſe Dexter, a Croſier in Pale on the ſiniſter Side of the Eſcocheon.

All the Arms in the Chapel, beſides theſe, were ſet up ſince the Chapel was reſtor'd by *Sir Thomas White*.

M A R G A N

Ciſtercian Abby, in Wales.

Of this Abby the *Monastiſcon* has no more than juſt the Year of the Foundation, the Founder's Name

and Death, and one Charter of King *John*, Vol. I. p. 477, and in the *Engliſh* Abridgment, p. 57, and the Memorials of it ſeem to have periſh'd, for tho' the Annals of *Margan* have eſcap'd, and been preſerv'd, they give us but very little Light into the Affairs of the Abby, all they ſay of it being as follows.

In the Year of our Lord 1147, the Abby of *Margan* was founded, and the ſame Year *Robert* Earl of *Gloceſter*, the Founder, dy'd at *Briſtol*, the Day before the *Kalends* of *November*. *Annales de Margan, p. 7.*

1. WILLIAM, the firſt Abbat of *Margan*, departed thence in the Year 1153.

2. ANDREW, the ſecond Abbat, dy'd on the 11th of the *Kalends* of *January*, 1155. In the Year 1187, the Altar of the Holy Trinity, in the Church of this Abby, was conſecrated by *William*, Biſhop of *Landaff*, on the 4th of the *Kalends* of *November*.

Here theſe Annals leave us in the Dark, as to the Names of ſome Abbats, the only Thing relating to the Monastery they inform us of being, that in the Year 1210, King *John* having demanded a Subſidy from the *Ciſtercians*, they refus'd to pay the ſame, on Account of their Privileges, whereupon he in a ſhort Time extorted from their Houſes in *England* by Force 27000 Marks, only two Houſes of that Order being exempted from contributing to that Sum, which were *Beaulieu* in *Hampſhire*, as being of Royal Foundation, and this Abby of *Margan*, becauſe the King had been that Year entertain'd there with his Army in his Paſſage into *Ireland*. This rectifies a Miſtake in the *Monastiſcon*, where this Abby is ſaid to be of *Benedictins*, and plac'd among them, whereas this Author, who was a Monk in the Monastery, ſhows it to have been of *Ciſtercians*. The next Abbat that occurs is

3. GILBERT, who on the 15th of the *Kalends* of *July*, in the Year 1213, at a Viſitation made by Order of the Abbat of *Claraval*, or *Clairvaux*, reſign'd his Dignity, and dy'd the following Year at *Kirkſted*, of which Houſe he was, being ſucceeded by

4. JOHN, Monk of this Monastery of *Margan*. In the Year 1223, ſome wicked Perſons burnt two Houſes belonging to this Monastery, and above 1000 of their Sheep. The next Year the *Welſh* ſlew two Servants belonging to the Monks, and ſoon after a Boy that was their Shepherd; and in the Year 1227, thoſe People kill'd others of their Servants, burnt their Granges, and deſtroy'd much of their Cattle. Thus the Annals, to which I have nothing more to add beſides the following Grant.

The Grant of Thomas de Aven, to the Abby of Margan, as I found it tranſlated into Engliſh, among the Collections of the late Mr. Hugh Thomas, without mentioning whence he had it.

TO all chriſtian People to whoſe Knowledge this preſent Writing ſhall come, *Thomas de Avene*, the Son of *Sir John de Avene*, Knight, Lord of *Avene*, wiſheth eternal Happineſs. Be it known unto you that I have, for the Salvation of my Soul, and for the Souls of my Father and Mother, and of all my Anceſtors and Succeſſors, granted, releas'd and entirely quitted Claim, for myſelf and my Heirs, and Assigns for ever, to God and the Church of *St. Mary*

ry of *Margan*, and the Monks serving God therein, as a free and perpetual Alms, all the Title I have had, or might any way have, to three Acres and an half of Meadow Land, with it's Appurtenances in the Marsh of *Avene*, which I have had from the Lady *Margaret de Avene*, in her free and legal Widowhood, in Exchange for five Acres of Meadow, in the same Marsh of *Avene*, by the Advice and Consent of the aforesaid Sir *John de Avene*, my Father. Which three Acres and an half of Meadow, begin at the High Way Eastward, and reach Westward to *John Dany's* Meadow, and to his arable Land in *Clandfannan* Northward, and Southward to a Meadow of the House of *Margan*, call'd *Smith's Mead*. The said three Acres and a half, to have and to hold, as a free and perpetual Alms, in such Manner, that neither I the said *Thomas de Avene*, nor my Heirs, nor Assigns, nor any one in our Name can ever require or claim any Right, or Title, to the said three Acres and an half of Meadow; but are by this present Writing perpetually excluded. And furthermore, I the said *Thomas de Avene*, and my Heirs and Assigns, shall for ever defend, warrant, and maintain, the said three Acres and an half of Meadow, with the Appurtenances thereunto belonging, against all Men. Moreover, I the said *Thomas de Avene*, having after a diligent View thereof, consider'd the noble and magnificent Structure of the Walls continually made in the said Monastery, have granted, and by these Presents confirm'd, unto the said Monks all Donations, Grants, Confirmations, and Sales whatsoever, which they enjoy by the Bounty of all my Predecessors and their Vassals; namely, whatever they have by the Gift of *Morgan ap Cradoc*, as well in *Rhos Onlyn*, as in the Marsh and Moor of *Avene*, in Lands, Meadows, Herbage, Pastures, and in all the Woods and Appurtenances thereof, according to the Tenor of the Charters of the said *Morgan*. Also whatever they have by the Gift of *Leyfan* and *Owen*, the Sons of the same *Morgan*; and all they have by the Gift of *Morgan Cam* and his Heirs. Also all they enjoy by the Bounty of *Morgan Vaghan*, and Sir *Leyfan*, the Sons of the said *Morgan Cam*. Likewise whatever they have by the Gift of Sir *John de Avene*, my Father, as well in *Rhos Onlyn*, as in the Marsh of *Avene*. All these Donations, Grants, Confirmations, and Sales, by all my Ancestors, and their Vassals, in what manner soever made over to the said Monks, I bestow, grant, and confirm, and by this my present Writing, ratify in my own Name, and also for my Heirs and Assigns, in such manner that they are to have and enjoy for ever, all that is above specify'd, in as free and quiet a Possession, as any other Alms whatever may be held and enjoy'd. Granting nevertheless, and confirming to the said Monks, for myself and Heirs, and Assigns for ever, all the Hurdles or Rods they shall have occasion for, on all the Lands of my Lordship, towards fishing in their Water of *Avene*, without any Lett, or Hindrance; and also, that they have free Ingress and Egress over all my Lands, as well in the Summer as Winter, for their Carriages from *Roslyn* to their Abby, without giving them any Lett or Molestation, on that Account, at any Time whatsoever. In Testimony of all which Premises, I have affix'd my Seal to this present Writing. Dated at *Avene*, the Tenth of February, One Thousand three Hundred forty nine.

On the Back of this Grant is the following Note.

The Abby of *Margan* was founded, Anno M.C.XLVII. by Robert Earl of Gloucester, who dy'd that Year at *Bristol*. Ann. Marg. Will. Earl of Gloucester, and Harwife his Countess, carry'd Prisoners by the Welsh, out of Cardiff Castle, Anno 1158.

RUFFORD

Monastery of Cistercians, in Nottinghamshire.

CONCERNING this Monastery the *Monasticon*, Vol. I p. 848, furnishes us with the Charters of Gilbert, Earl of Lincoln, Robert de Gaunt, Hugh, the Son of Ralph, of Wilcheby, the Gifts of Thomas, the Son-in-Law of Robert Filiol, John Burdon, Thomas de Bella Aqua, Avicia de Stoke, Gilbert de Stoke, and Amicia de Stock, and lastly, King Henry the III's Confirmation of all the Possessions, &c. of the same. An Abstract of all which is in the *English Abridgment*, p. 99. Here follows a more methodical Account of the same Abby, from the Author quoted in the Margin.

Gilbert, Earl of Lincoln, founded the Abby of *Rufford*, of the Cistercian Order, in the Year 1148, about the 13th of King Stephen; which said King, for the Soul of Henry, his Uncle, and his other Ancestors, and for the Health or Safety of his own Soul, and of Queen Maud, his Wife, and Eustace, his Son, and his other Children, confirm'd the Gift of Gilbert de Gant, which he made to God, and the Church of the blessed Mary at *Rievalls*, and the Monks there serving God, of the Manor of *Rufford*; to his Charter dated at Lincoln, were Witnesses, Robert the Chancellor, and Earl Simon, and Earl William, of Arundell.

By another, dated at York, to which were Witnesses, the said Robert the Chancellor, Earl Simon, and Robert de Ver; he confirm'd to the Abbat and Monks of *Rufford*, the Gift which Gilbert de Gant made to them of the Land of *Cratela*.

By another, dated at *Wircwesp*, wherein the Bishop of Durham, and Richard de Luci, and William Peverell, and Richard de Camuil, were Witnesses, he, the said King Stephen, confirm'd to the Church of St. Mary of *Rufford*, and the Monks there serving God, the Gifts which Hugh de Muscam, and Adam Tifun, and William Tifun, his Son, and Geoffry de Stanton, and Malger de Rolleston, and Gilbert de Chelun, and Ralph Silvan, made of Lands of their Fees, part whereof was in *Kelun*, as the Charter of Confirmation made by King Henry the II'd manifests, in which the said King also granted, that those Monks should have their proper Forester to keep their Woods, as Walter de Gant had in the Time of King Henry the I'st, that King's Grandfather, and that they should freely and peaceably take of the Forest whatever was needful for their own Use, and that no Man of his own Wood might give or sell without their Licence, as it was in the Time of King Henry the I'st, his said Grandfather; and besides all the foremention'd Gifts, he confirm'd that of Geoffry de Eicring, and Rocelinus, and Ralph his Brother, of the Wood call'd *Rabage*, and likewise granted the Land which Ralph de Hocreton held, call'd *Wudebus*, and granted them all free Customs and Liberties, Soc, Sac, Tol, and Them, and Infangetheof, &c.

All this above is not in the Monasticon, nor is any Part of that which follows.

Ralph Tilly forfeited the Moiety of the Manor of *Roderham*, to King Henry the III'd, who granted it to John de Lexington, and he gave it to the Abby of *Rufford*. Ibid. p. 434.

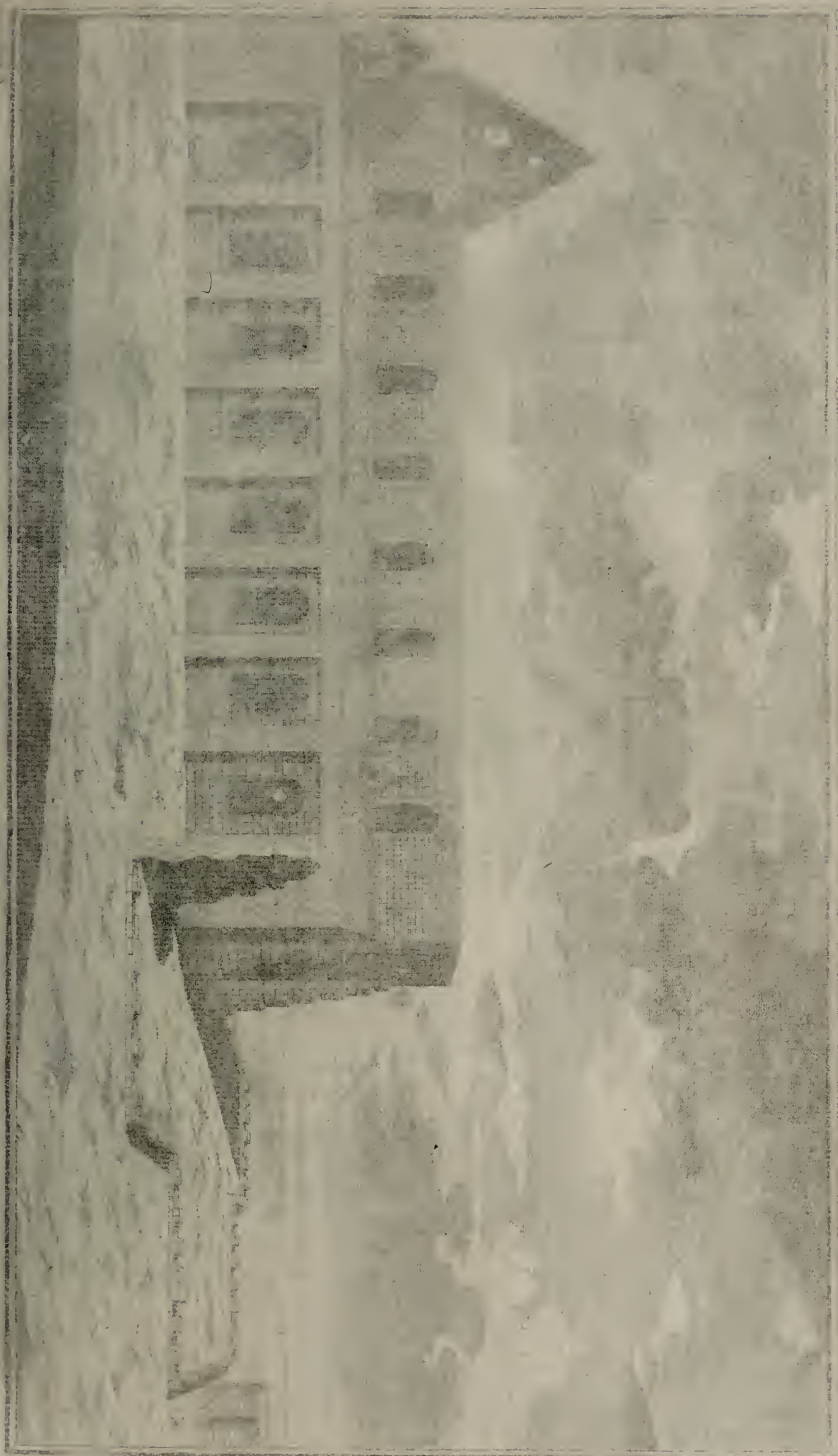
The Abbat of *Rufford*, 13 Edward the I'st, has free Warren in *Rufford*, *Cratela*, *Eykering*, *Almton*, *Rohagh*, *Parklathes*, *Kirketon*, *Turford*, *Foxholes*, and *Morton*, in the County of Nottingham, and in *Brampton* and *Brithe-*





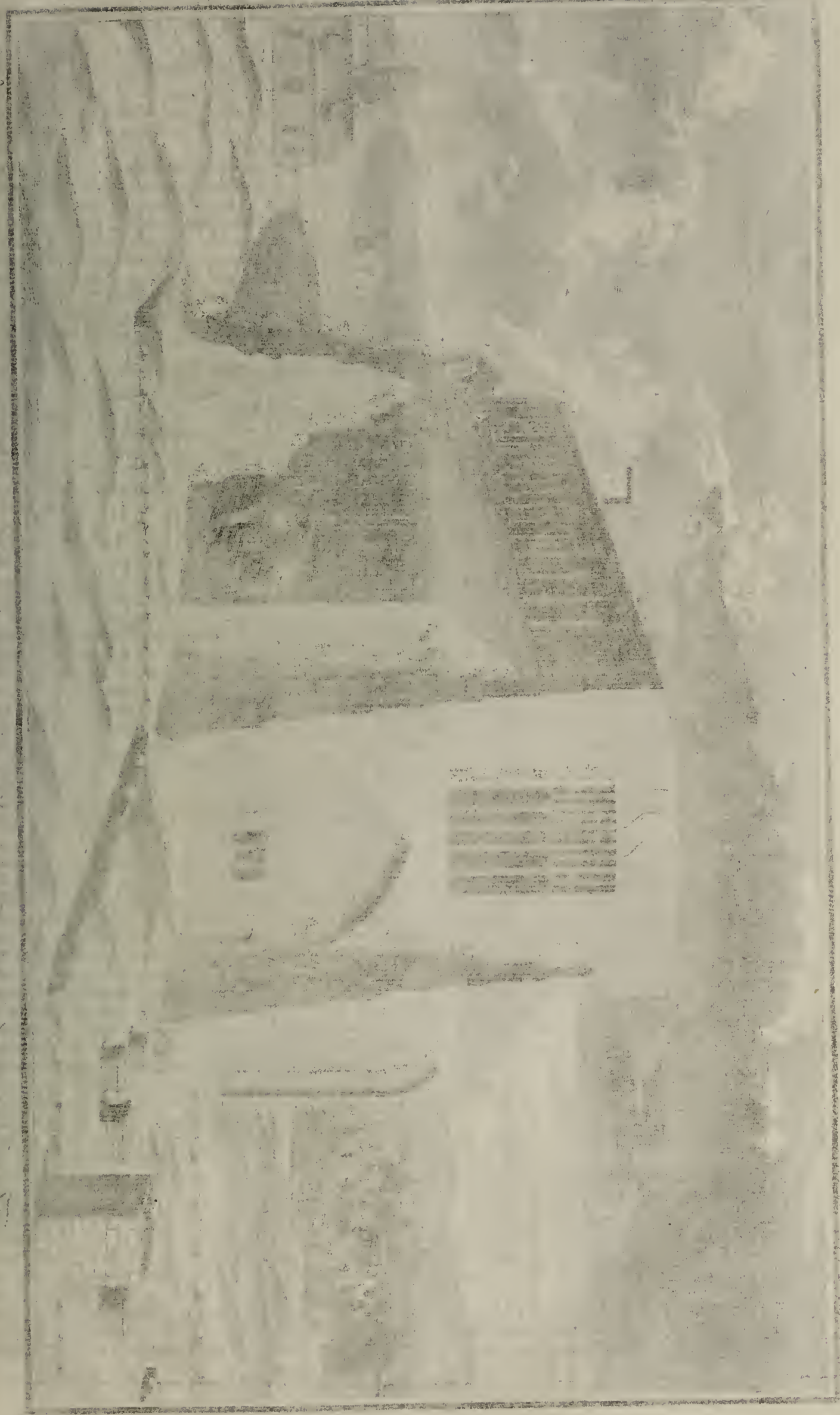
The Westend of the Abby Church of Holmcoltram in Cumberland

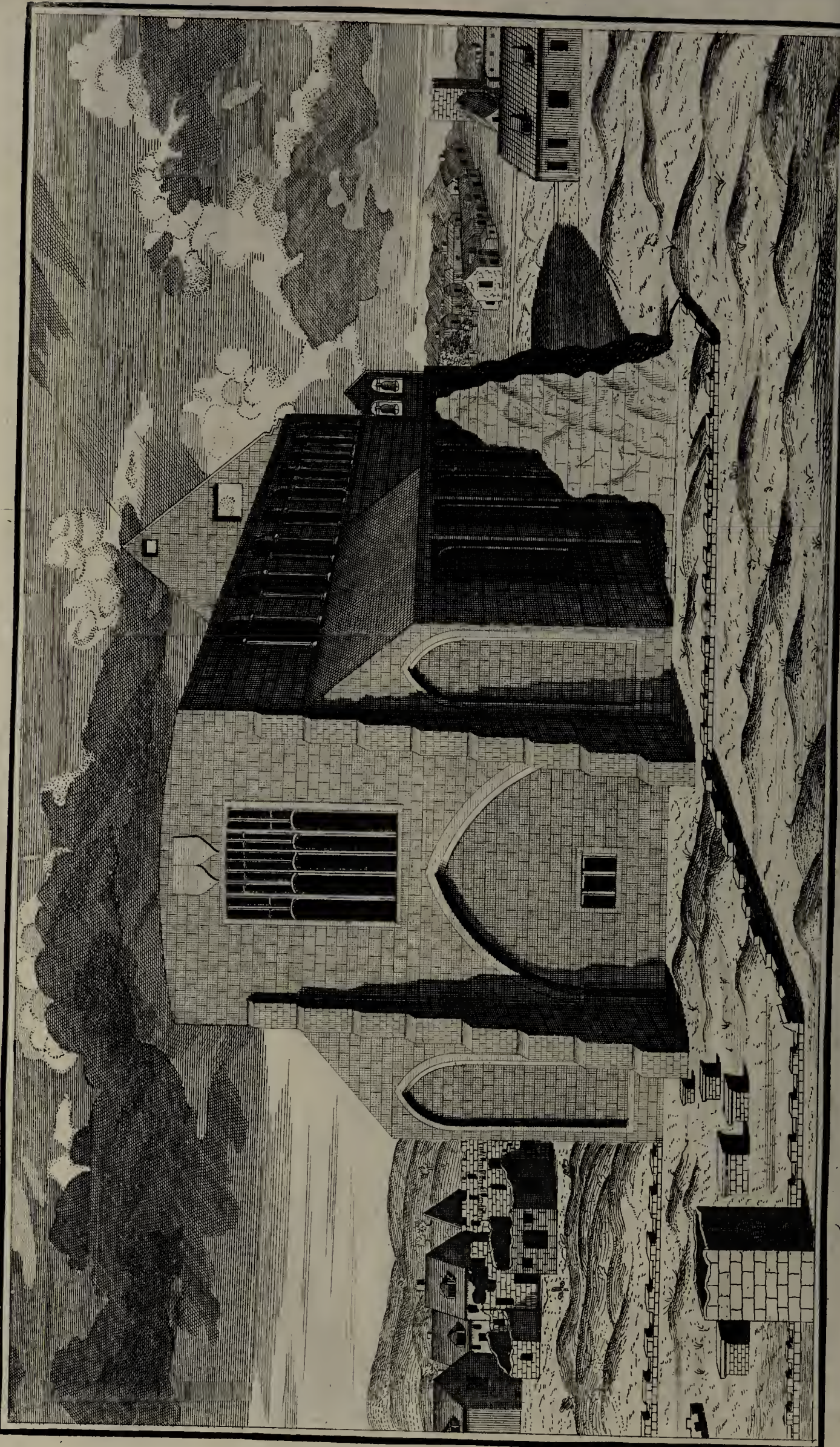
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The North side of the Abbey Church of Holmcultram in Cumberland.





The East end of the Abbey Church of Holmcoltram in Cumberland.

B. Cole sculp.

Britbefield, in Darbyfbire, and in Roderham and Carlecotes, in Yorkfbire.

Alice, the Countefs, confirm'd Earl Gilbert, her Father's Gift, and fo did Simon, her Husband, of all his Land in Rufford, with all the Appurtenances, and namely, 30 Acres of Meadow, upon the Bank of Trent, and his Land of Cratela, &c.

In the Year of our Lord 1159, there was an Agreement made between the Abbat of Rufford, and Thomas, Son of Paul, or Thomas Paul, Canon of York, at the Feaft of St. Michael, in the Prefence of Roger, Archbishop of York, and Eldred, Abbat of Rievalls, and others; That the Church of Rufford, which appear'd to be a Mother Church, fhould pay no more Tenths, after the Death of Thomas, to whom the Abbat of Rufford gave 10 Marks for the Tenths of ten Years, and was to pay a Mark of Silver yearly during his Life; which was alfo ratify'd by the faid Archbishop Roger, and his Power Legantine.

The Houfe and Site of the Abby of Rufford, with all Buildings and Lands belonging to it, viz. 304 Acres of Arable, and 640 of Pasture, and 60 of Meadow, and 3 Watermills, and the whole Fishing were by Indenture, under the great Seal of the Court of Augmentations, bearing Date, March 20, 28 Henry the VIII. demis'd to Sir John Markham, Knight, and his Affigns, for 21 Years, from the Feaft of St. Michael, then next following, paying 22 l. 8 s. per Annum. But King Henry the VIIIth, by his Letters Patents, bearing Date, October 6, in the 29th Year of his Reign, in Confideration that by an Act of Parliament, held at Dublin, in the Kingdom of Ireland, the firft of May, in the 28th Year of his Reign, the Castles, Lordships, Honours, Manors, Hundreds, and Lands, &c. of George Earl of Shrewsbury and Waterford, within that Kingdom, were fettled on the Crown, and being unwilling to diminish the State, Honour, and Dignity of the faid Earl, he granted the Site of Rufford, and all it's Lordships, Manors and Granges of Rufford, Ekering, Bildifthorp, Warsop, Walesby, Alerton, Wel-lugh, Nottingham, Abneton, Kirfale, Mapulbeck, Bafthorp, Boughton, Kelham, Codington, Parkelathes, Kirketon, Sterthorpe, Eft-Retford, Holme, Foxholes, Lytilborough, Rohagh, Southwell, and Morton, in this County, and many other Lands, &c. which as they did not belong to this Monastery need not be here mention'd, and all Lands whatsoever, whereof Thomas Doncaster, late Abbat of Rufford, was seiz'd in Right of his faid Monastery, all which were of the clear yearly Value of 264 l. 15 s. 5 d. Sterling, and no more, to the faid Earl, his Heirs and Affigns, for the tenth Part of a Knight's Fee, and 46 l. 15 s. 5 d. into the Court of Augmentations for Tenths.

From the aforefaid Earl of Shrewsbury, this Estate came by the Females, the Male Line being extinct, to the Family of the Saviles, the laft of which Line alfo was the famous Vifcount, then Earl, and laftly, Marquis of Halifax, in the Reigns of King Charles, and King James the II; where we fee the Bane of thofe Church Lands attending both thofe great Families, quite extinguisb'd in fo fhort a Time; I mean, that Line of the Saviles, for I know there are ftill others of other Branches.

I have not found any more concerning this Monastery, there being no other mention of it in Mr. Willis's Hiftory of Abbies, than that, Thomas Doncaster, above nam'd, was the laft Abbat.

And among fome Collections, communicated by one who will not be nam'd, I found the Substance of a Charter of Richard Gray, by which he gave to the Monks of Rufford, the one Half of his Manor of Abeneia, with the Appurtenances. The Witneffes, John de Lefington, William de Grey, William de Suthon,

Herbert de Vavafour, Robert de Rijparifs, Richard de Suthon, William de Bevercotes, &c.

This being the whole as in that Collection, I thought it not worth referring to the Appendix.

H O L M C O L T R A M Monastery of Cistercians, in Cum- berland.

OF this Monastery we have in the *Monasticon*, Vol. I. p. 885, The Charter of King Henry the II, taking the fame into his Protection, and confirming the Lands granted to it; the Charter of King Richard to the fame Effect; thofe of David Earl of Cumberland, and of King Henry the III; and an Inquisition concerning Wiggeton Chantry; and in the third Vol. p. 34, are the Charters of David, Malcolm, Robert, and William, Kings of Scots, John, King of England; with Deeds of William de la Ferte, Antony Lucy, Richard Lucy, John Fitz-Hugh, Thomas Fitz-Gofpatrick, Cecily, Countefs of Albemarle, Gilbert de Culwenne, Joanna Fitz-Adam, Thomas Multon, William, Earl of Albemarle, Chriftian, Bishop of Candida Casa; and a Bull of Pope Lucius the III. The Substance of all which may alfo be feen in the *English Abridgment*, p. 102 and 245.

Having been favour'd by the ingenious John Warburton, Esq; Somerset Herald, with the Chartulary of this Abby of Holmcoltram, to whom the Publick is beholding for feveral other Manuscripts throughout this Work; I have here added many Bulls, Charters of Kings, Grants of private Persons, and other Muniments relating to this Monastery, which the Reader will find in the Appendix, from NUM. CCXXXII, to NUM. CCXC, inclusive. These fame Charters I had alfo in another Transcript, from the Reverend Dr. Todd, Prebendary of Carlile, and Rector of Penrith in Cumberland.

All the Discovery of Abbats I have been able to make is as follows.

1. EVERARD was Abbat of Holmcoltram, Anno 1175 and 1185, as appears by the Bulls of Pope Alexander the III, and Pope Lucius the III, directed to him in thofe Years, the firft whereof is in the Appendix, NUM. CCXXXII, and the latter in the *Monasticon*, Vol. 3. p. 38. He occurs in the Year 1190, as in another Bull of Pope Clement the III, in the Appendix, NUM. CCXXXIII.

2. GERVAS was Abbat in the Year 1278, as we find in the Composition, made between him and Robert Harverington, about the Manor of Flemingby, dated the 7th Year of King Edward, the Son of Henry, and muft be Edward the Ift, as is made out by the other Deeds preceding and following the fame. That Composition is in the Appendix, NUM. CCLXXVI.

3. ROBERT was Abbat, in the Year 1292, as mention'd in the Composition, made between him and Hugh, the Son of Alan, of Brunfeld, that Year, about common Pasture, as in the Appendix, among the Charters of this Abby, NUM. CCLXXXV. He is again mention'd in a Charter of King Edward the Ift, granting 300 Marks per Annum to this Abby, which is in French in the faid Appendix, NUM. CCLV.

4. EVERARD the II I find Abbat of this Place, in a Grant of Robert de Brus, which he made to him of the Fishery of Torduff, and cannot be the fame as the

the former, because mention'd after all the others, that are between them, but the Grant has no Date. These are all I have been able to pick up; the next is from Mr. *Willis*, who has no more concerning this House than what is here said under his Name, viz.

Hist. Abb.
Vol. II.
p. 55.

5. GAWIN BOROWDALE, with 25 Monks, surrender'd this Abby, on the 6th of *March*, 1538. Soon after which a Pension of 100 *l. per Annum*, was assign'd to the said Abbat, which I presume, was vacated before the Year 1553; when there remain'd only 1 *l.* 16 *s.* 8 *d.* in Charge in Annuities, and these following Pensions, viz. To *A. Richardson*, *William Simondson*, 5 *l.* each. *John Idell*, 4 *l.* *Robert Clement*, 2 *l.* 10 *s.* *John Allundbre*, 5 *l.* *John Wise*, 3 *l.* 6 *s.* 8 *d.* *Thomas Brown*, 4 *l.* 13 *s.* 4 *d.* *Richard Pateson*, 3 *l.* 6 *s.* 6 *d.* *Nicholas Pugnue*, 4 *l.* *Thomas Irby*, *Richard Adamson*, *William Morton*, 2 *l.* each. *Robert Bankes*, 3 *l.* 6 *s.* 8 *d.* *William Mershall*, 4 *l.* 13 *s.* 4 *d.* *Richard Wade*, 5 *l.* *Robert Longton* 6 *l.*



HALES, or HAYLES Monastery of Cistercians, in Gloucestershire.

SOME short Collections, and the Foundation Charter of this Monastery, may be seen in the *Monasticon*, Vol. I. p. 928, and in the *English Epitome*, p. 207. Abbats I have found none, but the last, mention'd by Mr. *Willis*, thus,

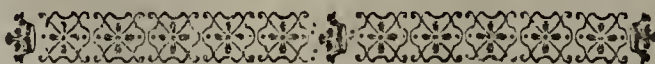
STEPHEN SAGAR, last Abbat, surrender'd the Convent, *December* 24, 1539, and obtain'd a Pension of 100 *l. per Annum*.

Anno 1553, here was 17 *l.* remaining in Charge in Annuities, and these following Pensions, viz. To *Richard Eden* 7 *l.* *Robert Reade*, 7 *l.* *John Silvester*, 6 *l.* 13 *s.* 4 *d.* *John Griffith*, 6 *l.* *Thomas Hopkins*, 5 *l.* 6 *s.* 8 *d.* *Reginald Lane*, *Adam Taylor*, *William Retherton*, *Richard Woodward*, *Thomas Reade*, 5 *l.* each. *Elizeus Dugdale*, 2 *l.* 13 *s.* 4 *d.* *Christopher Hodgeson*, 2 *l.* 13 *s.* 4 *d.*

Sir *Henry Spelman* says of the Possessors hereof, after the Dissolution, thus.

Hales Abby and Manor for the most Part (viz. 500 Acres) granted to the Lord Admiral *Seymour* (value 65 *l.* 14 *s.* 8 *d.*) in Fee, 19 *August*, 1 *Edward* the VIth. He being beheaded it return'd to King *Edward*, who 12 *June*, Reg. 4. granted all, with the 500 Acres to the Lord *Marquess*, who 16 *June*, the same Year, leased it to *Hodgkins*, for 21 Years, at 159 *l.* 16 *s.* but as it seems came again to the Crown, for Queen *Elizabeth*, 18 *July*, in the 7th Year of her Reign, leas'd it again to *Hodgkins*, for 21 Years, at 159 *l.* 16 *s.* Woods, Regalities, &c. excepted as it seems.

Hodgkins had three Sons, all dy'd poorly, but he gave his Estate to his Daughter, marry'd to *Hobby*.



ABERCONWAY Monastery of Cistercians, in Carmarthenshire.

NOTHING occurs to add concerning this Monastery, to what is said in the *Monasticon*, Vol.

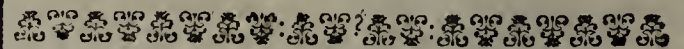
I. p. 918, and in the *English Abridgment*, p. 106, but only the Bull of Pope *Nicholas*, for translating of the same from the Place where it was first built, which see in the *Appendix*, NUM. CCXCI.



RIEVAL, or RIVARUX Monastery of Cistercians, in Yorkshire.

THE *Monasticon* is very full in speaking of this Monastery, Vol. I. p. 727, and the Substance thereof is in the *English Abridgment*, p. 90. However having receiv'd three Original Charters relating to the same, the one from *Thomas Strangways Robinson* of *Pickering*, in the County of *York*, Esq; and the other two from *Ralph Thoresby* of *Leeds*, in the same County, Esq; I have inserted them in the *Appendix*, NUM. CCXCII, CCXCIII, and CCXCIV. Where is also the Bull of Pope *Alexander* the IVth, exempting the Monks from paying Tithes, NUM. CCXCIV.

I have also taken the following Names of the Abbats of this Place, from Mr. *Willis*.



Abbats of RIEVAL.

WILLIAM was first Abbat. He dy'd, Anno 1146, and was succeeded by

2. MAURICE, whose Successor, I judge, was
3. SILVANUS, Prior of this Convent, who was contemporary with *Roger Archbishop* of *York*. After him

4. ROGER, occurs Abbat, Anno 1175; as does
5. BERNARD, about the Year 1180; and then
7. WILLIAM. He dy'd, Anno 1203, and had for his Successor

8. WARIN. He decess'd about the Year 1211, and was succeeded by

9. HELIAS. He resign'd, Anno 1215, and was succeeded by

10. HENRY, who dy'd the next Year, and, as I conceive, was succeeded by

11 WILLIAM; who occurs Abbat, Anno 1223, and 1224, at which time I meet with

12. ROGER, and then

13. ADAM, Anno 1240; next

14. THOMAS, Anno 1291; then

15. WILLIAM SPENCER. He presided, Anno 1443, and again, 1490. (This is a long Interval of Time.) After him I can account for no more, except that

16. RICHARD BLYTON was the last Abbat, who, with 23 Monks, surrender'd this Convent, 3 *December*, 1539, 30 *Henry* the VIIIth, and had a Pension of 100 Marks *per Annum* assign'd him.

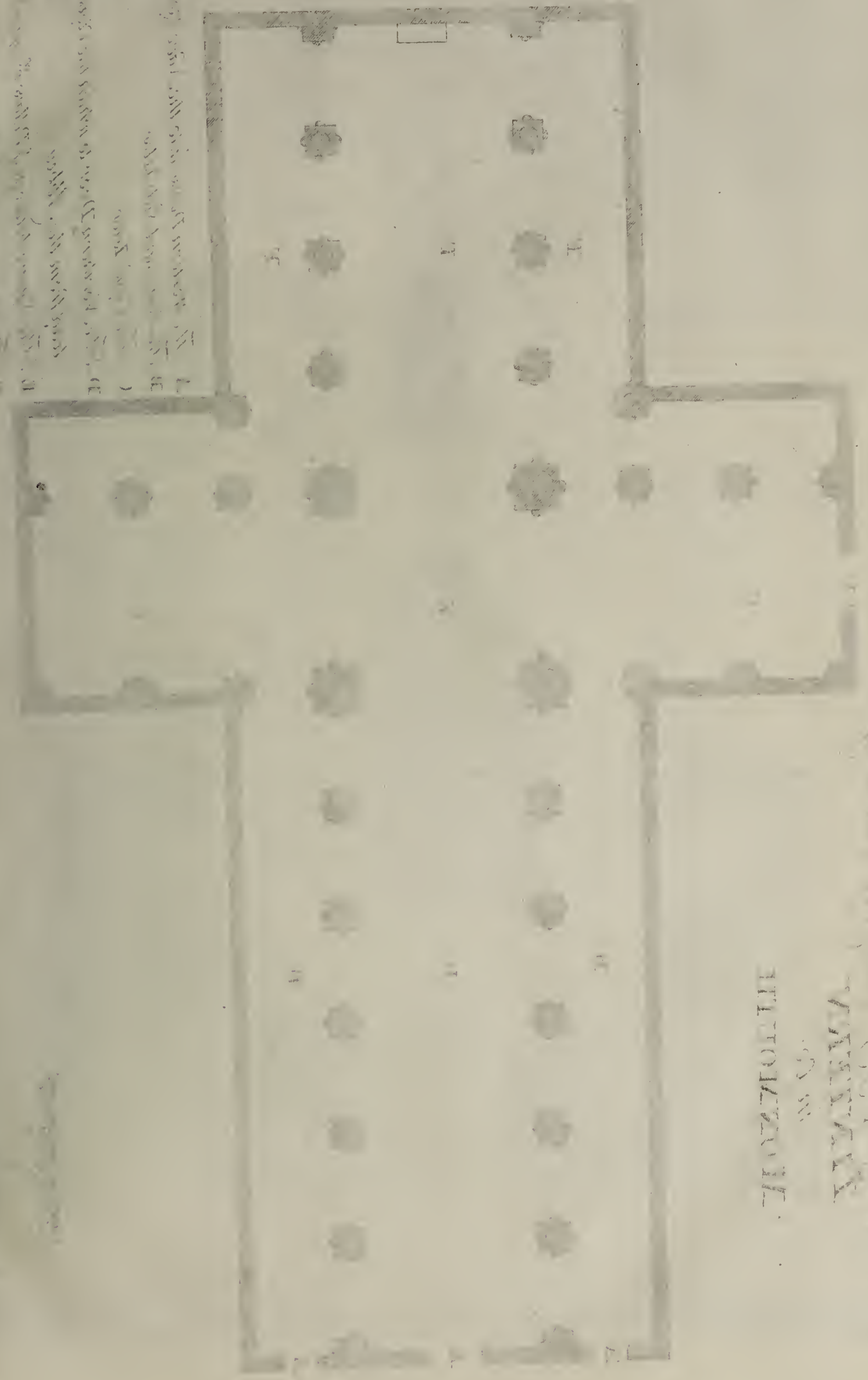
N. B. The Pension Book says, that *Edward Kyrkebye*, alias *Cowper*, Abbat of this Convent, had an Annuity of 44 *l. per Annum*, assign'd him during Life, who, I presume, was Predecessor to *Richard Blyton*, above mention'd.

With Submission to Mr. *Willis*'s better Judgment, I am rather of Opinion, that this Variety of Names was a Fraud of the Commissioners, and their Creatures to procure Pensions, and continue them to themselves and their Hangers on, under the Names of Abbats

THEORY OF THE

UNIVERSITY

OF THE UNIVERSITY OF THE SOUTH

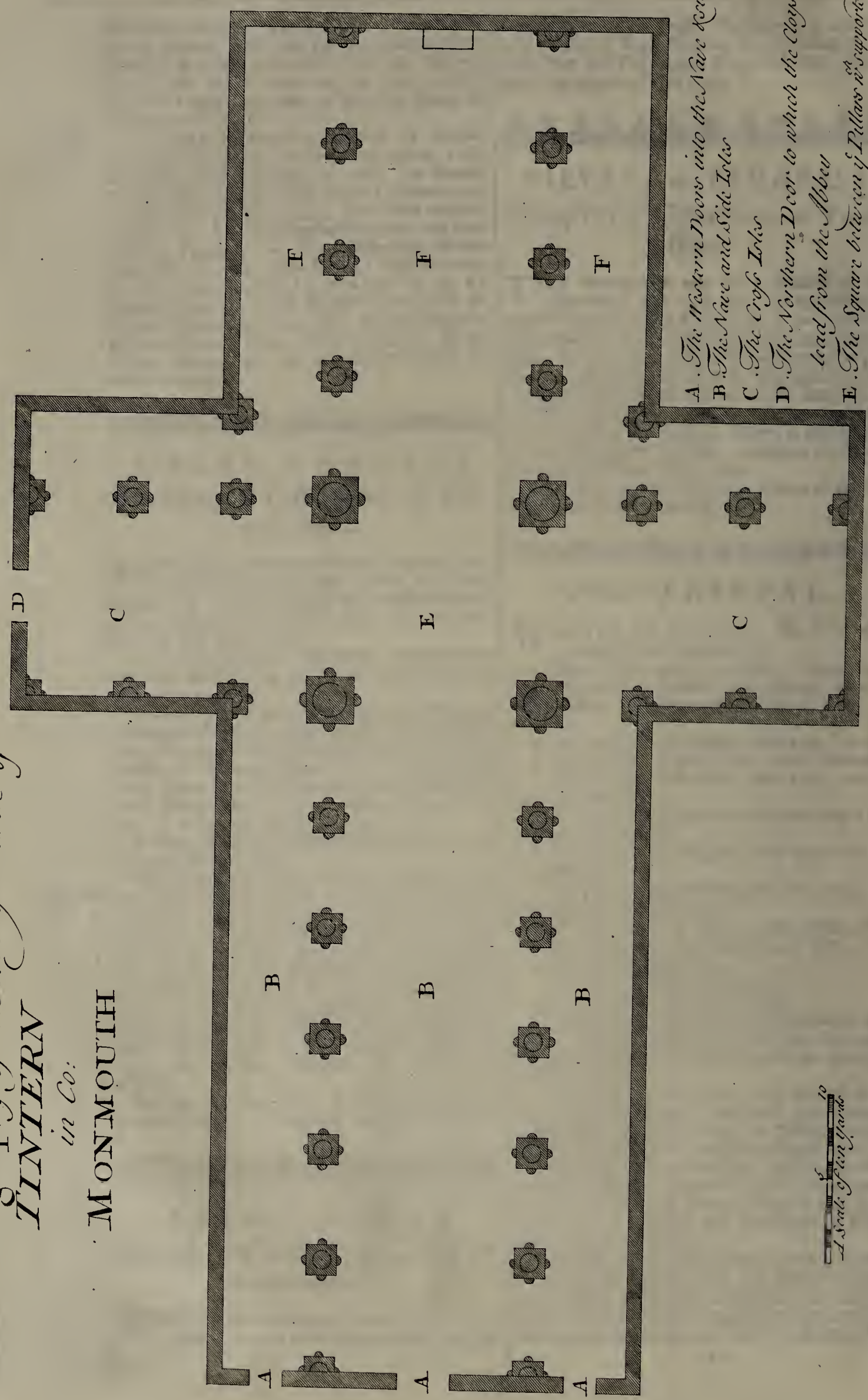


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The Ichmography of the Abbey Church of
TINTERN

in Co.

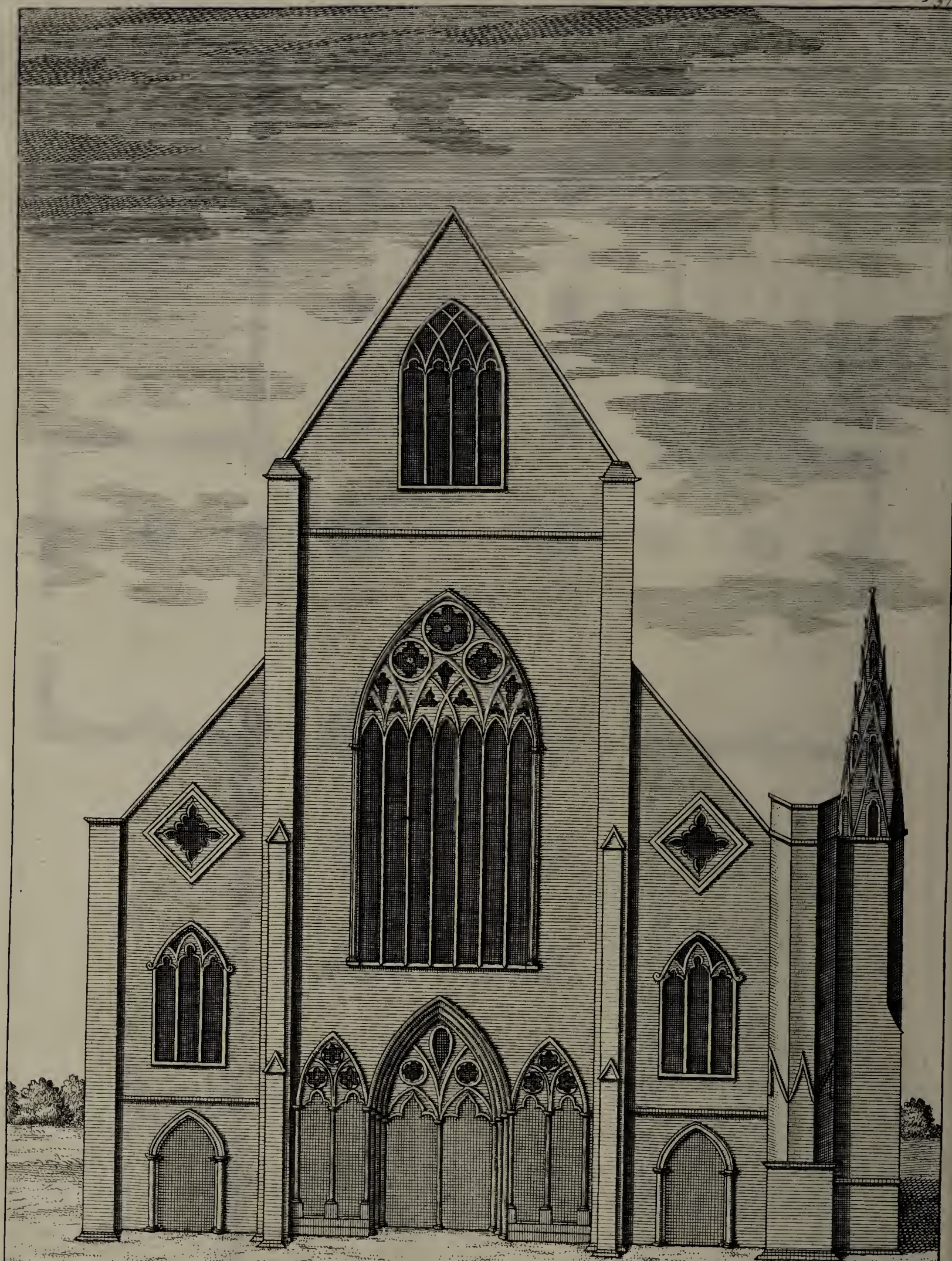
MONMOUTH



- A. The Western Doors into the Nave & side Isles
- B. The Nave and Side Isles
- C. The Crose Isles
- D. The Northern Door to which the Cloysters lead from the Abbey
- E. The Square between 2 Pillars & supported 4 Towers
- F. The Choir and its side Isles

A Scale of six yards



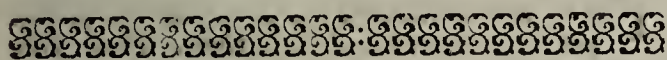


*The Western Prospect of the Abbey Church of TINTERN in
Ca. Monmouth.*

2. 1. 23

bats and Monks, tho' they had never been such ; for it is plain that the said Commissioners, and others employ'd with them in that sacrilegious Service, were such vile Wretches, that they would not stick at any Villainy, which might turn to their Advantage.

To return to Mr. *Willis*, in his *Addenda* to the same Vol. p. 338, he tells us, that ALFREDUS, or ÆTHELREDUS, a famous Writer, was Abbat of *Rivaulx*, without assigning any Time, which is the Reason he is not insert'd in the Series.



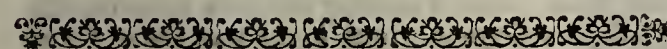
JORVALL, or JOREVALL, or JERVALL Monastery of Cistercians, in York- shire.

OF this Abby there is an ample Account in the *Monasticon*, Vol. 1. p. 869, and in the *English Translation*, p. 101. All I have met with more is a Grant of *Abraham*, the Son of *Swane* of *Miton*, of some Land granted to the Monks, taken from the Register Book of St. *Mary* of *York*, which see in the *Appendix*, NUM. CCXCV.



PENDAR Monastery of Cistercians, in Wales.

NEITHER Sir *William Dugdale*, nor Mr. *Willis*, nor any other that I have met with, seem to have known any thing of this religious House, at least we have no mention of it in the *Monasticon*, or the *History of Abbies*. All that I have found of it is the Charter of *Margan*, *Kadorwalan*, and *Meriedoc*, the Sons of *Carodoc*, confirming the Donation made by their said Father to these Monks, which is in the *Appendix*, NUM. CCXCVI. The Original I receiv'd from the late ingenious Mr. *Hugh Thomas*.



TINTERNE Abby of Cistercians in Monmouth- shire, Wales.

THIS Abby is treated of in the *Monasticon*, Vol. 1. p. 721, and in the *English Abridgment*, p. 90. Mr. *Willis* in his *History of Abbies*, Vol. 2. p. 142, only tells us that, Anno 1553, here remain'd in Charge 3*l.* 6*s.* 8*d.* in Annuities and Corrodies. This it seems was all the Charge left upon the Possessions of that House after the Suppression. But in his Additions to the same Vol. p. 328, he gives us the Dimensions of the Church, thus

The Length of the Church of St. *Mary* of *Tintern* contains 75 Rods.

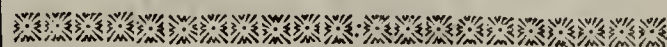
The Breadth of the Body of the Church contains 13 Rods and an half.

The Breadth of the Wing on the North Side contains 6 Rods, on the South Side 5 Rods.

The Church contains on the South Side 13 Arches, and there are 5 Rods between every two Columns ; the Length of each of the said Arches.

These Dimensions that learned Gentleman gives us in *Latin*, as he found them. Those I here call Rods are in the *Latin* term'd *Virgæ*.

We have here added two Cuts of this Church, the one the West End, the other the Ichnography, neither of them ever before publish'd that we know of.



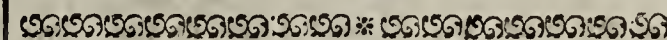
GERONDON Abby of Cistercians, in Leices- tershire.

WE have a short Account of the Foundation, and much of the Donations, to this Monastery, in the *Monasticon*, Vol. 1. p. 768, and in the *English Abridgment*, p. 92. Mr. *Willis*, in his *History of Abbies*, Vol. 2. p. 237, names *Adam* Abbat of *Gerondon*, as prefer'd to be Abbat of *Waverley*, about the Year 1220 ; and p. 328, he says, *Thomas* was Abbat, An. 1522, and 1536, which is all he has of this Place. I have very little to add, and that from *Burton's Leicestershire*, p. 113, thus.

This Abby, as it appeareth by *John Stow*, in his Survey of *London*, had an Hermitage or Cell, in the Corner of *Monk's Well Street*, call'd St. *James in the Wall*, near *Cripplegate*, belonging to it, whither the Abbat and Convent sent two Chaplains of their House and Order, to celebrate divine Service, for the Souls of *Audomare de Valence*, Earl of *Pembroke*, and the Lady *Mary* his Wife. This Abby at the Suppression thereof, in the Reign of King *Henry* the VIIIth, was valu'd at 186*l.* 15*s.* 2*d.* ob.

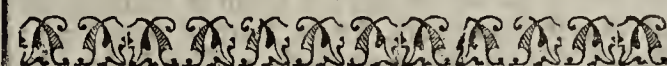
Rot. 5. Hen. 3. The Earl of *Winton* Patron of the Abby of *Gerondon*.

After the Dissolution this Abby came from King *Henry* the VIIIth, to *Thomas Mannors*, Earl of *Rutland*, and has continu'd in that Family ever since.



DORE, or VALE-DORE Monastery of Cistercians, in Here- fordshire.

THERE are several Charters relating to this Monastery, in the *Monasticon*, Vol. 1. p. 863, and Vol. 2. p. 910, and in the *English Abridgment*, p. 100, and 223. Among them are two of *Walter Clifford*, to which I here add a Third, as differing from the other two. It is in the *Appendix*, NUM. CCXCVI. B, and I have met with no more concerning it, save that Mr. *Willis* calls it *Doure*, and only tells us, that *John Radborn* was the last Abbat, and had a Pension of 14*l.* per Annum.



SINNINGTHWAIT Nunnery of Cistercians, in York- shire.

OF this Nunnery the *Monasticon*, Vol. 1. p. 827, gives us *Roger Mowbray's* Confirmation of the Foun-

Foundation Charter of *Geoffry*, Archbishop of *York*, *Gundreda Haget's* Grant of the Advowson of the Church of *Buleton*, and that of *Ranulphus*, &c. of two Carucates of Land. The Substance thereof in the *Englisch* Abridgment, p. 97.

Mr. *Willis* has no more of it than that after the Suppression, in the Year 1553, here remain'd in Charge paid out of the Revenues of this late Priory 2 l. 10 s. in Annuities and Corrodies.

All the Improvement I can make, which is considerable, will be found in the *Appendix*, from N U M. CCXCVII, to N U M. CCCV, inclusive, being nine valuable Charters, communicated 8 of them by that worthy Promoter of the Study of Antiquities Sir *Walter Calverley*, of *Calverley* in *Yorshire*, Bart. and one by that curious Antiquary *Ralph Thoresby*, of *Leeds* in *Yorshire*, Esq. The first of them is an Appeal of the Nuns of *Sinningthwait* to the Pope, against the Archbishop of *York*, for pretending to visit their Monastery; the four next are the Bulls of the Popes *Alexander* the III^d, *Gregory* the VIIIth, and *Lucius* the III^d, confirming the Privileges of those Nuns; the 6th the Confirmation of *William Ward*, of his Father's Grant of Lands at *Essholt* to these Nuns; the seventh, a Grant to them of Lands from *Maud Hornington*; the eighth, King *Henry* the II^d's Confirmation of the Donation of *Bertram Haget*, and the ninth, a Copy of the Grant of King *Henry* the VIIIth of this Monastery after the Suppression.



ESSEHOLT, or ESSHOLT Nunnery of Cistercians, in York- shire.

THE *Monasticon*, Vol. 1. p. 828, and the *Englisch* Abridgment, p. 97, afford us nothing concerning this Place, but the Bull of Pope *Alexander* the III^d, in Confirmation of *Sinningthwait* Nunnery, and of this which was originally a Cell to that. Mr. *Willis*, gives us no farther Light in this Particular, all he says being, that

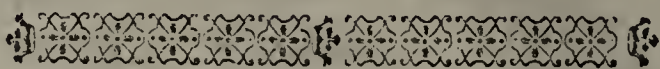
Anno 1553, here remain'd in Charge these Pen-
sions, viz.

To *John Jenbynsonne* 2 l. *Elizabeth Marwde*, *Johanna Burton*, *Agnes Woode*, *Johanna Huttone*, and *Agnes Dodgerfonne* 1 l. 6 s. 8 d. each.

To this are added in the *Appendix*, from N U M. CCCVI, to N U M. CCCXI, 15 Latin Charters, for which we are beholding to the above mention'd worthy Gentleman, Sir *Walter Calverley*, Bart. Of this Number nine are Grants of Lands, and Possessions, made to these Nuns by several private Persons; one a Release of all Debts due to the Prior and Convent of *Neuburgh*; a Presentation of the Priores and Convent of *Essholt*, to the Parish Church of *Belton*; an Exchange of Lands between these Nuns and *William* the Son of *Jordan* of *Ydel*; a Grant of four Pounds of Wax to them yearly, for the Term of sixty Years; the last Will of *Elizabeth Patfin*; King *Richard* the II^d's Licence to *Margaret Clifford* to grant to the Nuns the Advowson of the Church of *Beston*; and the Letters Patents, of King *Edward* the VIth, granting to *Henry Thompson* the Site, &c. of this Nunnery of *Essholt*.

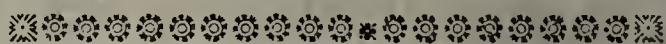
Besides the above Charters, we here insert an Award about certain Lands, upon a Controversy between these Nuns and *Richard Yedon* of *West-Carleton*, the which being originally in *Englisch*, is not therefore re-

ferr'd to the *Appendix* with the rest, but deliver'd here, as follows.



An Award for Esholt of the third Year of King Henry the VIIth.

TO all true cristien People to whom this present Writing endented shall com, *Thomas Warde*, *John Bateson*, *John Birsogh*, and *Tostyne Yedon* greting. Know ye that divers tithes trespasses querels causes and debates late had and moved betwix *Johan Warde* Priorese of the house of Seynt *Leonerdes* of *Essholt* and the convent of the same of that one partie, And *Richard Yedon* of *West-Carleton* thelder in the parishing of *Syesley* of the other partie were by thassent and agreement of the parties aforeseid put to the awarde ordinance and dome of hus the leydes *Thomas Warde* *John Bateson*, *John Birsogh* and *Tostyen Yedon* as arbitrours indeferentlie chosen by the parties beforeseid and to the nownperage of Sir *Cristofer Warde* Knight. Wherefore we the seid arbitrours the x daye of *Februarie* in the yere of the reigne of King *Harri* the vijth the third att *Essholt* aforeseid taking upon hus the seides awarde dome and ordynance by gode Deliberacion and by thassent of the seides parties ordeignes domes and awarades in thies premisses in the forme ensuyng, that is to saye that where dyverse traverse and title was betwix the seides parties of certain lond called *Stonehouse Hoxgang* itt is so nowe agreed and accord by hus the seides arbitrours, and speciallie by the nownperage of the seid Sir *Cristofer Warde* Knyght that the seid lond shall remayn unto the said *Richard* and his heires for ever paing therfore unto the seid *Johan* Priorese of the seid hous of Seynt *Leonerdes* of *Essholt* and to hir successors evere yere iiij s. x d. ob. of lawfull Money and the seid *Richard* to be preserved free for ever by the seid house and convent. Also the seid *Johan Warde* and the Convent hath graunt dimised and to ferme hath letten unto the seid *Richard* his heires, and his assignes certeyn parcels of Land parte thereof lying in a close called the *Holdrode* an other parte therof lying in the *Hierode* and a third parte lying in a close called *Armayns rode* lying in the Township of *Yedon* from the feste of Seynt *Martyn* in winter in the yere above written unto the hende and terme of lxxx yeres xix paing therfore yerelie unto the seid *Johan* and hir successors evere yere ijs. 1 d. ob. at the fests of *Whitsondaie* and Seynt *Martyne* in wynter by even porcions, and if it happen this seid yerelie rent of the hole some in all, or in part to be byhynde and unpaid at any fest or fests that itt hogh to be paid att or by the space of xv dayes then next folowing the seid fests that then itt shall be lefull unto the seid *Johan* and hir successors into the seide hole *Oxgang* or into any parcell therof to distrein, and the distrese so taken to lede carie dryve away, and withhold unto tyme be the seid yerlie rent be fullie satisfied and paid. Into witnes hirof etther partie to other endenture have putt to thair seales given the daie yere and place before seid.



M A R H A M

Nunnery of Cistercians, in Norfolk.

THE Foundation Charter is all the *Monasticon* affords us concerning this Nunnery, Vol. 2. p.

929, and the *English* Abridgment, p. 225. Mr. *Willis* does not mention it, nor does any more occur than the Fate of the Possessions thereof after the Dissolution, as deliver'd by Sir *Henry Spelman*.

ft. Sacril.
273.

Sir *Nicholas Hare*, Knight, and *John Hare*, Citizen and Mercer of *London*, 3 *July*, Anno 38 *Henry* the VIIIth, purchas'd of the King, ----- all the Site, Compass, and Circumference and Precinct of the late Monastery or House ----- of *Marham* in ----- and all the Ground, Site and Land of the Church, Belfry, House, Buildings, &c. ----- also our Manor of *Marham* with all the Lands.

Sir *Nicholas Hare* marry'd the Daughter and Heir of *Bassingbourn*, and had Issue *Michael*, that dy'd without Issue, *Robert* that dy'd without Issue, and *Richard* that dy'd without Issue, and his Inheritance went away to his two Daughters; the one marry'd to *Rouse*, the other to *Timperley*.

John Hare, Citizen, had Issue *Nicholas* the Lawyer, that dy'd without Issue, *Edmund* Lunatick, at a Lodge in *Enfield-Chase*; *Hugh* that dy'd without Issue; *Rowland* and *John* that had Issue; and *Thomas* of *Oxford*, that marry'd and dy'd without Issue.

Richard the Elder marry'd *Elizabeth* Daughter of ----- and had Issue Sir *Ralph Hare*, Knight of the *Bath*, and he marry'd ----- the Daughter of Alderman *Hambden*, and *John*, Son of *John*, and Brother of *Richard*, was Clerk of the Court of Wards, and had Issue *Nicholas*, who was Lunatick, and dy'd without Issue, and *Hugh*, now Lord *Colrane*, in *Ireland*.

Sir *Ralph* to expiate this Sin of his Family, gave the Patronage impropriate of *Marham* worth 100 *l.* yearly to St. *John's* College in *Cambridge*, Anno 16 --- and dy'd, leaving one only Child, Sir *John Hare*, who marry'd Sir *Thomas Coventry*, the now Lord Keeper's Daughter, and had by her, she not being ----- Years old ----- Sons and Daughters, with hope of a numerous Posterity. God blefs them.

To what Purpose Sir *Henry Spelman* has introduc'd this Account among the many Judgments fallen on

the Sacrilegious Possessors of Church Lands, I do not understand, there being very little to be made of it, but as I have always quoted him in other Places, I would not seem so partial as to omit him in this.

GRACEDIEU

Nunnery of Cistercians, in Leicestershire.

THE *Monasticon*, Vol. 1. p. 933, has nothing concerning this Nunnery, but only the Foundation Charter, mention'd also in the *English* Abridgment, p. 108.

Burton in his *Leicestershire*, p. 119, says this was a Monastery of Nuns of St. *Augustin*, but I am more apt to credit the *Monasticon*, which gives it to this Cistercian Order. *Burton* adds to what the *Monasticon* says, that *John Comin*, Earl of *Bucquan*, in *Scotland*, was a great Benefactor to this House, and gave certain Lands thereto. As also Sir *William Wastneys*, Knight, Lord of the Manor of *Osgatesthorpe*, another Benefactor. This House stood low in a Valley, upon a little Brook, in a solitary Place, compass'd round with an high and strong Stone Wall, within which the Nuns had made a Garden in Resemblance of that upon Mount *Olivet*, *Gethsemane*, whither CHRIST with *Peter*, *James*, and *John*, went up to pray.

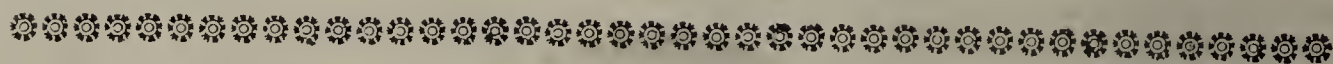
This Monastery, at the general Suppression of Abbies, in the Reign of King *Henry* the VIIIth, was valu'd to dispend yearly 101 *l.* 8 *s.* 2 *d.* ob. King *Henry* granted it to Sir *Humphry Foster*, Knt. who alienated it to *John Beaumont*, Son of Sir *Thomas Beaumont*, Brother to the Lord *Beaumont*, in whose Family it still remains.

Mr. *Willis* only tells us, that, *Agnes* was the last Priorefs, and surrender'd this Convent, 27 *October*, 1539, 30 *Henry* the VIIIth.





OF THE
O R D E R
 OF
R E G U L A R C A N O N S
 OF
S t . A U G U S T I N .



*The Life of St. Augustin, Bishop of Hippo, in Africk,
 Doctor of the Church and Founder of R E G U L A R
 C A N O N S .*

*Hist. des
 Ord. Mo-
 nast. Vol. I.
 p. 1.*



SO extraordinary is the Reputation St. *Augustin* gain'd in the Church, by the Sanctity of his Life, after his Conversion, and by his admirable Writings, that above an hundred and fifty Religious Congregations have thought it an Honour to list themselves under his Banners, and to claim him as their Father and Patriarch. The Regular Canons particularly pretend to be descended from him, as do the *Friers Eremites* of his Order, and several others, and therefore we shall give here a short Extract of his Life, (for illustrating the History

of those Orders we are to speak of, which look upon themselves as descended from him.

Tagaste a City of *Numidia* in *Africk*, not far from *Medaura* and *Hippo*, was formerly so little known, that we might perhaps not have heard that ever it had a Being but for St. *Augustin's* being born there. His Parents liv'd in good Repute; his Father was one of the Magistrates of that City, and much more noted among the Inhabitants for the Integrity of his Life, than for his Estate, which was but small. His Name was *Patricius*, and having liv'd long without the Light of the Faith, it pleas'd God not long before he dy'd to open his Eyes and he was baptiz'd. He had several Children by his Wife *Monica*, of which Number *Augustin* was one. She was deliver'd of him on the first

first Day of November, in the Year 354, and as she was his Mother according to the Flesh, so she was no less according to the Spirit; for to the Tears she shed before the Lord, for several Years, the Church owes the Conversion of that Son, who during his Youth made no Advantage of that holy Woman's good Example, and charitable Advice.

Notwithstanding the careful Education she at first bestow'd on him; notwithstanding her Solitude to breed him up in Piety; notwithstanding the Authority she had gain'd over him, which was more than his Father had, who could never prevail above her in that particular, as he himself informs us; yet all could not restrain him from giving Way to much Lewdness, which he has not been ashamed to confess publicly before God.

The Delight he took in reading the poetical Fables and Fictions, was the first Inducement to his disorderly Life. Being at School at *Madaura*, instead of applying himself to the first Elements of Literature, to which he had a great Aversion, he was much taken with the Adventures of *Aeneas*. He charg'd his Memory with that Prince's Misfortunes, when at the same Time he forgot his own; and lamented the Death of *Dido*, who murder'd herself for Love of that *Trojan*, instead of bewailing the miserable Death he gave himself by filling his Head with those Follies. Thus he describes his Extravagancies, which increas'd as he grew up.

At fifteen Years of Age he return'd from *Madaura* to *Tagaste*, where he interrupted his Studies; because his Father, who was none of the wealthiest, was laying out to raise Money to send him to the Schools at *Carthage*. All Men commended *Patricius* for taking such Care to provide that *Augustin* might go through with his Studies. He was zealous, says that great Saint, for all that might conduce to advance me in the World; but did not enquire whether I was chaste, provided that I was eloquent. As it requir'd much Time, for his Father, who had but a small Fortune, to raise Money enough to set him out, *Augustin*, who during his Stay at *Tagaste* heard no more talk of Studies or Schools, in the 16th Year of his Age gave himself up altogether to Pleasure; and his Companions boasting of their Lewdness, he was ashamed to fall short of them.

At length he went to *Carthage*, where he immediately was beset with many unchast Amours that offer'd on every Hand. He was not yet in Love, but desir'd to be so, and it was his private Misfortune, that he was angry with himself for not being as yet miserable enough. At last he found himself fallen into the Snare, by which he had coveted to be taken. He was belov'd, and had the Enjoyment of what he lov'd. It was perhaps in the second Year of his being at *Carthage*, that is, the 18th of his Age, that he had a Son, who was the Offspring of his Sin, and whom he call'd *Adeodatus*.

Monica who saw him involv'd in such Disorders, never ceas'd shedding Tears, and begging of God to deliver him from them. But, alas! How great was that holy Mother's Sorrow, when she saw him embrace the *Manichean* Heresy? She then bewail'd him, as if he had been in his Grave, and her Grief was the greater in that she beheld Things with the Eyes of Faith. She entreated all good People to converse with her Son to make him sensible of his Error; but he was far from forsaking it, the Novelty of that Heresy having rather puff'd up his Heart and made him haughty.

The only Satisfaction that disconsolate Mother could find, was in the Hopes that God would hear her

Prayers, and pity her Tears. To conclude, she had a Vision, wherein God gave her to understand, that her Son would return into the Bosom of the Church. But *Augustin* continu'd nine Years in his Blindness; without opening his Eyes to the Light of Faith. During that Time he taught Rhetorick at *Tagaste*, whither he had return'd; and having made a second Journey to *Carthage*, he became Professor of Rhetorick. This was too little to satisfy his Ambition; and therefore in Hopes of more Profit and Honour, he resolv'd to sail over into *Italy*, and repair to *Rome*.

His Mother us'd all her Endeavours to withhold him, or at least to prevail that she might go with him. She would not be deny'd and follow'd him to the Sea Port; but he us'd Art to get rid of her. He made her believe, that he would only go abroad with a Friend; and having persuaded her to pass the Night in a Place which was not far from the Sea, where there was a Chapel dedicated to St. *Cyprian*, he stole away, sail'd that same Night, whilst she was at her Prayers and Tears, and arriv'd at *Rome*; where, not long after his Arrival, he fell dangerously sick, and recover'd through the Prayers of his Mother, who tho' absent, attended him every where with her Vows. As soon as recover'd, he began to teach Rhetorick, and had a great Number of Scholars.

At that Time, the Inhabitants of *Milan* having sent to *Simmachus*, Prefect of *Rome*, to desire of him a Professor of Rhetorick, and made Provision for his Journey, *Augustin* put all the *Manichean* Friends he had upon getting him that Employment, and *Simmachus* being convinc'd of his Capacity, by an Oration he made before him, sent him to *Milan*.

As soon as arriv'd there, he went to wait on St. *Ambrose*, who was then Bishop, and who gave him a favourable Reception, with true Episcopal Charity. It was God that invisibly led him to that holy Man; and his Heart touch'd by the Eloquence of that Prelate, gave way to the Truths he deliver'd. He perceiv'd that what *Ambrose* taught could be maintain'd. He till then thought there was no answering the Arguments of the *Manicheans*, but now began to perceive that they might be impugn'd; and at length being convinc'd of the Truth of his Discourses, resolv'd to forsake his Errors, and to become a Catechumen in the Catholick Church.

St. *Augustin* had till then caus'd his Mother to shed many Tears, on Account of his disorderly Life and Heresy; it is likely she much rejoic'd when she understood that he was no longer a *Manichean*. However St. *Augustin* himself tells us, that he did not perceive in that holy Woman, who had cross'd the Sea to see him at *Milan*, those Transports of Joy, which are wont to be the Effects of unexpected good News; because he was not yet grounded in the Truth, and she did not find him a faithful Catholick. He still cost that true Mother many Tears, as having no other Ambition than to see her Son reconcil'd to God; and *Augustin* had many Conflicts with himself, before he altogether renounc'd his Errors and his Pleasures, in order, for the future, only to follow the Impulse of Grace.

At length the Time came when it pleas'd God, that he should open his Eyes to see his Iniquity, and abhor it. A Friend of his, whose Name was *Ponticianus*, coming to see him, and relating to him the admirable Life of St. *Antony*, he was so much mov'd at it, that no less eloquent a Pen than that of St. *Augustin* could express the Trouble and Emotion into which it put his Soul; yet that was not enough, there must be a Voice from Heaven to fix his Resolution.

Rom. 13. 13.

Being more than ever taken up with a thousand Considerations, which had pierc'd into the most hidden Recesses of his Heart, then seiz'd with Grief, he withdrew into a Garden; where sitting under a Fig-tree, and giving way to a Flood of Tears, he heard a Voice from Heaven, which said to him, *Take and read.* Changing his Countenance, and putting a Stop to his Tears, upon the hearing of this Voice, he took the Book of St. Paul's Epistles, and opening the same, the first Words that occur'd to him were these, *Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.* He would not read any more, a divine Light at once darting through his Heart; he found himself in wonderful Repose, which dispell'd all the Doubts and Irresolutions that had given him so much Trouble.

He had been accompany'd in that Garden, by a Friend of his, whose Name was *Alipius*, and had remov'd at a Distance from him, to avoid that Constraint which was occasion'd by his Presence. After the Reading of those Words, he accosted him with a pleasant Countenance. His Friend asking him the Occasion of the Joy that appear'd in his Countenance, he shew'd him the Place he had read. Those Words had the like Effect on *Alipius*, who observing those that follow immediately after, which *Augustin* had not taken notice of, *Him that is weak in Faith receive favourably*; he apply'd them to himself, and on a sudden found himself so much strengthen'd, that he took the same Resolution as *Augustin* had done.

They went together to carry the good News to *Monica*, who was transported with Joy, and it was a sort of Triumph to her to hear, how the same had been brought to pass. She could never be satisfy'd with blessing God, who had granted her more than she had ask'd; for *Augustin* was so thoroughly converted, that he would entertain no Thoughts of the Match she had thought to persuade him to, and renounc'd all the Advantages he might have hop'd for in the World.

The Vacation drawing near, and there being only twenty Days to the same, he resolv'd to go on so long with his School, to the end that his withdrawing might be less taken Notice of: When that Time was come, *Verecundus*, who was also his Friend, lent him his Country House, whither he went accompany'd by his Mother, his Brother *Navigius*, *Trigetius* and *Lecentianus* his Scholars, *Lastinianus* and *Rusticus* his Kinsmen, *Adeodatus* his Son, and his Friend *Alipius*. These two last were afterwards baptiz'd, at the same Time with him, by St. *Ambrose*, when the Season for conferring it came. To this Purpose he return'd to *Milan*, to cause his Name to be insert'd into the Catalogue of those who desir'd to be admitted to that Sacrament, and when he had receiv'd it, he quite laid aside the vain Hopes he had conceiv'd of advancing himself in the World. Wife, Children, Wealth, Preferments and Honours, had no longer Place in his Thoughts, he only apply'd himself to serve God; and to the end he might do that the more undisturb'd, and to have nothing to divert him from the same, he form'd a little Society of some of his Friends and Countrymen, with whom he liv'd. *Monica* took care of them, as if they had all been her Sons, and she on the other Hand had as much Respect and Deference for them, as if each of them had been her Father. They had all the same Intention to lead a Life of Perfection, and only question'd where they should settle their Habitation. They resolv'd to return into *Africk*, and repair'd to the Port of *Ostia*, to look for a Vessel. There *Monica* dy'd, and when her Son had clos'd her Eyes, and bury'd her Body, they sail'd for *Africk*.

As soon as *Augustin* arriv'd at *Tagaste*, he sold all the Estate that came to him by his Father and Mother, and gave the Money to the Poor; and retiring with his Companions to a solitary Place near that City, he resid'd there three Years in continual Watching and Prayer, leading a Life with them, like that of the Monks of *Egypt*. There was his first Monastery, for it is very likely, that he did not spend three Years there, and practice all the Exercises of a Monastical Life, without having a Monastery.

Some Business call'd him to *Hippo*, where *Valerius*, the Bishop of the Place, preaching one Day, and discoursing how necessary it was to ordain some Priests, the People who were acquainted with *Augustin's* Worth and Capacity, seiz'd on him and presented him to the Bishop, who ordain'd him, notwithstanding his Tears and Opposition. The first thing he did when become a Priest, was to ask a Place where he might build a Monastery, like that of *Tagaste*; which *Valerius* granted, giving him a Garden, which joyn'd to his Church. From those two Monasteries of *Hippo* and *Tagaste*, proceeded many of his Disciples, who fill'd *Africk* with Monasteries; for which reason that Doctor has been look'd upon as the Institutor of the Monks and Monasteries of *Africk*; for it was he that effectually establish'd the Monastical Order there.

His Reputation daily increasing, *Valerius* fearing he might be taken away from his Church to be made a Bishop, and desiring to secure him for his own Diocese, writ to *Aurelius*, Bishop of *Carthage*, desiring he would appoint him his Coadjutor. *Aurelius* readily consented, but *Augustin* strongly oppos'd it. However, he submitted to what was enjoy'd him, and was consecrated Bishop of *Hippo*, in the Year 395.

Ever since his Promotion to Priesthood, he had liv'd with his Religious in the Monastery he had built in the Place given him by the Bishop *Valerius*; but as soon as he had receiv'd the Episcopal Dignity, he thought the Necessity he lay under of receiving those that came to visit him might disturb the Peace of the Monastery, and obstruct regular Observance; for which Reason, he made his Episcopal House a Community of Clerks, that is, of Priests, Deacons and Subdeacons, who serv'd his Church, whom he caus'd to live in common, as the Primitive Christians did. No Man could call any thing his own, all was in common. All that were admitted there knew they were oblig'd to those Terms; nor did he ordain any Clerk, but what oblig'd himself to stay with him in that Condition. So that if any one quitted that Course of Life, he depriv'd him of his Clerkship, and degraded him, as a Deserter from that holy Society he had embrac'd, and the Profession he had vow'd.

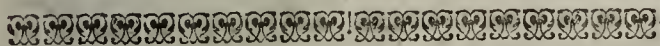
Thus all his Clergy were poor with him, and expected the Mercy of God, through the Charity of the Church, and the Offerings of the Faithful, which were distributed to every one according to his Wants. Those who had any thing of their own, were oblig'd either to give it to the Poor, or to put it into the common Stock, or at least to part with it any other Way whatsoever; but those who brought nothing, were no way distinguish'd from those that did.

When they were sick, or upon their Recovery, and it was requisite they should eat before the Hour of Dinner, St. *Augustin* allow'd that what they ask'd for should be sent them; but as for their Dinner and Supper he would have them take it with and of the Community. He always did eat with them; the Expence of the Table and of Cloaths was in common. He would neither have, nor receive any thing but what was in common; and when any thing was given him that could be of Use only to himself, he sold it, that the Money might go to the common Stock. No

No Woman was ever permitted to enter that House; not even his own Sister, who was a Widow, and presided over a great Number of Virgins; and if the Pastoral Duty oblig'd him to receive or pay Visits to Women sometimes, he was always attended by some one of his Clerks. His Writings sufficiently testify his Zeal, his Pastoral Watchfulness, his Humility, his Love of God, of the Poor, and of the Interest of the Church. He dy'd on the 28th of *August*, 430, and if he made no Will, as *Possidius*, the first Writer of his Life says, it was because of his Poverty. However, he has left much, in giving his Works to the Church, which were preserv'd in an almost miraculous Manner, when the City of *Hippo* was burnt by the *Vandals* soon after his Death, when yet his Church and his Library receiv'd no Damage.

His Body continu'd at *Hippo* till the Year 504, when the *African* Bishops being banish'd to *Sardinia* by *Trasamond*, King of the *Vandals*, carry'd over with them thither those holy Relicks, which continu'd there till the *Sarazens* entering that Island and ravaging it, *Luitprand*, King of the *Lombards*, gave a great Sum of Money for them, and transported them first to *Genoa*, and thence to *Pavia*, where he put them into a Church he had built under the Title of *St. Peter of the Golden Haven*. The *Benedictins* were possess'd of it at first, and continu'd there till the Year 1222, when Pope *Honorius* the III^d. gave it to *Regular Canons*. Pope *John* the 22th in the Year 1327, added to them *Friers Eremites* of *St. Augustin*. Each of them at first had for their Portion one Side of the Church, which was divided by a Line that is still to be seen. The Differences that daily happen'd on account of the Gifts and Oblations, were the Occasion that afterwards that Church was given to them to serve it alternatively by Months, which continu'd till the End of the last Century, when their Differences reviving on account of the Body of *St. Augustin*, suppos'd to have been found in that Church, they now serve it alternatively for the space of eight Days.

The finding of that Saint's Body, or at least of a Body, which has really been believ'd to be that of *St. Augustin*, happen'd on the first of *October* 1695. The *Augustinians* made no difficulty of believing it, and publish'd several Writings to make out their Assertion. The *Regular Canons*, who on the other Hand, affirm'd, that the Body which had been found was not *St. Augustin's*, writ also in Defence of their Opinion. This Controversy was not yet decided in the Year 1698, when I pass'd through *Pavia* in *June* that same Year.



Of the Original of the Regular Canons.

THAT which has been said in the Preliminary Dissertation concerning the Original, Antiquity and Progress of the Monastical State, ought also to relate to the *Regular Canons*; since many Authors have given them the Name of Monks, which is a general Name for all sorts of Persons that profess a Religious Life. *Penot*, a Regular Canon of the *Lateran* Congregation, has undertaken to prove by eighteen Testimonies, that this Name belongs to them, as well as that of *Regular Canons*. *Laurence Landmeter*, *Premonstratensian* Canon of the Abby of *Tongerlot* in *Flanders*, has not stuck to say, that the Clerks, whom *St. Augustin* caus'd to

live in Community were *Canon Monks*; and *F. le Large*, a Regular Canon of the *French* Congregation, owns that the Name of Monks was given them till the eleventh Century.

But in regard that there are many who are not of this Opinion, we will particularly treat of the Original of the *Regular Canons*. They pretend to have had the Apostles themselves for their Founders, and ground their Opinion on the Authority of the Bulls of the Popes *Eugenius* the 4th, *Benedict* the 12th, *Pius* the 4th, *Sixtus* the 4th, and *Pius* the 5th, who carry up the Original of that Canonical Order to the Time of those holy Founders of the Church. But if agreeably to what is also said by most of the holy Fathers, and Popes, the Councils of *Thionville* and *Meaux*, and a very great Number of Writers, the Apostles were the Founders of the Monastical Life, it will follow that the Monks are more ancient than the Clerks or Canons; since these last were not instituted till the Eve of the Passion of the Saviour of the World, when at his last Supper with his Apostles, he invested them in the sacerdotal Dignity, giving them Power to consecrate his Body and Blood; whereas the same Apostles had for some time before profess'd the Monastical Life, by having left all they had to follow *JESUS CHRIST*. So says *Crescencius* in his History of Religious Orders, who to confirm his Opinion, quotes these Words of *St. Vincent Ferrerius*, *The Clergy affirm that there were Clergymen before there were Monks, which is not so, for there were no Clergy till the End of the Supper, and yet there were Religious Monks before.*

The Cardinal *Peter Damianus* says, they were Monks and not Canons that founded the Universal Church; who govern'd it, and purg'd it from several Errors. We admire, says that Cardinal, directing his Discourse to the Canons, that you would separate us from the Union and the Society of the Universal Church; since it is manifest, that the Universal Church has been founded, govern'd and purg'd from many Errors by the Monks, and not by Canons. The Apostles those Founders and Conductors of the Church, liv'd after our Manner, and not after yours, and *Philo* the most eloquent among the *Jews* in the Books he compos'd in favour of ours, calls the first Christians Monks, and not Canons, and their Houses Monasteries. *Felinus* seems to be of the same Opinion, when he says, that the Monastical Life was confirm'd before the Canonical, and brings several Proofs to make out that the Monks ought to have Precedence before the *Regular Canons*. *Bosius* says, that *St. Augustin*, being inspir'd by God, prescrib'd a way of living to the Clerks, that would voluntarily live in common, and possess nothing after the Example of the Monks. In short, there is an infinite Number of Authors, who say the same, and who agree, that there were no Communities of Clerks during the three first Centuries of the Church, and that they began in the fourth.

In short, Mr. *De Tillemont* pretends, that to find out the first of those Communities we must go no farther back, than to *St. Eusebius*, Bishop of *Vercel*, who shut up all the Ecclesiastical Persons of that City in one House, where he liv'd with them in the Practice and Observances of the Monastical Life; and since *St. Ambrose* says, that it was before his Banishment, that he made a Monastery of this Church, it must have been before the Year 355, because that Year was held the Council of *Milan*, where that holy Bishop was banish'd, because he would not subscribe to the Condemnation of *St. Athanasius*.

But *F. Thomassin* gives *St. Augustin* the Honour of having been the first that erected Ecclesiastical Communities, after he was made Bishop of *Hippo*, to which Dignity

Dignity he was promoted in the Year 395. It is true he owns, that St. *Eusebius* might contend with him for that Honour; but he having caus'd his Clergy to take upon them the Habit, the Profession, and the State of the Monks, whereas St. *Augustin* left his Clergy in the Condition of Ecclesiasticks, having added nothing to the clerical Life and Piety, but their living in common, and having nothing they could call their own; therefore the Institution of Clerks living in common is to be ascrib'd to that Holy Doctor.

The Reasons which *F. Thomassin* gives for not ascribing the Original of Ecclesiastical Communities to any but St. *Augustin* are of much Force. He says, that the first Community of the Apostles, of the Disciples and of the Faithful, only consisted in the renouncing of all Property which many private Persons embrac'd, and the Distribution was made to every one according to their Wants; but that they neither did lodge, nor eat in common, and though that Community of Goods was kept up among the Ecclesiasticks during the first Ages, and that a Proportion of the Revenues of the Church was distributed to each of them, according to their Wants, their Rank, and their Labour, that this same proves the Clerks did not live in common. For, says he, if the Clergy had liv'd in common, the Clerks had not been call'd, *Brethren receiving Portions*, nor would the Distributions made every Month have been call'd, *Monthly Divisions*. There had been no Distinction made between the Portions of Priests, and those of the inferior Clerks; and it had not been decreed as a singular Privilege to young Clerks, who had signaliz'd themselves by the Confession of the Name of JESUS CHRIST, that they should be honour'd with the same Allowances as the Priests. St. *Cyril* would not have order'd Alms to be given of the Portion that fell to his Lot, of his own proper Quantity. *Eusebius* would not say, that the *Novatians* gain'd the Bishop *Natalis* to their Party, by promising him an hundred and fifty Pieces of Silver Monthly; and the Apostolical Constitutions would not appoint the unequal Portions that were to be made of the Incomes of the Church. This, says, *F. Thomassin* is not practic'd in the Congregations where all things are in common.

That learned Writer farther observes, that Pope *Syriscus*, in his Letter to *Hymerius*, Bishop of *Tarragona*, proposing many Regulations for the Discipline of the Clergy, there speaks of the Monks, and of the Virgins consecrated to God, and of their Monasteries; but that there is nothing in that Letter which looks as if there were at that time Clergymen living in Community. To conclude, as a farther Proof, *F. Thomassin* adds, that St. *Augustin*, in his Book of the Manners of the Church, which he writ before he was a Priest, would not have omitted to speak honourably of Ecclesiastical Communities, if he had known of any; for he there gives an excellent Description of the Monasteries in *Egypt* and the *East*, some inhabited by Men, and some by Virgins. He assures us, that he knew secular Persons at *Rome* and at *Milan*, who liv'd, pray'd and work'd all together in the same House, under the Direction of a Priest, and that there were the like Communities of secular Women; but when he speaks of Ecclesiasticks, he does not take notice that they liv'd in Communities; on the contrary he the more admires their Piety, for that it was Proof against the many Temptations that occur in worldly Conversation.

However, though St. *Augustin* be look'd upon as the Father and first Institutor of Ecclesiastical Communities, yet he compos'd no particular Rule for his Clergy, being satisfy'd with the Rule and Example of the Apostles, who had taught the Practice of living in common, and of having nothing they could call their

own; and in regard that afterwards most of the Bishops oblig'd their Clerks to live in common, in the exact Observance of the Canons of Councils, therefore was the Name of Canons given them, the which the *Greeks* indifferently gave to Ecclesiasticks, to Monks, to religious Persons, and to Virgins consecrated to God, as *Balzacmon* observes on the sixth Canon of the first canonical Epistle of St. *Basil* to St. *Amphilochus*; and by the Name of Canon, or Canoness, the *Greeks* denoted Persons whose Names were register'd in the Canon or Catalogue of the Community.

This Name of Canon was also common to all Officers belonging to the Church, even the meanest of them, as Ringers, Diggers, and others set down in the Matricula or Catalogue, call'd the Canon, and maintain'd at the Expence of the Church; and therefore this Name was also given to the Servants belonging to and maintain'd in Monasteries. There are some indeed who pretend that the Name of Canons, comes from *Canon*, and that this Word signifies the Measure or Quantity of Corn, Wine and other Necessaries for the Support of Life that was distributed Daily, Weekly, Monthly, or Yearly, to each Clerk for his Subsistence; properly his Pay, his Wages, his Prebend or Livery, his Pension, or Portion, otherwise express'd by St. *Cyprian*, by the Word *Sportula*, the Basket into which the Clerks put their Food and Provisions. Livery, from the *Latin*, *Liberata*, being what was deliver'd to a Clerk to live and cloath himself, whence we still call the Cloaths a Master gives his Servants a Livery, and those Servants Livery men.

But it was not till about the 12th Century, that the Order of Canons had the Title and the Honour of St. *Augustin* conferr'd on them, to distinguish those of the latter Ages, from the others of the Time of King *Lewis* the *Debonnaire*, for whose Use, that pious Emperor, who bent all his Care upon reforming and regulating of the Monks and Clergy, caus'd the Deacon *Amalarius* to compose a Rule, which he also had approv'd by the Council of *Aix-la-Chapelle*, assembled in the Year 816, the which is almost the same as that which had been prescrib'd by St. *Chrodegand*, Bishop of *Metz*, which was extract'd from the Holy Canons, the Works of the Fathers, and principally from the Rule of St. *Benedict*.

But in regard, that in process of Time, especially in the *West*, the Canons were relax'd to such a Degree, that they were in a manner sunk into the Filth of an universal Incontinency, and that they obtain'd their Benefices by an infamous Symoniack way of Traffick; St. *Peter Damianus* carry'd on by the Force of his Zeal, earnestly solicited Pope *Nicholas* the II^d, to put a stop to those Disorders, and entirely to exclude all Property among the Canons, which seem'd to have been allow'd them by the Rule of *Aix-la-Chapelle*, since it did not oblige them to quit their Patrimony. To this effect the Holy Pope assembl'd a Council at *Rome*, of 113 Bishops, in the Year 1059, where, after condemning Symony, and keeping of Concubines, he ordain'd that Clerks should lodge and live together, and put into a common Stock what they receiv'd from the Church, exhorting them to follow the Apostles way of living in common, that is, to have nothing in Property.

The same was ordain'd in another Council by Pope *Alexander* the II^d, in the Year 1063. Thus these two Popes having impos'd on Clerks that they should have no Property, and live in common, it was requisite, for authorizing of the same, to look back as far as St. *Augustin*'s Institution, by which Clerks live in common under voluntary Poverty. To this purpose they made use of two Discourses of that Saint, which St. *Peter Damianus*

Damianus quotes, and entitles them, of the *Manners of the Clergy*; and in Regard that one Rule was to be set against another, which was that of *Aix-la-Chapelle*, the Name of a Rule was given to those two Discourses of St. *Augustin*. However, it is a Point controverted between several Writers, who have been never able to agree about the true Rule of St. *Augustin*, whether it consisted in those two Sermons, or his 109th Epistle directed to religious Persons. Be that as it will, all those that follow the Rule of St. *Augustin*, as well Monks as Nuns, acknowledge no other Rule but that 109th Epistle.

The Regulations made by those two Councils, for obliging of Canons to have no Property, were not embrac'd by all those who assum'd that Title, there still continu'd a Relaxation among them, which oblig'd certain Canons of the Church of *Avignon*, in that same Century, to form the Congregation of St. *Rufus*. About the latter end of the same Age, *Ivo* of *Chartres* reform'd those of St. *Quintin* of *Beauvais*, and his Reformation was brought into many other Churches; but they did not yet call themselves *Regular Canons of the Order of St. Augustin*. On the contrary, there were some, who stil'd themselves of the Order of St. *Sylvester* Pope, and others of St. *Urban*, Pope and Martyr; but what the Rules of those two Popes were we know not. Perhaps those Canons who call'd themselves of the Order of St. *Sylvester*, and of St. *Urban*, had taken those Names on Account that their Churches were dedicated to those Holy Popes; in the same manner as some Authors of the Life of the blessed *Michael Gedroc*, a *Polander*, of the Order of the *Regular Canons* of the Penance of the Martyrs, say he enter'd into the Order of St. *Mark*, by reason that their Monastery at *Cracow*, which is the Head of those they have in *Poland*, bears the Name of St. *Mark* the Evangelist.

It may nevertheless be said, that, even in the 11th Century, there were *Regular Canons*, who had embrac'd the Rule of St. *Augustin*, taken from his 109th Epistle; for as much as *Gervase* Archbishop of *Rheims*, in a Charter dated in 1067, for re-establishing of the Abby of St. *Denys*, at *Rheims*, says he had there settled Canons, who profess'd the Rule and Order of St. *Augustin*; I have there to the Honour and Glory of God establish'd Canons, who profess the Rule and Order of St. *Augustin*. This may still farther be prov'd by a Letter from Pope *Urban* the 2d, writ at the latter end of that Century, to the Abbat *Roger* of *Soissons*, wherein he intimates that there were Canons that follow'd the Rule of St. *Augustin*; but *F. Chaponel* *Regular Canon* of the *French* Congregation affirms, that the said Pope and Archbishop meant only a sort of Life, like that of St. *Augustin*'s Clerks, or some particular Constitutions, extracted from that Father's Works; and that it is certain, that the *Regular Canons* did not begin to make solemn Vows till the 12th Century. Some Churches, says he, began in the Year 1110, to take the Rule of St. *Augustin*, extracted from his 109th Epistle, which afterwards by Degrees spread itself to some Houses of the Order, till such time as Pope *Innocent* the 11d, in the *Lateran* Council, Anno 1139, ordain'd that all *Regular Canons* should submit to that Rule, and then they all took the Name of *Regular Canons of St. Augustin*.

After that the canonical Order was in a flourishing Condition, the Observance practis'd therein brought it into Reputation. Several Bishops establish'd Regularity in their Churches. Those who founded Monasteries put *Regular Canons* into them, and some of those Monasteries became Heads of renowned Congregations. That of St. *Victor* at *Paris*, of the *Holy Cross* at *Coimbra* in *Portugal*, and several others were no less Ornaments

to that Order, which being afterwards relax'd in process of Time, occasion'd several Reformations, the most universal whereof, and which concern'd all the different Bodies of *Regular Canons*, was made in the Year 1339, by Pope *Benedict* the 12th, who to that Effect drew up Constitutions, containing 64 Articles or Paragraphs, which he would have to be universally observ'd.

Some pretend that those Constitutions were abrogated by Pope *Clement* the 6th, successor to *Benedict*. *Penot*, who has writ the History of the *Regular Canons of Lateran*, says, he had seen a Copy of the Letters for annulling of the same, and that the Original thereof is preserv'd in the Monastery of St. *Mary* of *Zaragoza*; however, since Pope *Boniface* the 9th afterwards ordain'd the observing of the provincial Chapters, pursuant to the Constitutions of *Benedict* the 12th, and Pope *Martin* the 5th granted a Dispensation to the *Regular Canons of Lateran*, for not observing of those Constitutions; it is very likely they were not annull'd, but that they were in Being long after.

The *Regular Canons* have frequent Controversies on account of the Precedence, which they pretend to before the Monks and other Regulars, and which *F. Thomassin* gives them, for being, as he says, a Part of the Clergy. They pretend to it, not only for the sake of Antiquity, as having had the Apostles, as they tell us, for their Founders; but also by Virtue of a Bull of Pope *Pius* the 4th, who granted to the *Regular Canons* of the *Lateran* Congregation Precedence before the Monks of *Monte Cassino*. But it is to be observ'd, that during the said Pope's Pontificat, those Canons having made several Attempts to recover the Possession of the Church of St. *John Lateran*, from whence they had been several times expell'd, they could not obtain what they desir'd, and the Pope settl'd them in the Church of *Our Lady of Peace* at *Rome*, as it were to make some amends for their not recovering St. *John Lateran*, and at the same time decided in their Favour, the Controversy they had held almost an Age with the *Benedictin* Monks, of the Congregation of *Monte Cassino*, about Precedence, which he granted to the *Regular Canons of Lateran*, by a Bull of the Year 1564, wherein he ordain'd, that in Processions and publick Acts, they should have Precedence of the Monks of *Monte Cassino*, and that the Abbats of those two Congregations being without their Religious, at provincial or synodal Councils, and at publick and private Acts, where it is the Right of the Abbats to be present, they should take Place according to the Seniority of their Promotion, and not according to the Antiquity of their Congregation. But that Bull is only in favour of the *Regular Canons of Lateran*, and not of the other Congregations of the same Order; which is so certain, that in publick Processions, which are frequent enough at *Rome*, the *Regular Canons* of St. *Peter ad Vincula*, who are of the Congregation of St. *Saviour* of *Bologna*, give precedence to the *Benedictin* Monks of *Monte Cassino*, the *Camaldulenses*, the *Sylvestrins*, the *Cistercians*, the *Févilans*, the Monks of *Valombrosa*, and those of Mount *Olivet*.

F. Hugh, *Premonstratensian*, Canon of the ancient Austerly, in his Answer to the Reply of the *Benedictins* of the Congregation of *Vannes* in *Lorain*, in relation to the Difference between them concerning Precedence, says, he is not acquainted with that which the Monks of *Italy* have over the Canons of St. *Saviour*; but that he knows that the same is contrary to Justice, if the Matter of Fact be as is given out. I do not pretend to examine, whether it be against Justice or not; but I can assure *F. Hugh* of the Truth of that Fact, as having been an Eye Witness to it, having been

during six Years in those Processions, and during the Conclaves of *Alexander* the 8th, and *Innocent* the 12th, the secular and regular Clergy of *Rome* being oblig'd to go in Procession every Day as long as the Conclave lasts, till a Pope is chosen.

The *Regular Canons* pretend, that there have been two thousand seven hundred and sixty seven Cardinals of their Order, 20135 Archbishops and Bishops, and above 100000 miter'd Abbats. This is the Computation made by *F. le Paige* in his *Premonstratensian* Library, which he publish'd in 1633, but that Number will be much retrench'd, if we consider, that perhaps there have not been 2700 Cardinals to this Time.

The several Habits of the *Regular Canons* of distinct Congregations do not belong to this Place, but at the Time when they first took the Name of *Regular Canons*, and put themselves under the Protection of St. *Augustin*, viz. about the latter end of the 11th, and the beginning of the 12th Century, their Habit, at all Times, and in all Places was an Albe, which reach'd down to their Heels, and an Amuce which they wore about their Shoulders like a Cloak, and over the Albe and the Amuce they had a black Mantle, to which was fasten'd an Hood to cover their Heads. At first, the Mantle was clos'd every way, having only an Opening on the Breast to put their Hands through; but afterwards they made it open before to the Bottom, for the more Conveniency, and the Hood still continu'd fast to it. As for the Colour of their Garment, some had it Black, others White, some Red, and others Purple. In short, there was no Colour peculiar to the *Regular Canons*. Pope *Benedict* the 12th, in the general Reformation be made of this Order, ordain'd by his Bull of the Year 1339, that the *Regular Canons* should not in their Garments use any other Colours but White, Brown, Black, or almost Black. Cardinal *Wolsey* ordain'd the same, when in the Year 1519, he reform'd the *Regular Canons* in *England*, who were of no particular Congregation; and they having till then worn Black, were call'd the *Regular Black Canons*, to distinguish them from those of the Congregations of St. *Victor*, of *Arroasia*, and the *Premonstratenses*, that were in the same Kingdom, and call'd *White Regular Canons*. It is true that Pope *Benedict*, allow'd those Colours only to those Canons that wore them already, and ordain'd that those who for the future would make any Change in their Habits, should wear White; but that did not prevent others from taking Purple Habits, and whole Congregations Black.

It appears by the Cut of the Habit of one of those ancient *Regular Canons*, with the Mantle and the Hood, that there was no great Difference between the Habit of the *Canons*, and of the Monks, and neither of them differ'd much from that of the Clergy, and even of the Laity; for *Don Claude de Vert* observes, that the long Mantle originally was no other than a great Hood to cover the Head, properly a Covering for the Head, call'd *Cucullio*, or *Cucullus*, from the *Greek* Word *Koukoulion*, and first of all *Kuklos*, which signifies a Circle, because the Hood covering the Head, forms a Circle about the Face. That Hood soon after reach'd down upon the Shoulders, like a Scapular, or rather like a little Mantle; then it stretch'd down to the small of the Back, and the Knees, as is worn by Sailors, who call that sort of Hood a *Capot*, and it is also call'd a *Bearn Mantle*. At last it came down to the Feet, encompassing the whole Body, such is at this Day the long Garment worn by Sentinels, the Cope wore by Clergymen, the Mantle or Cloak of Cardinals, Bishops, regular and secular Canons, of the Religious of the Order of St. *Dominick*, of the *Carthusians* and others. *Dom de Vert* was mistaken, when he said, that the Pope's

usual and common Mantle is still of that sort; for his Holiness never wears an Hood and Mantle of red Velvet, but only on *Christmas* Night, so that it is rather his extraordinary Garment; for as to his common Habit, he always wears a Cassock of white Silk, a lac'd Surplice over it, in Summer a Rochet of red Sattin, and in Winter one of red Velvet, with a Cap of the same, which is turn'd up with Ermin, as is the Rochet; but in publick Functions, he has a white Cap under the Mitre, and always a Stole about his Neck. That is call'd the Pope's Private Habit; and when the Cardinals are clad in Purple, as in Advent, Lent, and fasting Days, the Pope wears a Cassock of white Woollen, and the Rochet of red Cloth, for he never changes the Colour of his Garment, except only from *Holy Saturday* till *Low Sunday*, when he wears a Rochet of white Damask. When he has the Mitre on, he wears a Mantle, which is no other than that we call a Cope, and on *Holy Saturday* instead of a Mitre he wears only a Mantle of red Cloth.

This Mantle of the Canons, and all Clergymen, which at first was only a Hood to cover the Head, falling down by Degrees upon the Shoulders, and so to the small of the Back, and to the Heels, at length came to drag on the Ground, so that the Canons who still wear it in Winter are forc'd to tuck it up on their Arms, and that of the Cardinals is so long, that they cause it to be carry'd by Officers who are call'd Train Bearers. By the Laity it was chang'd into a Cloak; and the Cape of the Cloak is no other, as *Dom de Vert* observes, than the Hood turn'd down upon the Cloak along the Shoulders, and that which in the King's Household is now call'd *Porte-manteau* (a Cloak-Bag) was formerly call'd *Porte-chape* (a Mantle Bag).

That Mantle, which, as has been said, was formerly clos'd on every Side, having only a Slit to put the Hands through, was inconvenient; and for this Reason it is likely that some Clergymen wore them with Sleeves, which was no other than the Monks *Coules*, which oblig'd the fourth *Lateran* Council, held under Pope *Innocent* the 3d, in the Year 1215, to forbid Clerks wearing that sort of Garments, either in the Church, or elsewhere, *They shall not wear Mantles with Sleeves in the Church at Divine Service, nor elsewhere*, and compell'd them to wear such as were clos'd on all Sides, *They shall wear their upper Garments clos'd, not remarkable for being either too short or too long*.

The ancient Synodal Statutes of the Diocese of *Constances*, which might be made soon after that Council, by the Bishop *Conrad d' Andegs*, ordain the same Thing, and that Prelate complains, that there were Priests, who went about their Parishes with a sort of short Cassocks open before, and who were not asham'd to appear before him in that Dress, more like Crossbowmen, or Wrestlers, than Clerks or Priests. *Wherefore we reprove the Priests, who go about their Parishes with upper open Tunicks, remarkable for their extraordinary Shortness, and in Jerkins, and are not afraid to come before us in the Habit, in which they look more like Crossbowmen, or Wrestlers, than Clerks or Priests*.

That Mantle therefore was worn at all Times, and in all Places, in the Church, in the Town, and in the Country. They wore it at Church over a Bonnet of Lambskin, with the Wool on. Afterwards that Cap or Bonnet was made to come down upon the Shoulders, and at last down to the small of the Back; but in regard that the Mantle, and that Skin, which also went quite about the Body, were troublesome in the Heat of Summer, they first left off the Mantle, and left only that Skin, which they call'd the *Amuce* or Rochet; some derive this Word from the *Latin*, *amicium*, a Garment, or Covering, because it cover'd the Shoulders, and

and others from the German *Hooft Mutsen*, signifying a Cap. This Amuce, which cover'd the Head and Shoulders, and hung down to the small of the Back, being still a Garment unfit for the Summer, because of the Heat; some Canons threw it across over their Shoulders, as the *Regular Canons* of *S. Victor* wear it in Summer, as do those of the *Holy Cross* at *Coimbra*, and others. Those of *Marbach* wear it also on their Shoulders; but it ends in a Point behind, a little below the Waste, and is ty'd before with a blew Ribbon. Others have worn it on their left Shoulder, in the Nature of a Doctor's Hood, as the *Regular Canons* of the Cathedral of *Uzès*, and several Cathedrals have retain'd the ancient Custom of wearing it on their Shoulders, like a Cloak, especially the Canons of the Church of *Lyons*, who have made no Innovation. In fine, some of them having found that the wearing of it on their Shoulders was still inconvenient in Summer, they have brought it down to the left Arm, where it generally continues, though to rid themselves of that Habit, as soon as they come into the Choir, they throw it upon the Benches, and take it not up unless to perform some particular Function. This Garment was not only for the Clergy, it was also common for the Laity, to cover their Heads, and we find in a Register of the Chamber of Accounts at *Paris*, an Article of 36 Sols, for lining the King's Amuce.

A few Years after the *Lateran Council*, some Canons laid aside the Mantle, and retain'd only the Amuce with the Albé, which hung down to their Heels. Those who retain'd the Mantle and the Amuce, it is likely did not wear Amuces of Skins, but only of Serge or Cloth, for more conveniency during the Heats. The Albé which they wore under those Amuces, and over their Cloaths was also common to Clerks and Laymen, to Men and Women. Clerks wore it continually, and chang'd them for the Service of the Altar, as well as the Chasubles. That Habit continu'd for many Ages at it's full Length; but in process of Time it was thought fit to shorten it for Conveniency, and perhaps to save Charges, except only at the Altar. At first it was brought within two or three Fingers of the Bottom of the Garment, afterwards to the Mid-Leg, and at last to the Knees; and thus it is call'd a Rochet, when the Sleeves are narrow, and a Surplice, when the Sleeves are wide and long, open and loose. Most of the *Regular Canons* wear that sort of Rochets for their ordinary Apparel over their Cassocks. There are others, as those of *Poland*, who have not yet taken the Sleeves from that Rochet, which they call *Saracium*; and having besides shortned the Mantle to the Knees, they have also taken off it's Sleeves, and reduc'd it to the Shape of a Mantle, like that which is worn by the Prelates of *Rome*. There are others, who have so far shorten'd the Albé, or rather the Rochet, that they have reduc'd it to a small Slip two Fingers broad, which they generally wear, either only before, or before and behind, in the Nature of a Scarfe, or flying loose or otherwise.

The use of Caps was come among the Clergy in the 11th Century. At first they were only like little Skull-Caps, worn on the Hood of the Mantle, or other Covering of the Head. Afterwards they were made wider at the Top than at the Bottom, next they were still made larger, but still round and flat. About 300 Years since they were made Square, all of Wool, having as it were four Horns, which nevertheless appear'd but little outwardly, but those that are made of Pastboard cover'd with Stuff, quite Square, as us'd at this Time, are a very modern Invention.

It is very probable, that the *Regular Canons* did not wear them in the Year 1339, since Pope *Benedict* the

12th, in his Constitutions for reforming of this Order takes no notice of them, and ordains that they shall wear Hoods and Amuces to cover their Heads. The Amuces were for the House, and they were to wear them in the Church, the Cloister, the Chapter-house, the Refectory and the Dortor, and not to use Hoods in those Places, but elsewhere they might. It is not long since they brought up among them the Use of the Hat and the Cloak, which was forbid them by the Constitutions drawn up by the Cardinal *De la Rochefoucault*, in the Year 1623, who order'd them always to wear the Mantle when they went about the Town.

It will be needless to say any thing of the Pretensions of the Regular Canons to have been the first that were establish'd in Cathedral Churches in England, by St. Augustin, the Apostle of the Nation. It is well known, that those Churches were then possess'd by the Monks, St. Augustin being himself a Monk, as were most of his Companions, which has been sufficiently prov'd. We will therefore proceed to what our above quoted Author adds concerning the Regular Canons in this Nation.

There is no Reason to believe the *Regular Canons* upon their bare Word, till they can produce Proofs to make out their Antiquity in England; the greatest Antiquity we can allow them in the Country is about 600 Years, as well as in all other Places, and we own they were first brought to *Colchester* about the Year 1109, and next to *London*. They were call'd *Black Canons* to distinguish them from those of the Congregations of *St. Victor*, *Arroasia*, and the *Premonstratenses*. We know not whether they continu'd to lead a regular Life, and agreeable to their Profession from that Time till the Beginning of the 16th Century; but in the Year 1519, Cardinal *Wolsey*, took upon him to reform all Monasteries, by Virtue of a Bull from Pope *Leo* the 10th, which he had obtain'd that said Year, whether there were in reality any great Disorders among them, or whether that ambitious Cardinal, who being of a very mean Extraction was become Archbishop of *York*, Minister of State, Lord Chancellor, and Legate a Latere of the Holy See in *England*, had a mind to seize the Possessions of some of those Monasteries, by suppressing them, and by that means to indulge his Vanity, and Ambition, as a modern Author writes. He began by reforming the *Regular Canons*, and in the Regulations or Statutes he drew up to that Effect, he pretended to much Zeal for the restoring of Regular Discipline.

Among other things he ordain'd, that all the *Regular Canons* in *England*, even the Congregations of *St. Victor*, *Arroasia*, and the *Premonstratenses*, or by what Name soever distinguish'd, should meet once in three Years at a General Chapter, pursuant to the Decree of Pope *Honorius* the 3d, and the Constitutions of Pope *Benedict* the 12th. He prescrib'd the Form of the Vows to be taken, and the Qualifications requisite in those that desir'd to be admitted among them; the Means of banishing the Vice of having any Property, the Manner of reciting the divine Office, and the Hours of Silence. He prohibited eating out of the Monastery under Penalties, and permitted no Women to come into it, nor to give their Habits to them to wash, the Colour whereof was to be White, Brown, Black, or almost Black; and to the End that these Regulations might be put into Practice at the same Time, and that no Monastery of *Regular Canons* might be ignorant of them, he ordain'd, that they should not take Place till after the Feast of the Holy Trinity, in the Year 1521.

But those good Regulations could not be long practis'd, by reason of the unhappy Schism, of which that Cardinal was the first Occasion, by the pernicious Advice he gave King *Henry* the VIIIth. to put away his

Hist. des Ordres Monast. Vol. 2. p. 137.

his Wife Queen *Catherine*, which drew on all the Calamities that afflicted *England*, and whereof the Change of Religion was a Conſequence. Some Abbats and religious Men, through a Spirit of Libertiniſm, reſign'd their Monafteries into the King's Hands; others were compell'd by Force, ſome held out till the laſt, and did not ſubmit till the Year 1539. when the Parliament finiſh'd the ſuppreſſing of all Monafteries, and there were ſome, who choſe rather to undergo a glorious Martyrdom, than to be thought to have given the leaſt Conſent to that unhappy Prince's wicked and ſacrilegious Commands.

The *Regular Canons* in *Scotland* and *Ireland* were involv'd in the ſame Calamity, as well as the other religious Men. They chiefly were very great in *Ireland*, where they had two Abbats, and eight Priors, who were ſpiritual Lords, and as ſuch had Seats in the upper Houſe of Parliament. They alone had as many Houſes as all the other Orders together. They were in Poſſeſſion of almoſt all the Parſonages and Benefices, had almoſt all the Chapters of the Cathedral and Collegiate Churches; to be a *Canon Regular* was the only Way to be promoted to a Biſhoprick; but at preſent only the Memory remains of all that great Number of Monafteries of *Regular Canons* in *England*, *Scotland*, and *Ireland*. Thus the Author above quoted.

Of the Original of the Canoneſſes of the Order of St. Auguſtin.

Hiſt. des Ordres Monast.
Vol. 2. p. 55.

WE own that St. *Auguſtin* was the Founder of the *Regular Canons*, as being the firſt that oblig'd the Clerks to live in Community, according to the Rule of the Canons, and the Example of the Apoſtles; but we cannot ſay, that he founded ſuch Canoneſſes as we ſee at this Time. It is true, that the religious Women he inſtituted at *Hippo*, might have been call'd *Canoneſſes*, as well as thoſe that were before his Time in ſeveral Provinces, as well among the *Greeks* as the *Latins*; but the Names of *Canons* and *Canoneſſes*, as has been ſaid in ſpeaking of the Original of the *Canons*, were formerly given indifferently to Monks, religious Men and Virgins, to the meaneſt Officers of the Church, to the Servants of Monafteries, and in general to all thoſe whoſe Names were enter'd upon the Matricula, or Catalogue, *In Canone. F. le Large*, a *Regular Canon* of the *French Congregation*, confeſſes that was the Cuſtom among the *Greeks*; but he affirms, that there have been, ever ſince the ſixth Century, *Canoneſſes* in the *Weſt*, which have been different from the Nuns, and to prove the ſame, he urges the Foundation of a Monaftery by St. *Fridolin* in the Iſle of *Seking* in the *Rhine*, near *Baſil*, where that holy Man plac'd *Canoneſſes*. This is not a ſufficient Teſtimony, in regard that he ſpeaks only upon the Authority of *Balier*, a Monk of *Seking*, who did not write till the tenth Century, partly upon what he remember'd he had read in the Life of that Saint, and partly upon what was receiv'd by Tradition at *Seking*.

The *Canoneſſes* were not known at the Beginning of the 8th Century, ſince the Council aſſembled in *Germany*, in the Year 742. ordain'd, that religious Men and Women ſhould conform to the Rule of St. *Benedict*, for regulating their Behaviour, and the Government of Monafteries and Hospitals; for at that Time there was no Monaftery either of Men or Women without an Hoſpital, either to entertain Travellers, or to take Care of the poor Sick. The Decrees of that

Council were confirm'd in that which was held at *Leſſines*, the next Year 743. The 5th Canon of that of *Verneuil* (according to F. *Mabillon*) which others call of *Vernon*, held under King *Pepin*, in the Year 755. ordains that in the Monafteries of both Sexes, they ſhall live regularly according to the Order, that is, the Rule of St. *Benedict*, and I do not think that the *Canoneſſes* will apply to themſelves what is ſaid in the 6th Canon of the ſame Council, where it forbids one Abbeſs holding of two Monafteries, or going out of their own, unleſs it be upon Occaſion of Hoſtility, or being ſent for by the King, and the ſame Prohibition is to the other religious Women, who are there call'd Nuns, for it would be a great Affront to *Canoneſſes* to call them Nuns.

They will not find themſelves mention'd in the Chapter Rules preſcrib'd by *Charlemagne* at *Heriſſal*, in the Year 779. It was only there ordain'd, that the Monks ſhould live according to the Rule, and the Nuns according to the holy Order, that is, the Rule and the Order of St. *Benedict*; that every Abbeſs ſhall keep within her Monaftery, and ſhall not hold two. At the End of the *Capitulary*, there is an Ordinance for publick Prayers, and Alms, on Account of the Drought and the Famine that Year 779. Every Biſhop was to ſing three Maſſes and three Pfalters, for the King, for the Army of *France*, and for the publick Calamity; the Priests three Maſſes, the Monks, and Nuns, and Canons three Pfalters, and all were to faſt three Days ſucceſſively. Every Biſhop, Abbat and Abbeſs was alſo to maintain four poor Perſons till Harveſt Time, or at leaſt three, two, or one, according to their Power; and in that *Capitulary* there is no Mention of *Canoneſſes*, becauſe there were none at that Time.

It is not before the End of the ſame Century that we begin to diſcover ſome Tokens of *Canoneſſes*; for in the 47th Canon of the Council of *Francfort*, held in the Reign of *Charlemagne*, in the Year 744; it is ſaid, that as for the Abbeſſes, who did not live *Canonically* and *Regularly*, the King ſhould be made acquainted with them, to the End that they ſhould be depos'd. Some Track of *Canoneſſes* is alſo found at the Beginning of the 9th Century. The ſame Emperor having call'd together an Aſſembly of all Orders, at *Aix-la-Chapelle*, in the Year 802, the Biſhops and the Abbats were preſent, and they divided them into two Parts, each of them aſunder. The Biſhops particularly examin'd, whether the Clerks liv'd according to the Canons, and cauſ'd the Decrees of Popes to be read, to reduce 'em to their Duty. The Abbats on their Part propos'd to themſelves the Rule of St. *Benedict* for their Model, and enquir'd whether there were any Abbats that ſwerv'd from it, and liv'd like *Canons*, and whether that Rule was obſerv'd in the Monafteries, where they had promis'd to keep the ſame; for there were Monafteries then that had ſhaken off the Yoke of that holy Rule, and in which they knew nothing of that Rule, nor even of the *Canons*. In Concluſion, they likewiſe examin'd, whether in the Monafteries of Virgins, they obſerv'd the Rule of St. *Benedict*, or whether they liv'd canonically; that is, after the Manner of the *Canons*, moſt of whom, as we have ſaid, had quitted the Rule of St. *Benedict*, having only the Name of *Canons*, and it is likely had been imitated by the Nuns, who from *Benedictines* were on a ſudden become *Canoneſſes*, without knowing what they were oblig'd to, or what their Obſervations were. For this Reaſon, the Council of *Chalons ſur Saone*, in the Year 813, thought themſelves oblig'd to preſcribe Rules to thoſe Nuns that call'd themſelves *Canoneſſes*; which ſhews, that the Council uſing thoſe Words, look'd upon that Inſtitute



A Regular Canoness of S.^t Augustine.
See the Canon Regular in the Monasticon.



stitute as a new Thing, which had not been introduced in due Form, and that those Nuns took the Name of *Canoneſſes*, without lawful Authority. Those Regulations principally regard Enclosure, Silence, the reciting of the divine Office, and the Regularity of the Abbesses; but it ordain'd nothing for other religious Women, because they had all the holy Practice of the Monastical Life in the Rule of St. *Benedict*. That Council had also been assembled by Order of *Charlemagne*, who at the same Time caus'd four others to be held, at *Mentz*, *Rheims*, *Tours* and *Arles*, but only that of *Mentz* takes Notice of the *Canoneſſes*; for in the 13th Canon, it ordains, that the religious Women, who profess'd the Rule of St. *Benedict*, should live regularly; and that those who did not profess it should live canonically.

The *Canons* were not fit to instruct them, for they had only the Name of *Canons*, and were not at all acquainted with the *Canons*; for which Reason the Emperor *Lewis* the *Debonnaire*, having assembled the Council of *Aix-la-Chapelle*, in the Year 816, caus'd Rules to be there drawn up by the Deacon *Amalarius*, for the *Canons* and *Canoneſſes*, in order to reduce them to a regular Life. They were not look'd upon as the Offspring of St. *Augustin*; for no mention is made of that holy Doctor in either of the Rules; but on the contrary, that of the *Canoneſſes* is extracted from the Writings of St. *Jerome*, St. *Athanasius*, and *Cesarius*, and no Notice is taken of the Rule that St. *Augustin* had prescrib'd to the Nuns of *Hippo*, which was not given to the *Canoneſſes*. Now the Council of *Aix-la-Chapelle*, having permitted them to retain the Possession of what they had, only upon Condition they should make a formal Letter of Attorney to some Relation, or Friend to take Care of, and defend the same by Law, and that they were also allow'd to keep Women Servants; that Abuse was corrected by the Council of *Rome*, wherein Pope *Nicholas* the 11d. presided, in the Year 1060; the like having never been allow'd to any religious Women, ever since the Time of the Apostles, till the Reign of *Lewis* the *Debonnaire*, who had caus'd that Council to be assembled.

The Council of *Rome* acknowledges that, till the said Year 1060, the Institute of that Sort of *Canoneſſes* had not been receiv'd in any Part of *Asia*, *Africk*, or *Europe*; except only in one Corner of *Germany*, and says, it was certain, that before the same Emperor's Time all the religious Women in all Parts, had no other Rule than that of St. *Benedict*. However there were some religious Women in *Asia*, who follow'd the Rule of St. *Basil*. There were also some of them, at the Time of that Council, in the *West*; and there were some that follow'd other Rules; but it is certain that the Monasteries which profess'd the Rule of St. *Benedict*, were more numerous, and it is likely that Council took the greater Part for the whole; because in some Provinces in *Italy*, there were none but *Benedictine* Nuns; and the Council held at *Pavia*, in the Year 855, under the Emperor *Lewis*, the Son of *Lothair*, admitted but two Rules, the one of St. *Benedict* for the Monks and Nuns, and the other of the *Canons* for the *Canons*, and made no mention of the *Canoneſſes*, tho' there were some then.

Penot pretends to carry up the Antiquity of those *Canoneſſes* to the Time of the primitive Church, as well as that of the *Regular Canons*; and says, that even then, or at least in the Time of St. *Augustin*, they were both distinguish'd from the Monks, by their white Habits, and for a Proof of his Assertion quotes that Saint's Rule, which ordains that religious Women should cause their Habits to be wash'd by the Fullers, or do it themselves. But this is no convincing Proof;

for, besides this, that all Sorts of Cloaths are carry'd to the Fullers, of whatsoever Colour they be, to be wash'd and thickned, and that we to this Day, see *Regular Canons* and *Canoneſſes* clad in several Colours; the Acts of the same Council of *Aix-la-Chapelle* positively express, that the Habits of the *Canoneſſes* were black. The *Benedictine* Nuns of the Abbies of St. *Peter* at *Rheims*, of *Montmartre* near *Paris*, of *Xaintes*, and of the *Trinity* at *Caen*, and some others, might with more Reason have call'd themselves *Canoneſſes*, if we should regard the Colour and Make of their Habits, for they wore white Habits, with Surplices, till they were reform'd about the Beginning of the last Century. Those of *Rheims* even went in Processions, with the *Canons* of the Cathedral, the *Canons* in one File, and the Nuns in another, not to mention many more *Benedictine* Nuns, that have worn white Habits, and some black with Surplices. There is still the Order of *Font-Evrard*, in which the Nuns are clad in white, with Surplices or Rochets, and in the Congregations of *Mount-Olivet*, *Mount-Virgin*, and the *Camaldulenses*, tho' under the Rule of St. *Benedict*, the Nuns are still habited in white.

By what has been said it appears, that the erecting of the *Canoneſſes* is not to be look'd for before the End of the 8th Century, or the Beginning of the 9th. and tho' the *Canons* took the Name of *Regulars*, and entitl'd themselves the Sons of St. *Augustin*, about the latter End of the 11th Century, when they were oblig'd to renounce all Property, yet it appears that the *Canoneſſes* were not subjected to the Rule of that Doctor of the Church till about the Middle of the 12th Century, since the 2d *Lateran* Council, held under Pope *Innocent* the 2d. in the Year 1139, forbids religious Women living in Houses by themselves, under Colour of Hospitality, as being contrary to the Rules of St. *Basil*, St. *Benedict*, and St. *Augustin*; and the Council of *Basil*, under Pope *Eugenius* the 3d. Anno 1148. obliges the *Canoneſſes*, living under the Rule of St. *Augustin*, to renounce all Property. Upon Occasion of these two Councils, F. *Thomassin* says, it is possible they might be the same *Canoneſſes* mention'd in the Council of *Aix-la-Chapelle*, whose scandalous Disorders at length oblig'd the Popes and Councils to prescribe them a Reformation, by which they were reduc'd to be *Regular Canoneſſes*, and oblig'd to have no Property.

Canons Regular of St. AUGUSTIN, when brought into England.

THESE Canons, by reason of their upper black Habit, worn over their white Surplices, to distinguish themselves from the *Premonstratenses*; were generally call'd either *Black Canons*, or *Canons of St. Augustin*, as it was, and still is the Custom to call the black Monks, also Monks of St. *Benedict*. This Order of *Black Canons* was brought into England by *Adalwald*, or *Athelwulph*, Confessor to King *Henry* the First; who being in Authority with him, both for his Learning and Piety, first erected a Priory of his Order dedicated to St. *Oswald* at the Town of *Nossel*, in *Yorkshire*, and was himself made the first Prior of that Place; which appears to have so much improv'd in Wealth, that at the Suppression under King *Henry* the VIIIth, it was worth 600 *l.* a Year. The same great Man afterwards prevail'd to have the Church of *Carlisle* made a Bishop's See, and given to *Regular Canons*, who were to have

Reynerus p.
155.

the perpetual Right of choosing the Bishop, as their immediate Pastor; and he himself was also chosen the first Prelate and Bishop of the same Church by his Brethren the Canons, and consecrated in the Year 1133, being two Years before King Henry's Death. For what Bale affirms, viz. that there were Regular Canons plac'd at *Dorchester* by St. Brinus, in the Year 636, plainly appears to be false, even by the Testimony of Capgrave, whom the said Bale quotes in his own behalf. But as the Order of *Clugni* took firm Root in England, under King William the Conqueror, it's principal Priories, as St. Pancrace at *Lewis Castle* in *Suffex*, St. Saviour at *Bernondsey* in *Southwark*, *Lenton* in *Nottinghamshire*, *Montacute* in *Somersetshire*, being built under that King, to which in Process of Time 34 others were added; in the same Manner, under King Henry the First, the Order of *Black Canons* of St. Augustin first had it's Beginning, and a wonderful Increase, as if many of the Great Men of the Kingdom had vy'd in adorning the Abbies and Monasteries of the same. The first House in England was the Abby of *Colchester*, dedicated to St. John Evangelist, founded by *Eudo*, Sewer to King Henry the First, in the Year of our Lord 1105. The next Year 1106, William *Panlane*, and William *Domcius*, of a Knightly Norman Family, erected and endow'd for them the renown'd Priory of St. Mary Overy, where there had first been a Monastery of Nuns, and afterwards of Secular Canons, who being plac'd elsewhere, the aforesaid Noble Men brought in Regular Canons. William Gifford, then Bishop of *Winchester*, built a great Part of their Church, reckon'd the 3d among the Churches of *London*, for Majesty and Largeness, as contending for Preheminence with the Church of St. Sepulchre, and that of the Arches, after yeilding the precedence to the Cathedral of St. Paul, and the Abby Church of *Westminster*. The first Prior of it was *Algodus*. Afterwards, in the Year 1107, King Henry gave them the Priory of *Dunstable*, appointing one Peter the first Prior of that Place. The next Year 1108, Queen *Maud* built for them the Priory of the Holy Trinity, in the City of *London*, placing there one Norman by Name and Nation, Prior, who was the first Canon of this Order that came into England. The Church of the Holy Trinity was first Subject to the Church of *Waltham*, which was still under this King Henry the First, an Abby of Secular Canons; but the same Queen making Amends some other Way redeem'd this Subjection, and so much lov'd and promoted this Place, that the Prior of the Holy Trinity was one of the 24 Aldermen of the City, and as such govern'd that Part of the City or Ward, having a Place among them every where, always observing the Rule of his Priestly Habit, over which he us'd nevertheless in the Processions of the Magistrates to put on his Alderman's Gown. Again, in the Year 1112, Geffry Clinton, the King's Treasurer and Chamberlain erected for them another noted Priory at *Kenilworth*, in *Warwickshire*; and King Henry the First himself, in the Year 1116, converted the famous College of *Secular Canons*, which had been founded at *Cirencester* by *Remedius*, Chancellor of St. Edward the Confessor, into an Abby of *Black Canons* of St. Augustin, plentifully endow'd it, and conferr'd on the Abbat thereof, the Dignity of a Baron in Parliament. The following Year 1117, Gilbert an Earl of the Norman Blood founded for them, the renowned Priory of *Merton*. In the Year 1129, Robert Olby built for the same Canons the Priory of *Osney*, near *Oxford*; and in 1132, King Henry gave them the Bishoprick of *Carlise*, in the Person of his Confessor *Athelwold*, as has been mention'd above. In the Year 1148, Robert Fitzkber, a Dane, and Citizen of *Bristol*, in the Reign

of King Stephen, built for the same Canons the Abby of *Bristol*. In 1154, the Priory of *Roucestre*, in *Staffordshire*, was given to them; as was in the Year 1177, under King Henry the II^d, Successor to King Stephen, by his Command, the College which Earl Harold had erected at *Waltham* for *Secular Canons*, under King Edward the Confessor, was also bestow'd on the Canons Regular, and the Abbat thereof dignify'd with a Parliamentary Barony.

A compleat Catalogue of all the Monasteries of this Order, that were in England, in the 22d Year of the Reign of King Edward the First, when that King oblig'd all Monasteries whatsoever to receive Protections from him, those of Canons Regular were thus.

THE Prior of *Wartre*.

The Prior of *Cokesford*.

The Prior of *Muchelham*.

The Abbat of *Lefenes*.

The Prior of *Bridlington*.

The Prior of *Merton*.

The Prior of *Belleford*.

The Prior of the Holy Trinity at *London*.

The Prior of *Wabrun*.

The Prior of *Gisburn*.

The Abbat of *Hertilant*.

The Master of the House of St. Marcius at *Billef-wick*, near *Bristol*.

The Prior of *Taunton*.

The Prior of *Blakemore*.

The Prior of *Burneester*.

The Prior of the Church of St. Gregory at *Canterbury*.

The Prior of *Flitham*.

The Priorefs of *Garinges*.

The Abbat of *Cirencester*.

The Abbat of St. Osib's.

The Abbat of *Leicester*.

The Prior of St. Mary's Church in *Southwark*.

The Prior of *Werkfop*.

The Prior of *Stoaly*.

The Prior of *Wurmefly*.

The Abbat of *Haghemon*.

The Prior of *Wormegbey*.

The Abbat of *Roucester*.

The Prior of St. Michael at *Brummore*.

The Prior of St. Thomas the Martyr, near *Stafford*.

The Abbat of *Creek*.

The Abbat of *Grefeley*.

The Prior of CHRIST's Church at *Twynham*.

The Prior of *Calderwel*.

The Prior of St. Oswald.

The Prior of St. Peter at *Gipwyte*.

The Prior of *Newbury*.

Brother Walter Bricket, Procurator General in England, for the Prior of *Beaulieu*, in *Normandy*.

Master Richard Werplefdon, Warden of the House of Scholars at *Merton*.

The Prior of St. Frideswide at *Oxford*.

Ib. in Appendix p. 65.

The

The Prior of *Bernerwell*.
 The Prior of *Buttele*.
 The Prior of *St. Leonard at Brifele*.
 The Prior of *Haghe*.
 The Abbat of *Keynesham*.
 The Prior of *Laund*.
 The Prior of *Repingdon*.
 The Prior of *Wroxton*.
 The Prior of *Dunstable*.
 The Prior of *Keckham*.
 The Prior of *Dunmow*.
 The Abbat of *Nutteley*.
 The Prior of *Newenham*.
 The Prior of *St. Bartholomew in Smithfield, London*.



*A Catalogue of the most Learned
 Men of English Birth, that were
 Writers of the Order of Regular
 Canons of St. AUGUSTIN.*

I. **A**NDREW of St. VICTOR, an *Englishman*, so call'd because he was a Canon Regular of the Monastery of that Name in *Paris*, educated in Learning from his Youth, having a sharp Wit, in a few Years learnt Humanity, the liberal Sciences and Philosophy, and being yet young apply'd himself to Divinity; being much addicted to divine Contemplation. His Master was *Hugh* of *St. Victor*, at that Time renowned for his Studies, under whom he learnt his Divinity so industriously, that he afterwards taught the same with no less Applause. *Boston* of *Bury* and others testify, that he writ Commentaries upon most of the Books of the Old Testament, as *Genesis*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joshua*, *Judges*, *Kings*, *Chronicles*, *Ecclesiastes*, *Proverbs*, and the Prophets *Isaias*, *Jeremy*, *Daniel*, and *Joel*. He flourish'd in 1150.

2. **NICHOLAS BREAKSPEAR**, was a Man of singular Learning; but the Controversy depending, whether he were a Canon Regular, or a Monk of *St. Benedict* I shall say no more of him.

3. **ACHARD**, or **ARCHARD**, of *Northumberland*, Canon Regular of *St. Augustin* in the Monastery of *Bridlington*, renown'd in those Days for Integrity of Life, and Variety of Learning, having made very great Progress in Humanity, Philosophy and Divinity, as appears from *Boston* of *Bury*, and *Leland*. In Process of Time he was chosen Abbat of the Monastery of *St. Victor*, in the Suburbs of *Paris*; and lastly, Bishop of *Auranches* in *Normandy*, which same Year he Christen'd the Daughter of *Henry* the II^d, King of *England*. Most of his many Works perish'd, the Titles of those that escap'd are as follows, *A Treatise of the Division of the Soul and Spirit*; *Of the Temptation of Christ*; *Of the Holy Trinity*; *The Life of St. Gezelin Monk*; *Most Learned Homilies*. He flourish'd in 1162.

4. **CLEMENT**, Born at *Glocester*, and Canon Regular of *St. Augustin* in the Monastery of *Langthony*, near the aforesaid City, and at length Prior of the same, renown'd for Piety and Erudition. Being disturb'd in his Studies and Contemplation by many great Visitors, he retir'd into *Wales*, to another Monastery of the same Name and Order, where notwithstanding his retiredness he soon grew Famous. Of his Erudition there are sufficient Testimonies in his Works; the Titles whereof are, *A Gloss upon the Psalter*, *Commentaries on the Gospels*; *The Agreement of the four Evangelists*, imperfect; *Of the Wings of the Cherubims*; *On the Canonical Epistle of St. James*; *On those of St. Peter*; *On those of St. John*; *On that of St. Jude*; *Of the Art of Christian Faith*; *Sermons*; *Epistles*; *Lectures*; *Of the Astrological Orbs*. He dy'd of at *Palsy* a *Langthony* near *Gloucester*, about the Year 1170.

5. **ROBERT CANUTUS**, Canon Regular of *St. Augustin*, Born in the little Town of *Greeklade*, having in his Youth receiv'd some Relish of Humanity, afterwards made a wonderful Progress at *Oxford*, in Virtue, and all good Literature. Thus was he in process of Time chosen Prior of *St. Fredeſwid's*, where he wholly

*In another Catalogue of the Houses
 of this Order of St. Augustin,
 which receiv'd Protections of the
 aforesaid Edward the First, are
 these that follow.*

THE Prior of *Chauconbe*.
 The Prior of *New Place*, in *Shyneewood*.
 The Prior of *Paunteney*.
 The Prior of *Carlile*.
 The Prior of *Hickling*.
 The Prior of *Bromebill*.
 The Abbat of *St. James*, without *Northampton*.
 The Abbat of *St. Mary at Messendons*.
 The Abbat of *Hales*.
 The Prior of *Bliburg*.
 The Prior of *St. Botolph's*, at *Colchester*.
 The Abbat of *Thornton*.
 The Abbat of *Shirburn*.
 The Prior of *Drax*.
 The Prior of *Thurgarton*.
 The Prior of *Lanthony*.
 The Prior of *Coldnorton*.
 The Prior of *Trentam*.
 The Prior of *Westacre*.
 The Abbat of *Darby*.
 The Abbat of *Grimshy*.
 The Prior of *Burston*.
 The Prior of *Burskogh*.
 The Abbat of *Etillesbul*.
 The Prior of *Conyngesbeued*.
 The Prior of *Merton*.
 The Prior of *Elkesham*.
 The Prior of *Huntildesham*.
 The Prior of *Helagh-Park*.

These are all the Monasteries of the Order of *St. Augustin* mention'd in the two Catalogues aforesaid to have taken Protections from King *Edward* the First.

I know not how to reconcile what Reynerus says above, concerning the first House of this Order in England, which he first tells us was at Nostel in Yorkshire, and then a little lower that it was at Colchester, unless he means that their first Priory was at Nostel, and their first Abby at Colchester; but I give the same as I find it.

wholly gave himself up to divine Contemplation, and the Study of the Scripture, not neglecting his more youthful Exercises, as knowing they were proper to sharpen his Wit, and to instruct Posterity. The Titles of his Works were these, *Flowers of Pliny's Natural History; Commentaries on Genesis; On Exodus; On Leviticus; On Numbers; On the Psalms; On the four Books of Kings; On the Canticles; On Ezekiel; 41 Homilies on that Prophet; On the 12 lesser Prophets; Of Jacob's Marriage; Of Matrimony; Of the Blessings of Jacob, and Moses; Of the Mysteries of both Testaments; The Mirror of Faith; On St. Matthew's Gospel; On the Epistles of St. Paul; On the Revelation; Sermons and Epistles; Sentences in Divinity.* He flourish'd in the Year 1170.

6. ROBERT, surnam'd the Scribe, from his transcribing the Works of ancient Authors, Canon Regular of St. Augustin, in the Monastery of Bridlington, where on Account of his singular Learning, Wisdom, Piety, Industry, and other Virtues, he was afterwards the fourth Prior, spent most of his Life, as Leland testifies in reading, studying and expounding the Holy Scriptures, wherein that he might not err he follow'd the ancient Fathers and Doctors, whom he diligently read. Nor did he only study for himself, but for his Scholars whom he instructed, and for Posterity to whom he left the following Works, *Commentaries on Genesis, Leviticus, Numbers, Deuteronomy, the Psalms, the Canticles, the 12 lesser Prophets, St. Matthew, St. John, the Epistles of St. Paul, and the Revelation; On the Works of the 6 Days, On the Lord's Prayer; On St. Athanasius's Creed; Of the Body and Blood of our Lord; Of the Catholick Church; Sermons and Dialogues.* He flourish'd in 1180, and was bury'd in the Cloister of his Monastery.

7. GILBERT FOLIOTH, Canon Regular of St. Augustin, and Abbat of Leicester, a Discreet Man, and singularly Learned, on which Accounts he was first prefer'd to the Bishoprick of Hereford, and then to that of London. He adher'd to King Henry the 1st against St. Thomas of Canterbury, and was therefore excommunicated. St. Bernard writ an Epistle to him, when he was Bishop of London, and in it gives him the Title of Master Gilbert, several Times commending his Wisdom, Learning, and as he expresses it, his special Philosophy. The Titles of his Writings are, *In Defence of the King's Cause; Concerning the Execution of the Mandate; Invektives against St. Thomas; Of his rising against the King; The Lives of some English Saints; On the Canticles; Epistles.* He dy'd in the Year 1187.

8. RICHARD, Canon Regular of St. Augustin, in the Monastery of the Holy Trinity, in London, was educated from his tender Years in Studies befitting his Age, till by long Application he became one of the most celebrated Poets and Rhetoricians of his Time; for which Reason he was much esteem'd by Richard the First King of England, and continually with him in Syria and Palestine. Returning home, after his long and dangerous Travels, he most accurately and particularly, as an Eye Witness, describ'd all the principal Things he had seen in those Countries, in Verse and Prose, not omitting all that befell the King, his Stature, Shape, Manners, and Qualifications. The Title of that Work is, *King Richard's Itinerary*, in one Book, MS. St. Benedict's College at Cambridge; the other Titles are, *The Itinerary of Fellow Travellers; the Actions of King Richard; A Treatise of Penance; Epigrams, &c.* as may be seen in Nicholas Trivet and Leland. He flourish'd in the Year 1200.

9. WILLIAM LITTLE, or PETIT, or PARVUS, according to the several Languages we find his Name in, and call'd Newbrigenfis, or of Newbury, from the Mo-

nastery in which he was a Canon Regular of St. Augustin, Doctor of Divinity, and well vers'd in profane Literature, seems to have been of a subtile and crafty Temper, a Flatterer of Great Men, and too great a Favourer of the Temporal Power, for which reason his Historical Relations are to be suspected. Leland deservedly reproves him for passing so unjust a Judgment on the History of Geoffry of Monmouth. However, he was learned enough in Divinity, and polite enough in his Writings, which are, *On the Canticles; Of the Actions of the English; Of the English Kings; Commentaries; Sermons, &c.* He flourish'd in 1200.

10. ALEXANDER ESSEBY, Born in the West of England, and there Canon Regular of St. Augustin, and afterwards Prior of a Monastery of that Order; a Man of an unblameable and religious Life, and of great Reading and Learning; the prime Poet and Rhetorician of his Time, and of this Nation, as also an able Divine; being in all Points more addicted to Piety, than to worldly Wit, he writ little on Profane, but more on Sacred Subjects. He happily imitated the Elegancy of the ancient Poets, but detested their Trifles and Superstitions, turning all their Ornaments of Words to the Worship and Praises of God. He publish'd in Verse, *A Compendium of the Histories of the Bible; Confessions; Of Holy Days; Meditations; A Festival; The Life of St. Bertelin; The Life of St. Cunger Anchorite; The Life of St. Agnes; Epistles and Poems; An Epitome of the History of Britain.* And flourish'd in 1220.

11. ALEXANDER NECKAM, by some waggishly call'd Nequam, that is wicked, born about St. Alban's, a Man excellently stor'd with Erudition, of an excellent Wit, a solid Judgment, a fluent Tongue, wonderful Industry, an innocent Life, extraordinary Affability, elegant in his Writings, facetious in Discourse, pleasantly witty, at the same Time acceptable and merry, He was notably skill'd in all the liberal Sciences, and a famous Divine, reckon'd a Miracle of Wit, not only among the English, but also among the French and Italians, with whom he study'd in his Youth. He remov'd the greatest Difficulties, solving the hardest Questions, and rendring the most abstruse Matters plain and easy. When in the Flower of his Youth, and well advanc'd in Learning, he was desirous to be admitted into the Order of St. Benedict, and had several Times signify'd as much to the Abbat of St. Alban's, who being very dilatory in answering his Request, Alexander writ to him these Words, *Si vis, veniam. Sin autem, tu autem.* That is, If you will, I will come. If not do you. This loses it's Grace in English, being an allusion to the last Words of the Lessons us'd in the Church, which are, *Tu autem domine miserere nobis.* Thou, O Lord, have Mercy on us. So that the *Tu autem*, signify'd, that if the Abbat would not, there was an End of all his Prayers to him. The Abbat in as few Words, and as wittily answer'd, *Si bonus es venias; si nequam nequaquam.* If you are good come, if wicked, not. Alluding to his Name in the Words Nequam and Nequaquam, which Allusion Alexander taking in ill Part, his Mind became estrang'd from the Order of St. Benedict, and going away from St. Alban's to Exeter, he there became a Canon Regular of St. Augustin, and in the Year 1215, was chosen Abbat of that Monastery. Sixtus Senensis, and others inform us, that he writ, *On the Proverbs; Ecclesiastes; The Canticles; Ezekiel; The Psalms; The Gospels and both Testaments; Lessons on Scripture; Concordance of the Bible; A Vocabulary to the Bible; Corrections on the Bible; Of the Decalogue; Morality of the Gospel; Praises of the Divine Wisdom; Of Tropes and Figures; Of the Nature of Things; On St. Athanasius's Creed; Of Virtues; Of Faith;*

Faith, Hope and Charity; Why the Son became incarnate; On the Divinity of Rules; Of the Purity of Mary; Of her Nativity; Annunciation; Assumption and Espousal; Of a virtuous Woman; Of the Conversion of Magdalen; Of Monastical Life; Of things created in Specie; Of the Office of Monks; Of the coming of our Lord; A Repertory of Words; Distinctions of Words; Eighteen Sermons; Mythology; The Mirror of Speculations; On the Exorcism in Baptism; To religious Men; Sundry Poems; Exposition on the Soul; Of the Degrees of Humility; Of the Nuptials of Mercury and Philology on Marcian; Several Tracts; Isagoge on Arts; Various Questions; Of the Names of Utensils; Description of the Library; Of the Fables of Poets; On Ovid's Metamorphoses; Of the Accent in middle Syllables; A Treatise of doubtful Kind; Commendations of Wine; New Anian; New Esop. At length he dy'd at Worcester, in the Year 1227. This is mostly from Boston of Bury's Catalogue.

12. WILLIAM, a Briton, and Canon Regular of St. Augustin in the Monastery of Lanthony, in Wales, which he afterwards govern'd, well instructed from his youthful Years in Literature and Monastical Discipline. Being, as Leland testifies, a learned eloquent Person, he went about to several Monasteries of his own Order, and made others Partakers of his Labours, Teaching, Disputing and Preaching. He was very intimate with Robert de Betun, and afterwards writ his *Life and Actions*, which is all I find of his; but he flourish'd in 1230.

13. RICHARD, surnam'd the Divine, having long study'd in England, went over to Paris to improve himself, and fixing there, became a Canon Regular of St. Augustin in the Monastery of St. Victor, where he is said to have been afterwards chosen Prior, for his singular Piety and Learning. His Writings testify him to have been a most able Philosopher and Divine; the Titles of them are these; *On the Prophet Joel; On Nabum; on Ecclesiastes; Expositions on the Psalter; Sentences of Scripture; Of Nabuchodonozor's Tree; On the Words; He cries to me; On the Words; An Edict came forth; On the Lord's Prayer; The Lives of the Patriarchs; Of the Conception of the Virgin Mary; Of six sorts of Contemplation: A Penitential Work; Sermons;* and many other Pieces. He flourish'd in 1240. Note, That there was another Richard of St. Victor, a Scot, and most Learned Man, who also writ much and very learnedly.

14. ALBERICUS VERE, of the Noble Family of the Earls of Oxford, having well improv'd in Letters, enter'd into the Order of the Canons Regular of St. Augustin, where he dedicated all the Time he had to spare from Prayer and Regular Discipline, to Reading and Writing. The Titles of his Works are these, *The Antiquities of his Monastery of St. Osith; The Life of St. Osith; Of the Eucharist, &c.* He flourish'd in the Year 1250.

15. JOHN, Canon Regular of St. Augustin, much addicted to reading of Poets and Philosophers, writ many Things of both Sorts, till growing weary of worldly Vanities, he began to think seriously on his religious State, he apply'd himself Day and Night to Heavenly Meditations, and is said to have had some wonderful Visions. His Writings are, *Predictions and Poems.* He flourish'd in 1250.

16. JOHN, Canon Regular of St. Augustin and Prior of the Monastery of Newburgh in Yorkshire, a Man of Piety, Wisdom, and Learning, for which Reasons he was much belov'd by King Henry the III, and of his Council, and being well vers'd in all polite Literature was by him often employ'd on Embassies. Matthew Paris, in the Year 1254, says, he was sent by the King

into Flanders, and that the same Year a bloody Battel was fought between the French and the Flemmings, whereupon he being inform'd by the Prime Men on both Sides of the Beginning, Causes, Progress, and dismal Event of that War, writ the *History* thereof, wherein he shews that Margaret, Countess of Flanders, an ambitious, proud, lustful and cruel Woman, had been the Occasion of all that Tragedy. He dy'd in the Year 1257.

17. THOMAS WIKES, Canon Regular of St. Augustin of the Monastery of Osney near Oxford, by the Neighbourhood of the University, advanc'd so far in Literature, that his Fame spread far abroad on that Account, as well as for the Integrity of his Life. Being very polite in all human Literature, he apply'd himself to Reading and Writing the *History of England*, together with the Lives of the Abbats of his Monastery, from the Year 1066, which was that of the Conquest, to the Reign of King Edward the First, under the Titles of the *Compendious Chronicle*, and the *Catalogue of the Abbats of Osney*, both which have been lately publish'd by the Learned Dr. Gale. He writ besides, *A Reproof of Gluttony; Commendations of Wine*, and much more, and flourish'd in 1290.

18. RICHARD CRICKLADE, Canon Regular of St. Augustin, in the Monastery of Cricklade, in Norfolk, whence he took his Surname, famous for the receiv'd Opinion of his Sanctity and singular Erudition, being a profound Divine, and a noted Preacher of his Time. He is said to have writ more than has been handed down to Posterity, the Titles of his Works we have are these; *Concerning the Testament of the Fathers; Of Jacob's Marriage; Homilies to the People in English, &c.* He dy'd and was bury'd in his own Monastery, about the Year 1310.

19. ROBERT PLIMPTON, Born in Devonshire, Canon Regular of St. Augustin at Plimpton, from which he had his Surname, and according to Leland, a pious Man, and of no small Literature. He is said to have been Archdeacon of Totness in Devonshire, where following the Example of St. John Baptist, he frequently preach'd to the People with much Fervor upon Penance, and the coming of the Kingdom of Heaven, and finding his Sermons to be profitable to those then present, he committed them to writing for the Benefit of Posterity. So that he writ; *Of Penance; And Sermons for Sundays;* and flourish'd about the Year 1320.

20. STEPHEN EITON, or EDON, Canon Regular of St. Augustin, in Wartrey Monastery, in Yorkshire, much commended by Leland, for his Improvement in Learning, was a very great Lover of his Country, and incredibly affected towards his Sovereign King Edward the II, and accordingly it much griev'd him to see the Nation disturb'd by the Scots, and them prosperous in their Undertakings, and the English Affairs to go to Ruin through that King's Sloathfulness. He therefore, with an aking Heart, faithfully, and in a doleful Manner, as the Times requir'd, committed to writing the King's Miscarriages, his Country's Calamities; and his Prince's Neglectfulness, continuing his History Year by Year, under this Title, *The Actions of Edward the II;* and flourish'd himself in 1320.

21. THOMAS HASLEWOOD, Canon Regular of St. Augustin, at Ledes in Kent, after he had taught, towards his old Age, took delight in Reading and Writing History, for which reason William Botomer afterwards gave him a Place among his famous Historians, and not undeservedly, for it appears that he publish'd many Things, and chiefly that Work which he entitles, *A compendious Chronicle.* He flourish'd in 1321.

22. WALTER HEMMINGFORD, *Canon Regular of St. Augustin*, in the Monastery of *Gisburn*, in *Yorkshire*, arriv'd at the Top of Erudition, and being then at liberty to follow his Genius, took to read *English History*; and transmitted what was most worthy to Posterity, in an accurate Method; beginning his History from the *Norman Conquest* in 1066, and bringing it down to the Year 1308, by the Title of *The History of England*; or, *A Chronicle of the Acts of the Kings of England*. He also writ, *The Chronicle of Edward the III^d*, and Sermons; and dy'd and was bury'd at *Gisburn*, in the Year 1347. The first of them has been publish'd by Dr. Gale.

23. JOHN BRIDLINGTON, Born in *Yorkshire*, *Canon Regular of St. Augustin*, in the Monastery of *Bridlington*, where he was afterwards Abbat. Besides his profound Knowledge in Divinity, was an excellent Poet, and yet so contemplative, that he is said to have been often in Raptures, and receiv'd Revelations, whereby he wonderfully predicted Things to come, and preaching with great Vehemency reprov'd the Vices of the People, the Nobility, and even of the Kings, deterring many from their ill Courses. This he also often did in his Discourse, and the same in his Writings, the Titles whereof are *Homilies to the People*; *Prophetical Poems*; *And other prophetick Verses*. He dy'd in the 60th Year of his Age, and of our Salvation, 1379. Having been reputed as an Holy Man, whilst Living, and said to have wrought Miracles after his Death, he was in process of Time canoniz'd.

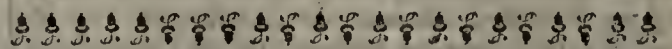
24. PHILIP RÉPINGDON, *Canon Regular of St. Augustin* in the Monastery, of *Leicester*, Doctor of Divinity of *Oxford*. It was pity he had not a more steady Mind, and solid Judgment; for he is said in the Flower of his Age to have been seduc'd by the *Wickliffists*, and to have preach'd and writ some Things, which he afterwards being convinc'd of publicly recanted in a Sermon at *St. Paul's Cross*, where in the Year 1382, he abjur'd 24 erroneous Articles, and returning into the right Way, continu'd so till his Death. But he was soon after his Recantation chosen Abbat of his Monastery, then Bishop of *Lincoln*; and lastly, by Pope Gregory the 12th created Cardinal of the Title of *St. Nereus and Achilleus*. He writ some things erroneous in his Youth, and others Orthodox in his riper Years; the Titles we have are, *Of Secular Dominion*; *Controverted Questions*; *Homilies throughout the Year*; *On the Gospels for Sundays*; and flourish'd in 1408.

Other Learned Canons Regular of St. Augustin, who were Writers, less known, as is the Time when they liv'd.

25. BARTHOLOMEW LINSTED, alias FOWLE, *Canon Regular of St. Augustin*, and the last Prior of *St. Mary Overy* in *Southwark*, Writ *Of London Bridge*; what else, or when he dy'd, does not appear.

26. GREGORY BRIDLINGTON, so call'd of the Place of his Birth in *Northumberland*, *Canon Regular of St. Augustin*, We have little or no Account of him, but only of his Writings, which *Boston of Bury*, says are, *On the Canticles*; *On several Texts of Scripture*; *Publick Lectures*; *Sermons*; *Of the Art of Musick*.

27. WALTER BAKER of *Swinburn*, *Canon Regular of St. Augustin*, in the Monastery of *Osney*, near *Oxford*, translated into *Latin*, at the Request of the Author, *The History of the Life and Death of King Edward the III^d*, Written in *French* by *Thomas de la More*; and flourish'd in the Year 1320.



HOLY TRINITY

Monastery of Regular Canons near Algate, London.

IN the Year of our Lord 1100, on the Nones of ^{Regist. Can. Reg. S. Trin. London. penes Joh. An- tis Armig.} August, King Henry the First, surnam'd *Beauclerc*, was crown'd at *Westminster*, being the Third Son of *William the Conqueror*. He marry'd *Maud* the Daughter of *Malcolm*, King of *Scotland*, which *Malcolm* had marry'd *Margaret*, the Daughter of *Edward*, the Son of *Edward*, King of *England*, surnam'd *Ironside*; by whom the said *Malcolm* had six Sons and two Daughters, *Maud* and *Mary*. *Maud*, as has been said, marry'd *Henry* the First, King of *England*, by whom he had *Maud*, who was afterward Empress. *Mary* was marry'd to *Eustace*, Earl of *Bologn*, by whom the said Earl had a Daughter, call'd *Maud*, afterwards marry'd to *Stephen*, King of *England*. The People fear'd King *Henry*, perceiving that the Wisdom of God was in him to execute Judgment; for, as we read in the *Chronicles*, he behav'd himself bravely in all his Undertakings. He always lov'd the Trinity, his Creator, preferring him before all Things, as of Right he ought; he rebuilt the Churches and Monasteries, which had been overthrown and destroy'd by the *Danes*; he built some new ones from the Ground; he reliev'd the Poor, and recall'd *Anselm* from Banishment, and in short shew'd himself a perfect and faithful Observer of the Faith in the Love and fear of God. The renown'd Fame of this illustrious King being first proclaim'd, I, tho' in all appearance insufficient and ignorant, do endeavour to write of the Benevolence, Goodness and virtuous Actions of his Wife *Maud*, that good Queen; since her bountiful Goodness can scarce be conceiv'd, or express'd; for this holy and devout Lady, being adorn'd with the Instructions of Archbishop *Anselm*, paid an acceptable Duty to God; she most devoutly heard Mass, and attended at the other divine Service; being inflam'd with the true Word of God, she paid a sincere Respect to the Ministers of CHRIST, especially the Monks, and other religious Men; she was a constant Visiter of the Sick; a continual Reliever of the Poor; compassionate to Captives; assisting to Women with Child; not only a Comforter of Lepers, but also a most compassionate cleanser of them, shewing herself a Servant of CHRIST in all Points. For to the End what has been above said, may be corroborated by the certainty of Truth, I have thought fit that those Things, which the Queen would have kept secret, whilst she liv'd, should now she is dead to the World be made publick, to the End that the Candle being set upon the Candlestick may shew to all the Light of her Goodness. Among her other Acts of Piety; it once happened, that she lovingly wash'd the Feet of Lepers, in a private Room of her Appartment; which *David*, the said Queen's Brother, coming on a sudden into that Room, without the Knowledge of the Queen, observing, and abhorring, he in a chiding manner said thus to her. *It does not become your Dignity to perform such Actions; Nay more, if this should be known to the King's Highness, be assur'd he would never cohabit with you again.* To whom the Queen said, *Draw near my Brother, and learn, that the same, who made us and not we our selves, in the Gospel says, What ye did to any*

one of the least of mine, ye did to me, for I was sick, and ye visited me; and if you will thus comfort the Sick, visiting them, be it known to you, that you shall receive the Health of your Soul from the Lord. He being recover'd by these Exhortations of the Queen, drew near and kiss'd every one, and bestow'd Gifts on them; and being afterwards struck with the dread of the divine Judgment, and with Love, he most willingly, to the end of his Life follow'd the Queen's wholesome Advice. To the Queen who was endow'd with such Virtues the Lord granted a Name, which is above all the Names of the Queens of England, viz. that she be generally to this Day call'd by all the English, *The Lady Maud, the good Queen*. This Queen being improv'd by the Affection, and most agreeable Discourses of the Holy Archbishop *Anselm*, lov'd the blessed and individual Trinity with such a zealous Charity and Fervor, that she resolv'd to build a Church in Honour of the said Holy Trinity in the most convenient and honourable Place she might, in which Praise and Thanksgiving should be incessantly render'd to the most High, both Night and Day; and she happily perform'd her Design, by the Advice of the said Archbishop, in the City of London, as the most worthy Place in the whole Kingdom, on the Queen's Soc, or Lordship; because there had never before been any such Church built in the said City in the Honour of the most Holy Trinity, whose Mercy continually cherish, protect, and defend all coming into and inhabiting the aforesaid Kingdom and City, and whose Name be praised for ever. Amen.

Foundation of the Church.

IN the Year therefore after the Incarnation of our Lord, 1108, the Church of the Holy Trinity was founded near *Algate, London*, by the Noble Queen *Maud*, in the Place where one *Syred* had formerly begun to found a Church in Honour of the Holy Cross, and *St. Mary Magdalen*, from which the Dean and Chapter of *Waltham* us'd to receive 30 Shillings, which nevertheless they had not receiv'd for many Years past; but the Queen, to discharge her Church, gave them in exchange for the 30 Shillings a Mill, King *Henry* consenting to the same, and confirming it, as the following Charter will manifestly make out.

The Charter of King Henry I. declaring the Church free from all Subjection.

This Charter is in the Roll of the 8th Year of the Reign of King Richard. **HENRY**, King of England, to *Richard* Bishop of *London* and *Hugh de Roch*, and to all his Lieges French and English, throughout all England, Greeting. Know ye, that I have granted to Queen *Maud*, my Wife, that she place Canons Regular in the Church of the Holy Trinity, in *London*. Know ye also that this same Church is free and discharg'd from Subjection to the Church of *Waltham*, by the Exchange the said Queen gave to the Church of *Waltham*, with my Consent, in the Presence of *T. Bishop of Salisbury*, and *Th. St. John*, and *Jordan Say*. It is my Will, and I ordain, that the aforesaid Church of the Holy Trinity, and all Things belonging to the same, remain as free and unmolested as ever they were in the Time of the Queen herself, and in the Time of *William* Bishop of *Durham*. Given at *Dunstable*.

And thus this Church was discharg'd from the Subjection to the Church of *Waltham*, as will most certainly appear by the following Deed of that same Chapter.

The Deed of the Dean and Chapter of Waltham discharging this Church from all Subjection.

WALTER Dean, and the whole Chapter of *Waltham*, to *Richard* Bishop of *London*, and all faithful, Greeting. Know ye, that we have quitted Claim to the Church of the Holy Trinity, in *London*, which belong'd to our Church, for the Exchange which Queen *Maud* gave us, with the Consent of our Lord King *Henry*. Farewell.

Norman made Prior of the Holy Trinity.

THESE Things being thus transacted by the Advice of the often mention'd Prelate *Anselm*, this said Church of the Trinity, was given to one *Norman*, the first Canon in all the Kingdom, by whom all England, through God's Permission was illustrated with the Canonical Rule and Habit of *St. Augustin*. The same Queen gave to God, the Church and *Norman*, as also to those who serv'd in the same Church the Gate of *Algate* and the Soccage belonging to the same, with all it's Customs as fully as she had the same; as also 25 Livres Blanches, which she had from the City of *Exeter*, as may more evidently and fully appear by the following Charter of the same Noble Queen, especially granted to the aforesaid *Norman*, then Prior of the said Church, and his Canons, and their Successors serving God in the same Church, in such Tenor of Words as follows.

The Charter of Queen Maud, giving Algate to this Church.

MAUD by the Grace of God, Queen of England, to *R. Bishop of London*, and all the faithful of the Holy Church, Greeting. Be it known to you, that I, by the Advice of Archbishop *Anselm*, and with the Consent and Confirmation of my Lord King *Henry*, have given and confirm'd the Church of *CHRIST* seated near the Walls of *London*, free and discharg'd from all Subjection, as well to the Church of *Waltham*, as all other Churches, except the Church of *St. Paul, London*, and the Bishops, with all Things appertaining to the same, for the Honour of God, to the Canons, regularly serving God in the same with *Norman* the Prior, for ever, for the Redemption of our Souls, and of those of our Parents. I have in like manner given them the Gate of *Algate*, with the Soc belonging to the same, which was my Lordship, and two Parts of the Revenue of the City of *Exeter*. And it is my Will, and I command, that the said Canons hold their Lands, and all things belonging to their Church, well and peaceably, and honourably and freely, with all the Liberties and Customs, which my Lord King *Henry*, by his Charter, confirm'd to them, so that neither wrong nor injury be done to them. Witnes *William* Bishop of *Winchester*, *Roger* Bishop of *Salisbury*; *Robert* Bishop of *Lincoln*.

The aforesaid renown'd King *Henry* did not only confirm the aforesaid Donation of the most Noble Queen, but also graciously strengthened the same with mighty Privileges, as will appear by the following Charter.

The

The Charter of King Henry the First, for Immunities granted to this Church of the Holy Trinity.

HENRY, King of England, to the Archbishops, Bishops, Abbats, Earls, Sheriffs, and all his Lieges, French and English, Greeting. Know ye, that I have granted and confirm'd the Canonry of Canons Regular in the Church of CHRIST in London, there founded by my Wife, Queen *Maud*, that it be establish'd for ever, and exempt from all Subjection, except to the Bishop of St. Paul; and it is my Will, and I command, that the same Canons do hold their Lands, and all things belonging to their Church, well, and peaceably and honourably, with Sac and Soc, and Toll and Them, and Infangentheof, and all their Customs, as well within the City, as without it, and so that no Wrong or Injury be done to them. Witnesses Roger, Bishop of Salisbury, and Robert, Bishop of Lincoln. At Westminster.

All the things above-mention'd, the same Noble King more fully confirms by his first Charter, concerning several Parishes; as most plainly appears in the same.

Of Norman, the first Prior of the Holy Trinity.

IN Regard it will be proper to declare all that necessarily appertains to the Canonical Religion, of the Order of our most Holy Father St. Augustin, the glorious Bishop and Confessor of Almighty God; It is now thought fit to say something, as God shall direct, concerning Norman, the first Prior of this Church, who first happily brought this Order into England, lest, which God avert, in Process of Time, the Negligence and want of Devotion increasing in Men, there should be a careless Omission of what ought to be done, taken, or left. This Norman being descended of a Noble Family, in the Island call'd Thanet, on the East Side of Kent, apply'd himself with Anselm in France, to the Study of Literature. Where having acquired Knowledge, and adorning his Youth with the Rays of Virtue, to the End that the Fruits of his Probity might bud out in his old Age, he return'd to England, and coming to Colchester, there most devoutly associated himself with certain Priests assembled in the Church of St. Botolph. It happen'd that whilst he liv'd there, they all unanimously agreed to take upon them a religious Habit. Arnulphus therefore, then the eldest Priest of that Church, call'd Norman to him, and enquir'd of him what was the best to be done in that Case. To whom Norman answer'd. *If you propose to take upon you a religious Life there is a decent and beautiful Order in the Parts beyond the Sea; but utterly unknown in these Parts, viz. The Life and Rule confirm'd by the Authority of the most Holy Augustin, the glorious Doctor; which Rule is also by the Catholics call'd the Canonical Rule, and those who follow it keep the High-way, and by it are led to their heavenly Country. Do you therefore appoint one or two prudent and discreet Persons of your Number, to go thither, and learn the Order and Rule, and take the Habit there, and when they know it to Perfection, they returning thence may instruct you.* The Advice given by Norman pleas'd Arnulphus and his Companions. And Arnulphus said, *Can we find any wiser than your self? And since God*

has shewn this to you, we will all be obedient to your Advice. I will only take place of you in one Point in this Church. They therefore sent him to Archbishop Anselm, praying, that he would by Letter recommend him to some House of the said Order. The said Bishop therefore understanding their good Intention, receiv'd him honourably, and sent him with a Letter under his Seal, to the Abbat of Mount S. Eloy; the Purport of which Letter was as here follows.

Archbishop Anselm's Letter.

ANSELM, the Servant of the Church of Canterbury, to his Friend John, Prior of the Canons of Mount St. Eloy, and to the Congregation serving God under him, Greeting. This Clergyman, by Birth an Englishman, by Name Norman, of a certain Church, in which some Clergymen have been lately assembled, who are willing to live regularly, after your Manner, comes to you, being desirous to live with you some Time, as long as it shall please you, to the End he may be instructed in your Order and Customs, in the Service of God to the Benefit of himself and others; who being our Acquaintance, lest any should suspect that he travels on any other Account, desires the same to be made known by the Testimony of our Letters, and to be forwarded in this his Desire, by our Notice and Intreaty. Therefore, though we have merited nothing from your Order, but on Account of good Will, nevertheless because I confide in your Compassion and good Will, in regard it is the Part of religious Men, willingly to instruct such as desire to advance in Religion, when opportunity offers, I pray you will, as far as may be with your Conveniency, grant him, as he desires, to remain in your Society.

Norman thus back'd with the Authority of Archbishop Anselm, went over Sea, accompany'd by a Brother of his, call'd Bernard; which Bernard was afterwards Prior of the Church of St. Peter, at Dunstable. Norman, the Man of God, coming to Chartres, and being receiv'd with Respect, he remain'd there many Days, as also at Beauvais with the regular Brothers, learning the Customs of the Order, how the Brothers behav'd themselves in every Place, viz. in the Choir, Cloisters, Refectory, Dormitory, and all other Places; likewise writing down the Rule of St. Augustin, and the Manner of the Habit, and in like manner regularly charging his Memory with what Things were necessary for each Canon, viz. three Couple of Shirts; two waste Cloths, with Strings to them; two Linnen Hankerchiefs; a white Cloak lin'd for the Night; two Pair of Sheets at least; one thick Quilt; one Coverlet for the Bed lin'd; two Caps; one Bolster long and broad; two Pillows; two Blankets; four Surplices, whereof two for Holy Days, and two for other Days; two Lambskin Garments; four Tunicks of Blanket; two Ward-coats, one of which at least to be lin'd; two worsted Cloaks, with lin'd Hoods; one worsted Cloak, with an Hood not lin'd; two Girdles, with a Penknife, and a Knife to cut Bread; one Purse; a Case with a Needle and Thread; a Pair of Ivory Cases for Combs; one Pair of Gloves; a Cloak for the Rain, with two Hoods and a Rochet; one Amuce; two Cloaks of Burnet, one of which to be lin'd; one Night-Cap; two Pair of Linnen Stockings; one Pair of Woollen Stockings; four Pair of Socks; two Pair of Breeches; two Pair of Cordovan Buskins; one Pair Night Buskins; one Silver Spoon; one Stone Cup; one Piece of Silver; one Knife for the Table. The Venerable Man Norman, at length perceiving that he was instructed, establish'd, and thoroughly knowing in the Canonical

nonical Order, taking leave of the Abbat and Brothers, who lamented the parting with his Holy and Modest Company, return'd to *England*. Being arriv'd at *Colchester*, he there taught the Brothers rejoicing at his coming, the Order he had learnt; and committed to them the Rule and Customs of the Order of *St. Augustin* the Confessor of God, brought from the Parts beyond the Seas. He being afterwards dismiss'd by his Prior *Arnulphus*, and lovingly absolv'd of his Obedience, as will appear by the following Letter, went away to *London*, viz. in the Year of our Lord, 1108. The Purport of the Letter was as follows.

The Letter of Arnulphus, Prior of Colchester, absolving Norman from his Obedience.

ARNULPHUS Prior, and the Convent of Canons of the Church of *Colchester*, to Queen *Maud* their honourable Lady, and *Richard* Bishop of *London*, and to all the Faithful of *CHRIST*, Greeting. Be it known to your Charity, that we will, and by common Assent do grant, that Master *Norman*, our Brother, and hitherto Canon of our Church, do comply with the Request and Will of our aforesaid Lady, and lawfully take upon him, with our Absolution, the Government of the Canons, and Church of the *Holy Trinity*, at *London*, which is granted to him by the Queen, and canonically enjoy'd him by the aforesaid Prelate. This only Condition remaining in force between us and the Brothers of that Place, that though the Church of *CHRIST*, wheresoever dispers'd throughout the World, does not cease in all it's Members to pray for each other, yet they and we in like Manner, in a more special familiar Manner do not cease, as is justly due, to pray for, and reciprocally comfort one another. May your Brotherhood for ever fare well in *CHRIST*. *Amen.*

The aforesaid Man of God *Norman*, took upon him the Government of the Church of *CHRIST*, on the Nones of *April*, in the Year aforesaid, by the Gift and Grant of King *Henry*, and his Wife Queen *Maud*, and supported, as has been said by the Authority of Archbishop *Anselm*, and *Richard* Bishop of *London*. He thus presiding over the Church of *CHRIST*, ordaining the Brothers, and instructing them in regular Observances, nobly building new Offices, a proper Cloister, and causing many Books to be new writ, and making new Ornaments for the Church, and rich Vestments proportionable to the Number of the Brothers, diligently ordering all things with the greatest Care, he began by Degrees to thrive like a Vine, shooting out Branches far from himself, for the Propagation of the Order, sending out it's Boughs unto the Sea, and it's Branches unto the River; sending his Brother *Bernard* to the Church of *St. Peter*, at *Dunstable*, and another to *Launceston* in *Cornwall*; also to *Plympton* in *Devonshire*; and in like manner to the Church of *St. Frideswick* in *Oxford*; to the Church of *St. Osithe* in *Essex*, to the Town call'd *Churche*, viz. *William Corbuil*, a very discreet Person, afterwards made Archbishop of *Canterbury*, and with him *Sybbard*, whom the same Archbishop afterwards call'd *Symon*. Also to the Church of *St. Mary de Aytton* in *Southerey*, and many other Places throughout all *England*.

Arnulphus therefore and *Norman* perceiving that the Work of God prosper'd in their Hands, sent a certain Canon of the aforesaid Order, call'd *Senon* to Pope

Paschal, desiring him to honour their Order with Immunities, which Pope receiving the Message with fatherly Affection, and granting very special Rules, sent him back with the Relicks of many Saints. But he dy'd at *Paris*, in his way Home, leaving there the Relicks and the first Bull. The second was brought to *Colchester*.

This House being reduc'd to great Want, it happen'd on a *Sunday*, that many Persons of both Sexes, according to Custom repair'd to it, who following the Procession through the Cloisters, and looking into the Refectory, and seeing the Cloths laid without Bread, said, The Preparation is handsome, but where is the Bread. It was answer'd, That Bread was often wanting at Dinner-Time, and that the Brothers endur'd much in getting Necessaries. Hereupon the Women being mov'd with Compassion, agreed among themselves, from that Time forward, each of them to offer a Loaf on every *Sunday* at the Altar of *CHRIST*, perswading other Women that made Bread, who were not present at that Time to do the like. Thus so many Loaves were offer'd every *Sunday*, that there was enough for the Brothers and their Guests throughout the whole Week; and to spare. This offering of Loaves, ceasing as the Founders of it fail'd, the divine Providence was not wanting, till this Church got so many Revenues as would suffice for the proper Maintenance of those that belong'd to it; and as the Revenues increas'd, the offering of Bread wonderfully diminish'd. Thus such Accession of Possessions came to this House, through the Devotion of the Faithful, that the miserable want of the Brothers was reliev'd thro' the divine Providence. In the time of the aforesaid *Norman*, the first venerable Prior of this Church, as has been said, the aforesaid Noble Queen *Maud* gave to this Church the Soc and Gate of *Algate*, which the above-mention'd King *Henry* graciously confirm'd for the Foundation of this Church, as most plainly is declar'd in his first Charter of several Parishes.

It is also to be known how great this Soc is, the Bounds whereof are thus; From *Algate* to the Gate of the *Bailwick* of the Tower, call'd *Gungate*, and all the Lane call'd *Chykenlane*, towards *Berking* Church, as far as the Church-yard, excepting one House, next to the Church-yard; and returning again the same way to the Church of *St. Olave*, and then returning through the little Lane that goes to *Coleman's* Church, then towards *Fenchurch*, as far as the Brewhouse, where is now the Sign of the Dove. There was formerly a Lane which led to the House of *Teol*, the Son of *Ibbon*, the Alderman in *Limestreet*, which Lane is now shut up because suspected to harbour Thieves at Night, and therefore because there is no way open, it returns again through the Lane, towards the Chapel of *St. Michael*, and so to *Limestreet*, to the House of *Richard Canel*, and then it goes through the Street by *St. Andrew's* Church, to the Church of *St. Augustin*, by the City Wall; and then as far as *Algate*. This gave the aforesaid good Queen *Maud*, with the Gate of *Algate*, which the said Prior *Norman* rebuilt from the Ground, and held it peaceably all the Days of his Life, with all it's Customs, as well within as without the City. The same Queen also gave 20 *l.* of the Toll of the City of *Oxford*, as appears by the above written Charter. Also the Land and Soccage of the *English Knightengild*, for the acquiring of which the Venerable *Geoffrey Clynton* was very serviceable, with the Knights, by Intreaties and Mony; and among the other good Things he did, he obtain'd of the King the way between the Church and the City Wall, that we might enclose to ourselves that Way, as is more expressly declar'd by the following Charter, in these Words.

The Charter of King Henry the First, granting to the Church of the Holy Trinity, the enclosing of a Way.

HENRY, King of England, to Richard Bishop of London, and Albericus de Ver Sheriff, and to all his Barons and Lieges of London, Greeting. Know ye, that I have granted to the Holy Trinity, and to Norman Prior, and the Canons of the Holy Trinity, in London, that they may enclose with Walls the Way that was between their Church and Offices, and the Wall of the City of London, both ways, as far as the aforesaid City Wall, and that they hold the same peaceably. And the way that was wont to be there shall be now before their Church, on the other Side. And this I grant them for the Souls of my Father and Mother, and Successors, and for my own Safety, and the State of my Kingdom. Witnesses, Ranulphus, Chancellor, Geoffrey Clynton, and Ralph Basset, at Northampton.

This Church sustain'd many Losses and Troubles on Account of that Road; for it was twice or thrice rob'd that way. Two Hides of Land at Linton were also conferr'd on this Church, by the Gift of Simon Mulins; likewise the Church of Totenham, the Gift of David, the most pious King of the Scots; also the Church of Bixil, the Gift of William, Archbishop of Canterbury, whose Brother had been made a Canon here; also the Church of Walcumstow, the Gift of Adelia de Toemg; and many other Things, which are not here specify'd; for the said Norman, as well by Purchase, as by the free Gift of the good faithful People of CHRIST acquir'd to the Value of 20 l. Revenues in the City of London, he being much belov'd and honour'd by the People of this City, for God's and whose Sake they gave much to this Church, which Norman being more especially belov'd above others, was all the Time of her Life chosen her Father Confessor, by the said good Queen, who entirely gave herself up to be govern'd by him in Spirituals, understanding that he was in all Respects a true Servant of CHRIST, for through his Direction and Perswasion she carry'd herself devoutly towards the Poor, and Churches, in Alms, and other Acts of Piety, and had design'd to enrich this Church; which did not succeed, the Term of her Life falling short. But it being her Will to have her Body inter'd in this Church of CHRIST, she granted to it Lands to the Value of 20 l. per Annum, and her Chapel and Relicks, together with her Body. However, the Monks of Westminster, during the Time of her last Sickness, prepossessing King Henry, who was then in Normandy, by means of a speedy Messenger, and having sent before some of the King's Council, and gain'd them with Gifts, perswaded the said King, that the Queen's Body ought in just Reason to be bury'd in the Church of Westminster, because the said King and Queen had been there crown'd and anointed. Having thus compass'd the Affair, the Messenger of the Monks returning the third Day, after the Queen's Death, when her Body was bringing to this Church to be bury'd, he having the King's Orders, directed the said Body to be carry'd back to Westminster, to be there solemnly bury'd, which none durst presume to oppose. Nevertheless the Monks got nothing by it, tho' she was there honourably bury'd, yet contrary to her express last Will. The King being ill advis'd, absolutely refus'd us the

Land left us as a Legacy; but graciously granted us the most precious Relicks belonging to the Queen, among which was a Basket of wonderful Workmanship, made of Gold, Silver, and precious Stones, with a Piece of our Saviour's Cross, with other Vestments and Copes, as also the Queen's Gold Scepters. Which Relicks the Emperor of Constantinople sent to the said King Henry, by the Hands of Hugh de Rimere, his Noble Baron, and the said King gave them to the Queen, and the Queen to this Church, with the Basket made at Constantinople, and a Table containing many and divers Relicks.

The Lady Maud, that worthy Queen, dy'd on the first Day of May, in the Year of Grace, 1118, and the 10th Year after the aforesaid Prior Norman had taken the Priorship upon him, and was bury'd in the Vestry, at Westminster; where having rested many Years, she was, by the Advice of King Henry the 2d, St. Thomas then Archbishop of Canterbury, and the other Nobility of the Kingdom, remov'd to the East Side of the High Altar, on the right Hand of Editha, Queen and Virgin, the Consort of the most Holy Edward King and Confessor, and there as she deserv'd honourably entomb'd. The Inscription over the said Venerable good Queen Maud, is there on a Table in the following Words.

HERE LIES THE LADY MAUD, THE SECOND GOOD QUEEN OF ENGLAND, ONCE WIFE OF KING HENRY THE FIRST, MOTHER OF MAUD THE EMPRESS, DAUGHTER OF MALCOLM KING OF SCOTLAND, AND ST. MARGARET, CONSORT OF THE SAID KING MALCOLM; WHO DY'D ON THE FIRST DAY OF MAY, IN THE YEAR OF GRACE, MCXVIII, OF WHOSE GOODNESS AND PROBITY, IF WE SHOULD GO ABOUT TO SAY ALL, THE DAY WILL BE TOO SHORT. TO WHOSE SOUL THE MOST HIGH BE PROPITIUS. Amen.

In the Year of our Lord 1132, being the 24th of the Priorship of Norman, this Church of CHRIST was burnt, with almost all it's Offices, by a Fire coming from the City, from the House formerly of Gilbert Becket; by which Fire a great Part of London was then miserably ruin'd. At which Time our Lord shew'd a great Miracle in this Church upon a certain Cross; which, when the Fire had prevail'd, Men endeavouring to get out with other Goods of the said Church, drawing the same with Ropes they could not remove it, and the Lead of the Church melting they were oblig'd to desist. But returning the next Day, believing it had been consum'd with the rest, they found it untouched by the Fire. Being cheer'd with so great a Miracle, returning thanks to the most High, and encourag'd with the Hopes of Comfort in this Adversity, they plac'd great Confidence in our Lord, that they should enjoy future Prosperity.

Norman, the Servant of God some Time, more or less, before his Decease, began to decline in his Body, not being able to observe the Strictness of the Community. Whilst in Health he never would eat any thing more dainty than his Brethren, nor wear any better Garment, he suffer'd not any thing better to be set before him in the Refectory at Table, than what the Brothers had; and if any such happen'd to be set before him, he caus'd it to be distributed among the weakest of the Brothers, contenting himself with the common Diet. Lying also in the Dormitory with the Brothers, he us'd to rise first, to call up the others. He likewise was entirely against having a Chamber to himself, alledging, that those who are plac'd over others ought to be as much as possible with those under their

Director.

Direction, and not to withdraw themselves from their Prefence upon any slight Account; and he appointed it to be observ'd, that no succeeding Prior should have a particular Chamber, but that they should always be in the Dormitory and Refectory, unless upon some urgent Necessity. Being, as has been said above, declin'd in Strength of Body, and desiring to be eas'd of the Priorship, and to appoint another, viz. one *Ralph* to govern, the Brothers would not give Ear to his Request; nor by any means consent to him in this Particular; therefore by the Advice of his Brother *Bernard*, Prior of *Dunstable*, and of other wise Men, and with the Consent of the Brothers, he appointed the said *Ralph* Subprior, under himself, *Robert*, Bishop of *London* confirming him, at the special Request, and upon the Presentation of the said *Norman*, and his Brethren. To whom was committed the Care of all this House, as well within as without, by *Norman* himself, as being Prior; lest the Father and Founder of this Place should be altogether depos'd, and seem to be subjected to the Obedience of his Son, whom he had before spiritually begot. *Norman* the Servant of God worn with long Sickness, like good Gold well try'd, departed this worldly Misery, on the second of the Ides of *January*, being *Sunday*, about break of Day, to our Lord, having been here faithful over little, to be plac'd over much with Joy; as having that *Sunday* Morning receiv'd the Sacrament of the Altar; his Abstinence of Food, and Sparingness of Drink, the Harshness of his Cloathing, and Rigor towards his Body, being scarce to be express'd; having preserv'd his Virginity throughout the whole Course of his Life, and his Body being cleans'd by the Fire of his Sickness. *Norman* the Prior dy'd in the Year of our Lord 1147, in this Church of CHRIST, which he had nobly govern'd 39 Years, and he was bury'd before the High Altar, in a New Coffin; whence in the Year 1176, he was translated to the North end of the Altar, where he is said to continue with his Body entire and uncorrupted like one lying asleep.

Priors of the Canons of the HOLY TRINITY.

1. **NORMAN** was created the first Prior, in the Year of our Lord 1107, on the Nones of *April*, and govern'd this Church honourably 39 Years. He dy'd on the second of the Ides of *January*, in the Year of our Lord 1147.

2. **RALPH**, the second Prior, who had been Subprior, as has been said, was created on the 16th before the Calends of *February*, in the Year of our Lord, 1148, having before taken very good Care of this House; a venerable Man, ripe in Years, and well vers'd in divine and humane Learning; born and bred in this City, belov'd by all the Citizens, and Devout, known to and belov'd by King *Stephen*, his Wife Queen *Maud*, and the Royal Court; and was made Confessor to the said Queen *Maud*, by Archbishop *Theobald*. We have thought fit, now at the Election of this Person, to explain some Rules to be for ever observ'd, according to the Institution of the Prior *Norman*, viz. That the Prior of this Church never have any thing in Property, or that he can call his own; that he carry no Key; that he have no particular Bed-chamber; that he always as far as may be, live in common with the Brothers; that he neither give away, sell, or mortgage, any Revenue or Ornament belonging to the Church; that he neither receive nor send away to another House any Canon, without the Con-

sent of the Chapter. And if any one shall lay violent Hands on another, that he lose this House, unless, upon Sight of his Repentance after being expell'd, he be receiv'd by the universal Consent of all. We all of us, the Prior and the rest in Order did swear to the Observance of all these Things in this Church, according to the Institution of Prior *Norman*. King *Stephen* and his Wife bore so much Affection to *Ralph* the Prior and this Church, that they caus'd their Son *Baldwin*, and their Daughter *Maud*, once Wife to the Earl of *Mellent* to be honourably bury'd in this Church, that is, *Baldwin* at the North, and *Maud* at the South End of the Altar. The said Prior *Ralph* was present at *Halvingham*, at the Decease of the said venerable Queen *Maud*, Wife to the aforesaid illustrious King *Stephen*; having been especially sent for by her 3 Days before her Death, because he was her Father Confessor, by Leave and Commission of Archbishop *Theobald*; which *Ralph* administer'd all the Sacraments to the Queen, which are due to such as depart this Life; by whose Advice the same Queen bestow'd much Alms, and built a Noble Monastery of Monks at *Faversham*, where she is entomb'd and rests in our Lord. He was also with King *Stephen* at *Dover*, in his last Sickness. Archbishop *Theobald* very much honour'd and favour'd the same Prior *Ralph*, and therefore giving to the Church of his own, he never did it any Displeasure, or took away any thing to it's Damage; and he in the Year of our Lord 1155, in this Church baptiz'd King *Henry's* Son by Queen *Eleanor*, who was also call'd *Henry*; and the next Year the same Prelate also baptiz'd in this Church the same King's Daughter, call'd *Maud*, Born of the said Queen. That Archbishop's Noble Successor, the most Holy Champion of God, and most glorious Martyr *Thomas*, the most invincible Defender of all the Catholick Church, bore singular Affection to, and was very familiar with the said Prior, whom he appointed his Secretary and Father Confessor; and the said Holy Prelate when he was near, or in the City of *London*, often receiv'd Discipline of his said Secretary, exposing his Back naked to be scourg'd. The precious Death of which most glorious Martyr was reveal'd to the said Prior *Ralph*; for the Night after he had suffer'd Martyrdom, the Prior in a Dream fixing his Eyes on the Sun, saw in the Body of the Sun the Bishop in most rich Pontifical Vestments. At length the said Prior *Ralph* drawing towards his End having before labour'd very much in acquiring Lands, Revenues and other Necessaries to this Church, departed in our Lord; the Value of the Revenues of this Church having been increas'd to double the Value through his Sagacity and Forecast. Thus dy'd the said Prior *Ralph* the Day before the Ides of *October*, in the Year of our Lord 1167, having been Prior almost 20 Years, whose Body was laid on the Outside, near the Tomb of Prior *Norman*. To whose Souls the Almighty be Propitious. Amen. From that Time this House continu'd without a Prior two Years, thirty two Weeks, and one Day, and all Things were done under the Common Seal during that Time, and under the Name of Prior *Edward*, when none such had been created, as appears by the Testimonial Letter of *Gilbert*, Bishop of *London*.

3. **STEPHEN** the third Prior was created the 16th Day before the Calends of *June*, in the Year of our Lord 1170, and he was depos'd on the 6th Day before the Calends of *May*, in the Year of our Lord 1197, and afterwards dy'd on the 19th Day before the Calends of *September*, in the Year of our Lord 1198, and was bury'd.

4. **PETER**

4. PETER of CORNWAL, the 4th Prior, was created on the 7th Day of the *Ides* of *May*, in the Year of our Lord 1197, and dy'd in *July* 1221, and was bury'd in the middle of the Chapel of the Blessed Virgin *Mary*, which he had built. Which Prior flourish'd the Prime Doctor among all the Doctors in *England* of his Time. He disputing some Time with a certain subtle *Jew*, and converting him, made him one of his Canons. He compos'd two small Books of this his Disputation; as also an universal System of Divinity; a Book of the repairing of a Fall; of the two Handles of Predestination and Reprobation, and several other very useful Books in our Custody, and others to be found in several Places in Honour of the Holy Trinity. In his Time also, *Edmund* a Canon of this Church, was sent into *Ireland* to give a Beginning to our Order there.

5. RICHARD, the 5th Prior, was created the 17th Day before the *Calends* of *August*, in the Year of our Lord 1223, and dy'd the 19th before the *Calends* of *September*, in the Year of our Lord 1248, and was bury'd.

6. JOHN DE TOTYNGE, the 6th Prior, was created on the 9th Day before the *Calends* of *September*, in the Year of our Lord 1250, and dy'd the 17th before the *Calends* of *July*, in the Year 1258.

7. GILBERT, the 7th Prior, was created in the Year of our Lord 1260, and dy'd three Days before the *Calends* of *January*, in the Year 1264, and was bury'd.

8. EUSTACE, the 8th Prior, was created the 7th Day of the *Ides* of *January*, in the Year of our Lord 1264, and dy'd the 13th Day before the *Calends* of *January*, in the Year 1280, and was bury'd.

9. WILLIM AIGUEL, the 9th Prior, was created the Day before the *Calends* of *January*, in the Year of our Lord 1280, and dy'd the 12th Day before the *Calends* of *June*, in the Year 1289, and was bury'd.

10. STEPHEN of WATTON, the 10th Prior, was created in the Year of our Lord 1289, and was depos'd the 6th Day of the *Ides* of *March*, in the Year 1302, and dy'd afterwards in *October*.

11. RALPH of CANTERBURY, the 11th Prior, was created the fourth Day of the *Ides* of *March*, in the Year of our Lord 1302, and dy'd the 14th before the *Calends* of *July* 1314, and was bury'd.

12. RICHARD WYMBYSH, the 12th Prior, created the 7th Day before the *Calends* of *June*, in the Year of our Lord 1314, depos'd the 4th before the *Calends* of *June* 1325, and dy'd afterwards the 16th Day before the *Calends* of *April*.

13. ROGER POLY, the 13th Prior created the third Day before the *Calends* of *June*, in the Year of our Lord 1325, and depos'd the 7th Day before the *Calends* of *June* 1331, dy'd afterwards the 7th Day before the *Ides* of *January*.

14. THOMAS HEYRON, the 14th Prior, created the 6th Day before the *Calends* of *June*, in the Year of our Lord 1331; dy'd the 11th before the *Calends* of *March* 1360, and was bury'd.

15. RICHARD DE ALGATE, the 15th Prior, created the 6th Day before the *Calends* of *March*, in the Year of our Lord 1360, and dy'd the 17th before the *Calends* of *August* 1362, and was bury'd.

16. WILLIAM RISING, the 16th Prior, created the 6th Day before the *Calends* of *August*, in the Year of our Lord 1367, and dy'd on the *Calends* of *August* 1391, and was bury'd.

17. ROBERT EXETER, the 17th Prior, created the 19th before the *Calends* of *September*, in the Year of our Lord 1391, and dy'd the Day before the *Calends* of *August* 1408, and was bury'd.

18. WILLIAM HARADON, the 18th Prior, created in the Year of our Lord 1408, and dy'd on the first Day of *September* 1420.

"The Catalogue Mr. *Browne Willis* gives us of those Priors in his History of Abbies, Vol. 2. p. 127. differs very much from this, but as he tells us he had it from *Newcourt's Repertorium*. Vol. 11. p. 560 and 561. and that this of ours is from the Register Book of the House itself, there seems to be good Reason to conclude that their own Records should give the best Account of their Superiors. However, that the Reader may see the Difference, we will here give the Names of the Abbats of Mr. *Willis's* Catalogue, which are as follows".

1. *Norman*. 2 *Ralph*. 3 *S---*. 4 *P---*. 5 *Gilbert* 6 *P---* 7 *Richard*. 8 *John de Toting*. 9 *Eustachius*. 10 *William Agnell or Aynell*. 11 *Stephen de Watton*. 12 *Ralph de Canterbury*. 13 *Richard de Wymbish*. 14 *Roger de Polay*. 15 *Thomas Heron*. 16 *Nicholas de London*. 17 *William de Rising*. 18 *Thomas Percy*. 19 *Nicholas Hancock*, who surrender'd the House to King *Henry* the VIIIth..

"This is mention'd for the Satisfaction of the Curious, though, as has been said, the Register Book must certainly be truest.

After 1420, where the Register Ends it's Catalogue, Mr. *Willis's* MSS. Collections inform us, That

THOMAS POMERAY occurs Prior Anno 1457. in *Chauncey's Hertfordshire*.

THOMAS PERCY was made Prior, Anno 1481.

RICHARD CHARNOCK dy'd Prior in 1507, and was succeeded by,

THOMAS NEWTON, in *August* the same Year, who held it about two Years, and was succeeded by

JOHN BRADWELL made Prior, Anno 1509. Then Mr. *Willis's* Hist. of Abbies, Vol. 2. p. 128. tells us that,

NICHOLAS HANCOCK was confirm'd Prior of this House, *July* 27, 1524. He was the last Prior of this Convent, which was surrender'd by him into the King's Hands in *July* 1532. After the Dissolution he became Vicar of *Braughing* in the County of *Hertford*, and was thereupon admitted to it, *July* 30, 1541.

We now return to the Register Book.

Of the Possessions of the Church of the HOLY TRINITY.

THE City of *London* was twice consum'd by Fire since the first founding of this House, viz. The first Time from the House of *Gilbert Becket* as far as this Church, as was said above, in the Time of *Norman* the first Prior, which Fire our Lord quench'd by Virtue of his Holy Cross, then in this said Church, as was observ'd above; as also in the Time of *Ralph* the second Prior, from the House of *Ailward*, near *London-Stone*, almost to the Gate commonly call'd *Algate*; which Fire coming as far as the Shrine of the most Holy Confessor of our Lord, *Erkenwald*, in *St. Paul's* Church, our Lord commanding, through the Merits of his aforesaid venerable Prelate, it left not the least Sign of any Damage there; which great Miracle is deservedly transmitted to Posterity. This Place therefore being, for the Reason aforesaid, reduc'd to great Streights, in Consideration of the City which was to be rebuilt, and for the better maintenance of this Church for the future, the Prior and Brothers then all unanimously thought fit to sell the Lands then acquir'd to

to this Church, reserving for ever some small Income from the same. And now because the World takes Pleasure in deceiving every one, and is grown so wicked, as to contradict and oppose the Actions of the Ancients, that scarce any one will willingly suffer our Revenues to be quietly paid us without very great store of Evidences, and those most authentically prov'd from Antiquity for our present Justification; therefore, I, Brother Thomas of Exebrugge, call'd the Son of John of Cornwall, Priest and professed Canon of this Church, do undertake to renew this Rental; not according to the Times of the several Priors, but according to the Order of the old Books, with the Names in them Written, as also, if I can to express the Tenements, and among whose Tenements they now stand, as also the Names of those now inhabiting the same, for the better Information of Posterity.

For according to the saying of wise Men; it is no less honourable to maintain what is acquir'd than to acquire.

Possessions of the Church of the Holy Trinity, in the Parishes of St. Michael, St. Mary Magdalen, and St. Catharine.

IN the Parish of St. Mary Magdalen, St. Michael, St. Catharine, and the Holy Trinity, which is now one Parish, viz. of the most Holy Trinity, and was in most ancient Times of the Holy Cross, by whose Virtue may Jesus, who sanctify'd the Cross, protect us from the Assaults of our Enemies, and may the Son of the glorious Virgin grant me to perform this Work, to his own Praise, and the continual Benefit of this his Church.

John the Prior, and the Convent did let to John Panyfader, the Land with the Houses in the Street which leads from Algate to the Tower for 4 s. a Year, to be paid at the 4 yearly Terms, as appears by the following Grant.

The Grant made by the Prior and Convent.

BE it known to all that now are and shall be, that John, the Prior, and the Convent of the Holy Trinity, in London, have granted and let, and by this present Deed confirm'd to John Panyvadir, certain Land, with the Houses built on the same in the Parish of the Holy Trinity, within Algate, between the Land which Hugh le Mason holds of the said Canons, and the Land of the Brothers of Mount Joye, viz. whatsoever they had, or could have in the said Lands and Houses built thereon, with all Appurtenances, of all Sorts, without any Exceptions, to be had and held by the aforesaid John, and his Heirs or Assigns, freely, quietly, and peaceably for ever, paying thence yearly to the said Canons and their Successors four Shillings Sterling, at the four yearly Terms; viz. 12 d. at the Feast of St. Michael; 12 d. at the Feast of the Nativity of our Lord; 12 d. at Easter; and 12 d. at the Feast of St. John Baptist, without Fail. And it is to be known, that the said John, and his Heirs and Assigns shall not have it in their Power to render the same Land habitable, nor to spoil the Houses built on the same, but shall always improve and maintain them.

And if he shall design to sell the aforesaid Land to any one, the said Canons and their Successors shall have the Preference before all others of a Bezan of 2 s. if they will have the same. This Land and Houses with their Appurtenances the said Canons, and their Successors will for their Service of 4 s. warrant and defend to the aforesaid John, and his Heirs and Assigns against all Men and Women, as long as they shall make full Payment to the aforesaid Canons and their Successors, at the appointed Times. For this Grant, Cession, Warranting, Defence, and the Confirmation of this Deed, the aforesaid John gave to the above mention'd Canons forty Shillings Sterling, as a Fine. In Testimony hereof, the Seals of the Parties on both Sides have been affix'd to this sign'd Deed, before these Witnesses, Richard Hardel then Mayor of London, Matthew Bokeral, Thomas the Son of Thomas the Sheriff, and many more.

And these are the Names of the Persons paying, as appears in the ancient Rental, whose Letter is F f, and in all the following Rentals; John Panyfader, Robert Panyfader, William Moyn, Hamo Box, in the first Year of Edward, the Son of Edward. Benedicta Box, in the second Year of Edward the Third, as appears by, &c.

Here follows in the Original Manuscript, a very long Series of Deeds made by this Convent of the Holy Trinity, to a great Number of Persons, of all their Lands and Possessions in the above-mention'd Parishes, as also in St. Catharine, or All Saints Colmanchurch, which Names of Persons and Places, being now altogether unknown, will be of no manner of Use, or Satisfaction to any Reader, nothing being to be gather'd from the same, and the first of them above being sufficient to satisfy the Curiosity of such as desire to see the Form of such Deeds at that Time, we shall therefore only add the Total Value of what the Church of the Holy Trinity, possess'd in that Parish, as set down in the Rental.

The Total Sum of this Parish, 6 l. 11 s. 2 d.

And the Tenths are accordingly in the King's Books.

The same as has been said above is to be observ'd in Relation to the following Parishes, the Total Values of the Possessions of this Church of the Holy Trinity, in each of them take as follows.

The Total of their Revenue in the Parish of All Saints Staning, 8 l. 4 d. 4 d.

And so it pays the King's Tenths, as appears in the Books.

Fanchurch was of the Patronage of the Holy Trinity, and formerly belong'd to the Sock of Knightengyld, paying to the Church of the Holy Trinity, 2 s. yearly, from the Time it had been conferr'd on the Canons.

The Total of the Revenue of the Holy Trinity, in the Parish of Fanchurch was 6 s. 8 d.

And so it paid the in the King's Book.

In the Parish of St. Denis, Bishop and Martyr, call'd Backchurch.

The Total of the Revenue, 18 s. 1 d.

And so paid the 10th, as appears in the King's Book: In the Parish of St. Olave, near the Tower of London.

The Total in this Parish, 3 l. 9 s. 4 d.

And yet the Tenth to the King, as for 101 s. 10 d. ob. In the Parish of All Saints Berkingchurch.

The Total in this Parish 19 s.

And so the Tenth in the King's Book.

In the Parish of St. Dunstan in the East.

The Total in this Parish 63 s.

And so the Tenth in the King's Book.

In the Parish of St. Mary de la Hulle, near the Land of the Abbat of Waltham.

The Total in this Parish 10 s. 4 d.

Y

And

- And so the Tenth, as in the King's Book.
In the Parish of St. *Margaret Patyns*.
The Total in this Parish 2s.
And yet the Tenth, as for 3s. 6d. as in the King's Book.
- In the Parish of St. *Andrew, Eastcheap*.
The Total of this Parish 19s. 8d.
And so the Tenth in the King's Book.
- In the Parish of St. *Botolph, Bilingsgate*.
The Total of this Parish 35s. 4d.
And so the Tenth, in the King's Book.
- In the Parish of St. *George, Eastcheap*.
The Total of this Parish 17s.
And so the Tenth in the King's Book.
- In the Parish of St. *Margaret, Southwark*.
The Total in this Parish 6s.
- In the Parish of St. *Magnus Martyr*.
The Total in this Parish 2s. 6d.
- In the Parish of St. *Margaret, in Bridgestreet, towards London-Bridge*.
The Total in this Parish 33s. 4d.
And so the Tenth, as in King *Richard's* Book.
- In the Parish of St. *Michael, Candlewykestreet*.
The Total of this Parish 13s. 4d.
- In the Parish of St. *Leonard Eastcheap, or Milk-Church*.
The Total of this Parish 54s. 4d.
And the Tenth as for 4s. 10d.
- In the Parish of St. *Benedict, Gracechurch*.
The Total in this Parish 42s. 10d.
And so the Tenth in the King's Book.
- In the Parish of *All-Saints, Gracechurch*.
The Total of this Parish 45s. 4d.
And yet the Tenth, as for 53s. 10d. as in the King's Book.
- In the Parish of St. *Peter Cornhil*.
The Total in this Parish 1d.
And yet the Tenth, as for 20s. 4d. as in the King's Book.
- In the Parish of St. *Michael, Cornhil*.
The Total in this Parish 20s. 2d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Edmund Gracechurch*.
The Total in this Parish 28s. 4d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Clement, Candlewykstreet*.
The Total in this Parish 12d.
And so the Tenth in the King's Book.
- In the Parish of St. *Magnus Orgar*.
The Total in this Parish 27s. 8d.
And yet the Tenth at 28s. as in the King's Book.
- In the Parish of St. *Lawrence, Candlewykstreet*.
The Total in this Parish 14s.
- In the Parish of St. *Mary Abbechurch*.
The Total in this Parish 7l. 6d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Swithin*.
In the Parish of St. *Mary Botharwe*,
The Total in this Parish 11s. 8d.
And yet the Tenth to the King, at 23s. 2d. as in the King's Book.
- In the Parish of *All Saints at Heywarfe*.
The Total in this Parish 3s. 4d.
And yet the Tenth at 47s. 4d. as in the King's Book.
- In the Parish of St. *Michael, Paternoster Church*.
The Total in this Parish 21s. 4d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Martin Vintrye*.
The Total of this Parish 5s.
And yet the Tenth at 16s. 4d. as in the King's Book.
- In the Parish of St. *John at Walbroke*.
The Total of this Parish 38s.
- And so the Tenth in the King's Book.
- In the Parish of St. *Stephen, Walbroke*.
The Total in this Parish 22d.
- And so the Tenth in the King's Book.
- In the Parish of St. *Mary Newchurch, alias Wolchurch*.
The Total in this Parish 6l. 6s. 8d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Mary Wolnothemape Church in Lombard-street*.
The Total in this Parish 15s. 4d. viz. 13s. 4d. in St. *Swithin's* Parish, and 2s. in the Parish of St. *Mary. Wolnoth*.
And so the Tenth in the King's Book.
- In the Parish of St. *Benedict, Schorhog*.
The Total of this Parish 22s.
- And so the Tenth in the King's Book.
- In the Parish of St. *Pancrace, Soperlane*.
The Total in this Parish 4l. 9s. 8d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Mary of the Arches*.
The Total in this Parish 19s.
And yet the Tenth at 25s. as in the King's Book.
- In the Parish of St. *Mary Colechurch*.
The Total in this Parish 13l. 8s. 4d.
And so the Tenth as in the King's Book.
- In the Parish of *All-Saints, Honylane*.
The Total in this Parish 8s. 4d.
And yet the Tenth, at 48s. 4d. as in the King's Book.
- In the Parish of St. *Mary Aldermary*.
The Total in this Parish 6s. 8d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Thomas the Apostle*.
The Total in this Parish 40s.
- And so the Tenth, as in the King's Book.
- In the Parish of St. *James Garlickhil*.
The Total in this Parish 15s.
And so the Tenth, as in the King's Book.
- In the Parish of the *Holy Trinity the Little*.
The Total in this Parish 3d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Olave Breadstreet*.
The Total in this Parish 5s.
And so the Tenth in the King's Book.
- In the Parish of St. *Michael Cold-abbey, near Old Fish-street*.
The Total of this Parish 21s. 8d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Mildred, Breadstreet*.
The Total in this Parish 17s.
And so the Tenth, as in the King's Book.
- In the Parish of *All-Saints, Breadstreet*.
The Total in this Parish 26s. 8d.
- In the Parish of St. *Michael, Queenbith*.
The Total in this Parish 20s.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Mary Somerset*.
The Total in this Parish 2s.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Mary Magdalen in Westpistry*.
The Total in this Parish 2s. 6d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Benedict-West*.
The Total in this Parish, 14s. 7d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Gregory*.
The Total in this Parish 20s.
- In the Parish of St. *Faith Virgin*.
The Total in this Parish 18s.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Matthew, Friday-street*.
The Total in this Parish 3s.

In the Parish of St. *Augustine*, at the Gate.
 The Total in this Parish 2 s.
 And so the Tenth, in the King's Book.
 In the Parish of St. *Vedaft*.
 The Total in this Parish 33 s. 8 d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *John Zachary*.
 The Total in this Parish 31 s. 4 d.
 And yet the Tenth at 51 s. 4 d. as in the King's-
 Book.
 In the Parish of St. *Mary Staining-lane*.
 The Total in this Parish 12 s.
 In the Parish of St. *Peter Woodstreet*.
The Manuscript here sets not down the Total in this
Parish by itself, as in the rest, but by two Arti-
cles, I find it amounts to 20 s.
 In the Parish of St. *Michael in Woodstreet*.
 The Total in this Parish 5 s.
 In the Parish of St. *Alban, Woodstreet*.
 The Total in this Parish 12 s.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Alphage, Martyr*.
 The Total in this Parish 11 s. 6 d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Giles, without Cripplegate*.
 The Total in this Parish 4 s. 9 d.
 And yet the Tenth at 28 s. as in the King's Book.
 In the Parish of St. *Mary, Aldermanbury*.
 The Total in this Parish 34 s. 2 d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Lawrence in the Jewry*.
 The Total in this Parish 4 s.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Martin, in Ironmonger-lane*.
 The Total in this Parish 6 s. 8 d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Michael Bassynge-shaw* (now *Bass-*
shaw).
 The Total in this Parish 34 s. 4 d.
 In the Parish of St. *Stephen, in Colemanstreet*.
 The Total in this Parish 2 s. 6 d.
 And yet the Tenth, at 10 s. 6 d. as in the King's
 Book.
 In the Parish of St. *Margaret in Lothbury*.
 The Total in this Parish 13 s. 9 d.
 In the Parish of St. *Mildred*.
 The Total in this Parish 10 s.
 In the Parish of St. *Christopher*.
 The Total in this Parish 16 s.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Bartholomew the Less*.
 The Total in this Parish 7 s.
 In the Parish of St. *Benedict Fink*.
 The Total in this Parish 3 s. 1 d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Martin Oteswyche* (it is now writ
Ourwich).
 The Total in this Parish 22 s. 4 d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Olave in Broadstreet*.
 The Total in this Parish 4 s.
 In the Parish of *All-Saints* (or *Allhallows*) on *Lon-*
don-wall.
 The Total in this Parish 2 s. 4 d. ob.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Ethelburga*.
 The Total in this Parish 5 s.
 And yet the Tenth at 7 s. as in the King's Book.
 In the Parish of St. *Augustin Pappay, or on London-*
wall.
 The Total in this Parish 2 s.
 In the Parish of St. *Mary Axe, or Pellipar*.

The Total in this Parish 24 s. 6 d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Andrew on Cornhill, or St. An-*
drew at Knap.
 The Total in this Parish 26 s. 11 d.
 In the Parish of St. *Sepulchre without Newgate*.
 The Total in this Parish 47 s. 6 d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Martin at Ludgate*.
 The Total in this Parish 6 s.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Borolphe without Bishopsgate*.
 The Total in this Parish 26 s. 8 d.
 And so the Tenth, as in the King's Book.
 Thus the Total Income, from all the above-men-
 tion'd Parishes, appears to amount to 105 l. 17 s.
 3 d. 9. per Annum, which was a great Revenue in
 those Days, this Manuscript appearing to be about
 300 Years Old.



Of the Knighten-Gild.

IN the Days of *Edgar*, King of *England*, there were
 Thirteen Knights, well beloved by the King and
 Kingdom, who beg'd of the King a Piece of Land,
 on the East Side of *London*, which had been forsaken
 by the Inhabitants, on Account of the too great Ser-
 vitude, praying he would grant them the aforesaid
 Land, and the Liberty of a Gild for ever: Which the
 King granted them on the following Condition, viz.
 That each of them should Fight three Duels, viz. on
 the Land, under it, and in the Water, and come off
 Victorious, and afterwards they to Tilt with Lances in
 the Field, now call'd *East-Smithfield*, with any that
 should come, which was gloriously perform'd, and
 the same Day the King call'd it the Knighten-Gild,
 and assign'd it these Bounds. From the Gate call'd
Algate, to the Place where the strong Bars are East-
 ward, on both Sides of the Street; and extended it to-
 wards the Gate call'd *Bishopsgate*, as far as the House
 of *William* the Priest, afterwards of *Geoffry Tanner*,
 one of the Heirs of *Colvere*, and afterwards of *John*
Esby, but now of the Lord of *Bursere*; and then to
 the Southward, into the *Thames*, as far in the Water
 as an Horseman Riding in at low Water can cast a
 Dart into it: So that all *Smithfield*, with the Right
 Hand Part of the Way, which runs along *Dodding*
Pond to the *Thames*, as also the Hospital of St. *Cathe-*
rine, with the Mills, which were Founded in the Days
 of King *Stephen*, and the Outward Stone Wall, and
 the New Ditch of the *Tower* stand in and belong to
 the aforesaid Fee. For the aforesaid Wall, and the
 Ditch of the *Tower*, were made at the Time when
 King *Richard* was at *Jerusalem*, by the Bishop of *Ely*,
 who was then the King's Justice, that is, Chancellor
 of the Kingdom, by reason of the Difference that
 arose between him and Earl *John* the King's Brother:
 On Account of the making of this Ditch in *East-*
Smithfield, the Church of the *Holy Trinity* in *London*
 lost half a Mark of Yearly Revenue, and the Mill of
 the poor Brothers of the Hospital of St. *Katherine*, and
 likewise of the Church of the *Holy Trinity* in *London*
 was removed, which turn'd to no small Loss to both
 Parties; and the Garden which the King had hir'd of
 the Brothers, for six Marks a Year, was mostly spoil'd
 by the Ditch. It was often promised that Satisfaction
 should be made, but not yet perform'd; but King
Edward coming afterwards, gave the Brothers six Marks
 and

and a half for that Part which the Ditch now takes up, and he restor'd another Part, which was without, to the Brothers, which they still hold, and they have a Deed for the aforesaid six Marks and a half, pursuant to which they are well paid in the Exchequer, or in the Hamper Office, to this Day. But the aforesaid Knights had no other Charter all the Days of *Edgar*, *Ethelred*, and *Knute*, till the Reign of *St. Edward*. Then their Heirs perceiving the Sanctity of the King, entreated him to confirm their Liberties, who graciously complying, granted them his Charter accordingly.

Afterwards King *William*, Son to *William* the Conqueror, who subdu'd all *England*, graciously confirm'd to them, and the Heirs of the aforesaid Knights, as follows.

The Charter of King William Rufus.

WILLIAM King of *England*, to *Maurice* the Bishop, and *G. de Magn*, and *R. Delpare*, and his Lieges of *London*, greeting. Know ye, that I have granted to the Men of *Knightengild* their Gild, and the Land that belongs to it, with all Customs, as they had the same in the Days of *King Edward*, and of my Father. Witness *H. de Boch*, at *Rethyng*.

King *Henry* the First also confirm'd the same to them, as follows.

The Charter of King Henry I. to the Knights of the Knightengild.

HENRY, King of *England*, to *Maurice* the Bishop, to the Sheriff of *London*, and to all his Barons and Lieges, *French* and *English* in *London*, greeting. Know ye, that I have granted to the Men of *Knightengild* their Gild, and the Land belonging to it, with all Customs, as they best had the same, in the Days of *King Edward*, and of my Father, and as my Brother granted to them by his Brief and Seal; and let no Man dare to do them any Wrong in their Fee, on Account of my Forfeiture. Witness *N. de Mounford*, and *R. Bigot*, and *H. de Boch*, at *Westminster*.

In the Year of our Lord 1108. and the Eighth Year of the Reign of the Glorious King *Henry*, was Founded the Church of the *Holy Trinity* within *Algate*, *London*, by the Venerable Queen *Maud*, Wife to the aforesaid King, with the Advice of the Holy Archbishop *Anselm*, and the said Church was given to *Norman* the Prior, the first Canon throughout the Kingdom of *England*, by whom all *England* has been adorn'd with the Rule of *St. Augustin*, and receiv'd the Canonical Habit. And the Brothers being Assembled there, the Multitude of Persons Praising God Day and Night increas'd, so that the whole City was delighted at the Sight of them; in so much, that in the Year of our Lord 1126, some Citizens of *London*, of the Race of those Noble *Engli* Knights, *viz. Ralph* the Son of *Algod*, *Winnard le Doverlybbe*, *Orgar le Prude*, *Edward Hupcornbill*, *Blackstan*, and *Albyn* his Kinsman, *Albyn* and *Robert* his Brother, the Sons of *Leofstan*; *Leofstan* the Goldsmith, and *Wizo* his Son; *Hugh* the Son of *Wlgar*; *Algar Secusun*; *Orgar* the Son of *Dereman*; *Osbert Drincbepyg*, *Adelard Hornepitesune*, meeting together in the Chapter of the Church of *CHRIST*, which is seated within the Walls of the said City, near the Gate call'd *Algate*, gave to the same Church; and

to the Canons serving God in it, all the Land and Soc, which was call'd the *English Knightengild*, adjacent to the City Wall, without the same Gate, and extends to the River *Thames*. They gave it, I say, being admitted into the Brotherwood, and made Partakers of the Advantages of that Place, by the Hands of *Norman* the Prior, who receiv'd them and their Predecessors into Society on the Text of the Gospel. And to the End that this their Donation might stand firm and unshaken, they offer'd on the Altar the Charter of *King Edward*, with the other Charters above insert'd, which they had to that Effect, and afterwards they gave Seisin, to the said Prior, on the Land itself, through the Church of *St. Botulph*, which is built on it, and is, as they said, the Head of that same Land. All these Things were done before these Witnesses; *Bernard*, Prior of *Dunstable*; *John* Prior of *Dunstable*; *John* Prior of *Derland*; *Geoffry* Chamberlain of *Clynton*, and his Chaplains, *Peter* and *Nicholas Ciman*; *William Clerk*; *Edward* the Son of *Alfward*; *Hugh* the Son of *Richard*, and his Sewer and Chaplain; *Edward de Suthwark*, and his Son *William*, *Leugar* Priest; *Edwin* the Son of *Syred*; *Hacon* Deacon; *Algar* Priest, *Aschetel*, and many more Clergymen and Laymen, *French* and *English*. The Donors besides sent one of their own Number, *viz. Orgar le Prude* to *King Henry*, praying that he would consent to, and confirm that Donation. The King willingly granted the aforesaid Soc and Land to this aforesaid Church, free and exempt from all Service, as becomes an Alms, and graciously confirm'd the same by his following Charter.

The Charter of King Henry I. to the Church of the Holy Trinity.

HENRY, King of *England*, to *Richard*, Bishop of *London*, and to the Sheriff and Mayor, and to all his Barons and Lieges, *French* and *English*, in *London* and *Middlesex*, greeting. Know ye, that I have granted and confirm'd to the Church and Canons of the *Holy Trinity* in *London*, the Soc of the *English Knightengild*, and the Land belonging to it, and the Church of *St. Botulph*, as the Men of that Gild gave and granted it to them. And it is my Will, and I strictly Command, that they hold the same well and honourably, and freely, with *Sac* and *Soc*, and *Toll* and *Theam*, and *Infangenethes*, and all its Customs, as the Men of the aforesaid Gild best had it, in the Days of *King Edward*, and as *King William* my Father, and my Brother granted to them by their Deeds. Witness *A. Queen*, and *Geoffry*, Chancellor, and *Geoffry de Clynton*, and *William de Clynton*, at *Woodstock*.

All these Things are Inrolled at the End of the Book of Memorandums, *Guildhall*, *London*, with the Letter C. Folio 134.

The same King also sent his Sheriff, *viz. Albert de Veer*, and *Roger* the Nephew of *Hubert*, for them, in his Behalf, to invest this Church in the aforesaid Possession; which the said Sheriffs fulfilling the King's Commands in all Points, willingly perform'd, coming upon the Land it self, there being present *Andrew Buchewinte*, and the aforesaid Witnesses, with many others.

All that is abovesaid, the same King *Henry* more fully confirm'd; as appears by his first Charter of several Parishes.

After the aforesaid Soc was thus conferr'd on this Church, the Prior and Convent of the same Church joyfully keeping the Church of *St. Botulph* in their own Hands,

Hands, they deputed one of the Brothers thither to be remov'd at the Will of the Prior, who should from Time to Time be accountable to this House for the Profits and Emoluments, arising from the said Church of St. Botolph, and the Garden, and administer to the Parishioners of the said Church the Sacraments, and perform divine Service, pursuant to the Power, Form and Tenor of a certain Bull graciously granted by Pope Innocent the Third, to the said Prior, and Convent hereupon, which here follows.

*The Bull of Pope Innocent the III^d,
to the Prior and Monastery of
the Holy Trinity.*

INNOCENT, Bishop, Servant to the Servants of God, to his beloved Sons, the Prior and Convent of the Monastery of the Holy Trinity in London, Greeting, and Apostolical Blessing. The sincere devout Affection which you my Sons, bear us and the Roman Church deserves, that we favourably, as far as with God we may, comply with your Desires, especially those by which the Benefit and Advantage of your Monastery is procur'd. Wherefore my belov'd Sons in the Lord, granting your Request, we receive your Persons, and the Church in which you perform the divine Offices, with all the Goods you at present reasonably possess, under St. Peter's, and our Protection; but more especially the Church of St. Botolph, in the Soc of the English Knightengild, without and near Algate, London, as also of St. Catharine, and the Chapel of St. Michael, in the Church-yard of your Monastery, united and annex'd, and canonically incorporated, which we by Apostolical Authority confirm, and strengthen by Virtue of this present Writing. Besides, out of our Apostolical Benignity, it is our Will, and we ordain, that for the future, the Parish Church of St. Botolph, as also of St. Catharine, and the Chapel of St. Michael aforesaid, be laudably serv'd by two of the Canons, to be remov'd at the Will of the Prior of the Monastery, whensoever he shall find it expedient; who are to administer the Sacraments, and Ecclesiastical Sacramentals to the Parishioners of the aforesaid Church and Chapel; providently considering that the Union, annexing and incorporation of the said Church and Chapel, by reason of their Poverty would be render'd of no Benefit to the said Canons, if there should be Portions for Vicars assign'd in the same. Let no Man therefore presume to infringe this our Constitution, or rashly to act contrary to it; but if any shall presume to attempt it, be it known to him, that he shall incur the Indignation of Almighty God, and of his Holy Apostles Peter and Paul. Given at the Lateran, on the 15th of the Calends of June, and the 4th Year of our Pontificate.

These things being thus transacted, the Land which was there not inhabited, but had been forsaken by the Inhabitants, was let to several Persons by Parcels in the Court of the said Prior and Convent, reserving to this Church a certain yearly Revenue, as could be best agreed on between the aforesaid Parties, as is more particularly made out by what follows.

Note. That before the aforesaid Soc was bestow'd on this Church, Laurence Hondesdych paid to the Knights of the Knightengild, 6 s. 3 d. at Martinmas, for his Tenement, with a Garden in the same Place; and the aforesaid Knights gave the aforesaid 6 s. 3 d. to the aforesaid Church, with all the Soc, as aforesaid, and the Prior Norman had Seisin at the Hands of the said Lau-

rence, as appears in the Rental by the Letters B. O. and D. And these are the Names, viz. the aforesaid Laurence, his Son Salomon, as appears in the Rental by the Letter E. And afterwards Robert de Retherhethe, and his Wife Agnes, the Daughter of the said Salomon granted to Eustace the Prior, and to the Convent 3 s. for the same Land, as appears by their Deed.

Here follow in the Manuscript all the Leases granted by the Prior and Canons of this Church of the Holy Trinity, to the several Tenants, among whom the Land of the aforesaid Knightengild was divided. The Names of the Persons therein mention'd, and the several Parcels of Land assign'd them, being now equally unknown, it would be of very little Use to insert here the said Leases, which are therefore omitted to make Room for Charters, and other Matters of more Note. Though the Particulars of the Land, and the Value of each Particular are here omitted for the Reason aforesaid, it will be some Information to know that the Total of the Lands thus let in the Parish of St. Botolph, without Algate, being part of the aforesaid Knightengild amounted to 8 l. 6 s. 3 d. ob. and yet the Tenth was as for 14 l. 10 s. 1 d. as appears in the King's Book.

Charters of several Parishes.

THE good Queen Maud being Dead, as has been said above, and bury'd at Westminster, contrary to her last Will, express'd in her Testament; King Henry hearing of her Death on the Continent, return'd out of Normandy into England. When he arriv'd at London, Norman the Prior went to him, and the King was glad to see him, and receiv'd him honourably. The King having enquir'd of him concerning the Queen's last Will, and understanding that what the Queen had desir'd, had not been perform'd, he was very angry, and gave the Monks nothing of what they had expected. However, afterwards, the King being ill advis'd, refus'd us the Land which the Queen had left as a Legacy to this Church; nevertheless he did us much good for her Sake, and with his most prudent Advice gave us a perfect Charter of our Foundation, which we had not before, and is as follows.

*The Charter of King Henry I. confirming the Foundation of the
Canons of the Holy Trinity, in
London.*

HENRY by the Grace of God, King of England, to the Archbishops, Bishops, Abbats, Earls, Barons, Sheriffs, and to all his Ministers and Lieges, Greeting. Know ye, That I have granted, and by this present Charter confirm'd the Canonry of the Canons Regular of the Holy Trinity, in London, which my Wife Queen Maud there founded; to be for ever establish'd, and free from the Subjection of all Churches; and that the same Canons may stop up the Way which is between their Church and the City Wall. I have also granted to the same Canons, for my own Soul, and the Soul of Queen Maud, my Wife 25 Livres Blancs yearly for ever, as a pure and perpetual Alms, of the Revenues of the same Queen Maud, at Exeter; which the said Queen Maud, with my Consent, gave them, during her Life; and so that whosoever shall be Sheriff in Devonshire, shall pay them to the aforesaid Canons

Canons at *Easter*, and the Feast of *St. Michael*, in *London*, as duly as they were ever paid. I have, besides, given to the same Canons the Gate of *Algate*, with the *Soc* belonging to the same. And I have granted to the same Canons, that they have the *Soc* of the *Englisch Knightengild*, with the Lands and all the Liberties belonging to the same *Soc*, within and without the City of *London*. It is also my Will, and I strictly enjoyn, that the aforesaid Canons; and their Men have and hold all their Lands and Possessions, and their Fees and Alms, as well Ecclesiastical, as worldly Things and Possessions, with all Liberties, and free Customs and Claims, whether in Woods or Plains, in Meadows and Pastures, in Waters and Mills, in Paths and Ways, in Lakes and Ponds, in Marshes and Fisheries, in Granges and Underwoods, within the City, and without it, within the Burrough, and without, with *Sac* and *Soc*, *Toll* and *Team*, and *Infangenetheof*. And that the same Canons, and their Men be for ever exempt and quitted of all *Gelds* and *Scots*, and *Wits* and *Assessments*, and of all Aids to the Sheriffs, and their Minstrels, and from all Suits of Shires, Hundreds, Laths, and Hustings, and from Pleas and Trespasses. And that they be quit and free from Hidage, Scutage, from Exercisings and Ridings, from Burdens of Expeditions, from keeping Watches, from the Works of Castles, Parks, Bridges, Warrens, Walls, and all Enclosures, and from all Carriage by Cart, by Horse, and by Ships, and Building of Royal Palaces, and all Sorts of Work, and from all Secular Service and Exaction, and from all Occasions. I have also granted, that the aforesaid Canons, and their Men be quit of all Toll in all Markets, and in all Fairs, and in passing all Ways, Bridges, and the Sea, and throughout all my Kingdom. And the Men who hold of the aforesaid Canons, as well in the City of *London*, as without it, shall not plead unless in the Court of the Canons, where they are to plead. And I forbid under Pain of Forfeiture to me, that they be not impleaded on Account of any Tenement of theirs, unless before me, or my Chief Justice. And that no Person contrary to this my Charter, wrong them, or their Men, for as much as all their Lands and Possessions, and those of their Men are under my Keeping, and special Protection. Witness, *Ranulphus* the Chancellor, *G. de Clinton*, *Ralph Basset*, at *Northampton*.

This Charter is enroll'd in the Roll of Memorandums of the Exchequer, among the Records of *Trinity Term*, in the 7th Year of the Reign of *Edward* the Son of *Edward*.

It is also enroll'd in *Guildhall*, in *London*, in the great Book of Memorandums, with the Letter C. Folio 68.

The Charter of King Stephen, confirming the Lands and Immunities of the Holy Trinity.

STEPHEN, King of *England*, to the Bishop of *London*, and the Sheriffs, Mayor and Magistrates, and all his Barons, *French* and *Englisch*, of *London*, Greeting. I do command that what the Canons of the *Holy Trinity* in *London*, do hold of my Alms, and the Donation of the Queen, Wife to King *Henry*, be peaceable and quit of all *Gelds* and *Scots*, and Aids and Customs, and Suits, as it ever was at the best at any Time. And it is my Will, and I strictly command that they well, and honourably and freely hold whatsoever, and from whomsoever they hold, with *Soc* and *Sac*, and *Toll* and *Team*, and *Infangenetheof*, and all their Customs, as King *Henry* granted and confirm'd

the same by his Charter to the Canons of the aforesaid Church. And moreover, I forbid under my Displeasure, that no Person presume any way to injure or abuse their Men, or other things belonging to the Church of the *Holy Trinity*. And the Men of that Church shall not plead, but where they ought to plead, viz. in the Court of the aforesaid Church, because I will not consent that their Right should in my Time decline, or be lessen'd. Witness the Bishop of *Wimchester*, and *William de Pont*, at *Westminster*.

The Charter of King Henry the Second confirming those above.

HENRY, King of *England*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Archbishops, Bishops, Abbats, Earls, Sheriffs and Magistrates of *London*, and of all *England*, and to all his Lieges, *French* and *Englisch*, Greeting. Know ye, that I have granted and confirm'd the Canonry of Canons Regular in the Church of *CHRIST*, in *London*, which my Grandfather, King *Henry*, and his Wife Queen *Maud*, my Grandmother founded there, to be establish'd for ever, and free from all Subjection, except to the Bishop of *St. Paul's*. And it is my Will, and I command that the same Canons do well and peaceably, and honourably and freely hold all their Lands, and all Things belonging to their Church, with *Sac* and *Soc*, and *Toll* and *Team*, and *Infangenetheof*, with all their Customs, of whomsoever they hold, as well within the City, as without. I also command, that what the aforesaid Canons hold of the Alms and Donation of King *Henry* my Grandfather, and Queen *Maud*, and mine, be altogether peaceable and quit of all *Gelds* and *Scots*, and Aids, and Customs and Suits, as it was at the best in any Time. And I prohibit, under my Displeasure, that none presume to do any Wrong, or Injury to the Men or Things belonging to the aforesaid Church. Witness Queen *Elenor*, and *Hubert D' Aubigny*, Bishop; *Thomas* Chancellor, and *Richard de Lucy*, and *Humphrey de Bohun*, Sewer, and *Ralph Hastings*, at *London*.

Memorandum, That *St. Thomas*, Archbishop of *Canterbury*, was Chancellor of the Kingdom in the Reign of the aforesaid King, and at the granting of the above mention'd Charter.

The Charter of King Henry the Third, confirming all former Grants.

HENRY, by the Grace of God, King of *England*, Lord of *Ireland*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Archbishops, Bishops, Abbats, Priors, Earls, Barons, Justices, Sheriffs, Mayors, Magistrates, and all Bailiffs, and his Lieges, Greeting. Know ye, That we, for the sake of God have granted and by this Charter confirm'd to God, and to the Church of the *Holy Trinity*, seated in this City of *London*, and to the Prior and Canons there serving God; that the aforesaid Church of the *Holy Trinity*, be free and exempt from all Subjection, as well to the Church of *Waltham*, as all other Churches, except the Church of *St. Paul*, in *London*, and the Bishop, with all things belonging to it, pursuant to the Purport of the Charters of Queen *Maud*, the Foundress of the same Church of the

Holy

Holy Trinity, and King *Henry* the First, her Husband, and of King *Henry* the Second, our Grandfather. We also grant to them, and confirm the Donation of the aforesaid Queen *Maud*, of the Gate of *Algate*, with the *Soc* belonging to it, as they at present hold the same, and two Parts of the Revenue of the City of *Exeter*, viz. 25 Livres Blancs a Year, to be receiv'd at our Exchequer, at the Hands of the Sheriff of *Devonshire*, and the Grant made to them by the aforesaid King *Henry* the First, for shutting up with a Wall the Way, which was between their Church and Offices, and the Wall of the City of *London* on the other Side, as far as the Wall of the aforesaid City, and likewise of the Way which us'd to be there, and is now before the said Church, on the other Side, as also their Men and their Land of the *Englisch Knightengild*, with the Liberties and Immunities they have thence of the Grant of the aforesaid King *Henry* the First, and of King *Henry* the Second, and in like manner, their Land of *Leyton*, with the Liberties they have from the same, by the Charter of the aforesaid King *Henry* the First. We also grant to them, and confirm the Custody of the Hospital by the Tower of *London*, with the Lands and Mills appertaining to the said Hospital, as they have the same by Grant of King *Stephen*, and Queen *Maud*, his Wife, and likewise their Lands with their Appurtenances at *Bracking*, with the Church of *Bracking*, with the Immunities they have of the Grant of the same, and likewise their other Lands of the Honour of *Bolon*, viz. the Land of *Berkeden*, of the Gift of *Richard de Aneftye*, and the Land of *Corneye*, and the Church of *Leffane Church*, of the Gift of *Hugh Tricket*, and the Chapel of *Alfyswick*, of the Gift of *Richard* the Son of *William*. We also grant to them, and confirm the Lands and Revenues of *Bekeham*, and of *Clayberst*, which they have of the Gift of *Picot Empastorat*, together with the Liberties they have there of the Grant of *Maud* the Empress, the Daughter of King *Henry* the First. We also grant to them, and confirm the Lands and Tenements they have of the Persons underwritten, viz. of the Gift of *Roger*, the Son of *Brian*, and *Maud* his Wife, two Carrucates of Land; at *Haddenbo* and *Trockyng*, of the Gift of *Robert Gutton*, his Land of *Hamstede*, with all its Appurtenances, which *Gilbert de Bradele* held of him in Fee-Farm; of the Gift of *Hubert*, the Queen's Chamberlain four Pounds in the Manor of *Bracking*; of the Gift of *Richard Wallensis*, fourscore and one Acres and a half of Land, and four Acres of Meadow at *Brackyng*, with the Service of *Augustin* the Son of *Wilebard*, and the Widow *Edithe*, and *Richard Crugland*; of the Gift of *Ralph Hareng*, 25 Acres and a half of Land in *Heston* Fields, and as much Meadow as belongs to such a Tenement of the same Fee, and the Service which *Robert* the Smith of *Heston* us'd to do him yearly; of the Gift of *William Bleimund*, all his Wood, with the Heath Ground, and with all its Appurtenances, as on every Side enclos'd with Ditches, in the Parish of *St. Pancrace*, of *Kentistown*, by the Park of the Lord Bishop of *London* on the South Side, and *William Uggel* and his Heirs, and their Service; of the Gift of *Ralph Tricket*, the Cross call'd *Hogue*, and a Piece of Land by his Barn, at *Brambeles* and *Nortmade*, and *Spareweham*, and *Wild*, and *Wigewike*, and the Land that belong'd to *Edmund*, and the Land that belong'd to *Hugh*, the Son of *Baldwyn*, and the riding Place of the same *Hugh*, with the adjacent Field; of the Gift of *Richard* the Son of *Osbert*, a certain Place, with its Appurtenances, in which a certain Mill was seated at *Brambeleg*, which Mill was one of the four Mills, by the Mill of the Nuns of *Stratford*, on the East Side; of the Gift of *Robert Burell*, Ten Shillings

Revenue at *Brambeleg*; of the Gift of *William Pyrko*, 16 Shillings Revenue of the Mill call'd the Monks Mill at *Brambeleg*; of the Gift of *Ralph Heyrun*, and *William Thruste*, and *William Berking*, 42 Acres of Land, and one Acre of Meadow, with their Appurtenances, and 15 Shillings, and six Pence Revenue, and half a Pound of Pepper yearly, at *Edelmeton*; of the Gift of *William* Earl of *Essex*, and Earl *Geoffry* his Father, his Land of *Selegeford*, and one Hide and a half of Land at *Brambeleg*; of the Gift of *Richard Lucy*, 20 Shillings Revenue at *Neweton*, and all the Land that *Godfrey Beysum*, his Servant, held a Day and a Night in the Manor of *Leefnes*; of the Gift of *Henry de Furnell*, and *Theobald* of *Bracking*, the Mill of *Brackyng*, with its Appurtenances; of the Gift of *Henry Corney*, the Land and the Meadow, and 37 Pence Revenue, which they have at *Corney* and *Widibale*; of the Gift of *Henry Bendeng*, 10 Shillings Revenue of quit Rent of the Land of *Bileberse*; of the Gift of *Hubert Aneftie*, and *Dionisia* his Wife, 9 Shillings Revenue of quit Rents of the Mill of *Kaldecot*; of the Gift of *Nicholas Catesbery*, and *Catharine* his Wife, 11 Acres of Land, with Appurtenances, at *Catesbery*; of the Gift of *Thomas Bordesden*, 9 Acres of Land, with Appurtenances at *Bordesden*; of the Gift of *Hugh Marnies*, 16 Acres and one Rod of Land, and the Service of *Stephen Wayte*, and his Heirs, at *Westmelne*; of the Gift of *Richard* the Son of *Robert*, one Rod, and the fourth Part of a Rod of Land, with Appurtenances, at *Westmelne*, and the Service of *Geoffry* his Brother; for the half of his Father's Land; of the Gift of *Henry Stalar*, and *Joan* his Daughter, 9 Acres and a half of Land, with Appurtenances, at *Widihal*; of the Grant and Confirmation of Earl *William* of *Mandevill*, 40 Cart Loads of Wood yearly in the Wood of *Enefeld*; of the Gift of *Walter Mandevill*, the Church of *Bremfeld*, with the Lands and Tithes, and all things belonging to it; of the Gift of the same *Walter*, the Church of *Nuteleg*, with the Lands and Tithes, and all things belonging to it. All these things aforesaid we grant and confirm to the aforesaid Prior and Canons, and their Successors, to hold and to have for ever, as the Charters and Confirmations aforesaid, which they have relating to the same, and which we have seen, reasonably Testify and as they at the present peaceably have and hold them. Wherefore it is our Will, and we strictly command, that the aforesaid Prior and Canons, and their Successors for ever, have and hold all the things aforesaid well and peaceably, and quietly, entirely and honourably in all Places and Things, with all their Liberties, and free Customs, as aforesaid. Witnesses, *E. London*, *J. Bath*, *R. Sarum*, Bishops; *Hubert de Burg* our Justice; *Ranulphus* Earl of *Chester* and *Lincoln*; *William Eynesford*, and *Richard de Argent*, our Seneschals; *Stephen Segrave*; *Henry de Capella*, and others. Granted by the Hand of the Venerable Father *R. Bishop* of *Chichester*, our Chancellor, at *Westminster*, the 8th Day of *February*, in the 11th Year of our Reign.

The Charter of King Richard the 1st, confirming all former Grants.

RICHARD, by the Grace of God, King of *England*, and *France* and Lord of *Ireland*, to the Archbishops, Bishops, Abbats, Priors, Dukes, Earls, Barons, Justices, Sheriffs, Mayors, Magistrates, and all Bailiffs, and his Lieges, Greeting. We have seen the Charter of our Lord *Henry*, late King of *England*, our Progenitor, in these Words.

Here

Here is in the Manuscript the Charter of King Henry the First, Word for Word, as it is above, presently after the Title of Charters of several Parishes, and therefore it is needless to repeat the same, the Reader may turn back to it.

We have also seen the Charter of the Lord Stephen, once King of England, our Progenitor, in these Words. Stephen, King of England to the Bishop of London, the Justices, Sheriffs, Barons, Officers, and all his Lieges French and English, in Hertfordshire, Greeting. Know ye, that I have given and granted to the Church of the Holy Trinity in London, and to the Canons there serving God, 100 Shillings Revenue in my Manor of Bracking, as a perpetual Alms for the Repose of the Souls of Baldwin my Son, and Maud my Daughter, who lye bury'd in that Church. I have besides given and granted to the same Church and Canons, Land to the Value of six Pounds in the same Manor of Bracking in exchange for their Mill, and of that Part of their Land, which they granted to Maud, my Wife, by the Tower of London, where she built an Hospital for the Poor; I say I granted them those Lands, to the Value of six Pounds, which I had retain'd in my Lordship, after I had divided the other Parts of my Manor; that is, the Part on which the Church is founded, and to which the Market also belongs. Wherefore it is my Will, and I strictly command, that the aforesaid Church and Canons do hold and for ever possess the aforesaid Land, well and peaceably, and freely and honourably, and quit of any Secular Exaction, as my Sovereign Alms, with Sac and Soc, and Toll and Theam, and Infangenethief, and with all their other free Customs, with which they hold their other Possessions. Witness Theobald, Archbishop of Canterbury, and Robert Bishop of London, and Robert Bishop of Hereford, and Robert Bishop of Exeter, and Hilary Bishop of Chichester, and William Bishop of Norwich, and Queen Maud, and Earl Eustace my Son, and William of Ypres, and Robert d'Eu, and William Mare, and Henry of Essex, and Richard Lucy, and Waren de Luser; at London. We have also seen a certain Charter of the same Lord Stephen, our Progenitor, in these Words.

This Charter is the same Word for Word, as that before, under the Title of Charters of several Parishes, and next to that above refer'd to of King Henry the First, where the Reader may find the same.

We have also seen another Charter of the same King Stephen, our Progenitor, in these Words. Stephen, King of England, to the Sheriffs and Barons of London, Greeting. I command, that the Prior and Canons of the Holy Trinity in London, do hold their Men and their Land of the English Knightengild, as well and peaceably, and justly, and quietly and honourably as their Ancestors held it, as best and freest in the Days of King William, my Grandfather, and of the Kings, William and Henry, my Uncles, and in mine, and in the Days of * Leovestan, and in the best Manner they have held the same themselves since. And moreover, they shall be quit from the Ward, and Forfeiture for the same, as my proper Alms, because in Justice they are to be quit of the same, and as both they and their Predecessors were ever till now quit of the same, and as the Charter of King Henry testifies. Witness Queen Maud, and W. de Luser, at Bermundsey. We also have seen another Charter of the same Lord Stephen our Progenitor, in these Words. Stephen, King of England, to the Bishop of London, the Justices, Sheriffs, Barons, Officers, and all his Lieges

French and English, in London, Greeting. Know ye, that I have restor'd and granted to God, and the Church of the Holy Trinity, in London, and to the Canons Regular there serving God, for the Soul of King Henry; and for the Safety of my self, and Queen Maud my Wife, and my Son Eustace, and my other Sons, for ever their Land of Smithfield, which Earl Geoffry had seiz'd to make his Vineyard. Wherefore it is my Will, and I strictly command, that they well and peaceably, and freely, and quietly and honourably have and hold the aforesaid Land, as they best, and most freely and quietly hold their other Lands, and as King Henry granted it to them, and confirm'd it by his Charter. Witness Queen Maud, and Thomas Capell, and William of Ypres, and Richard Lucy, at London. We have also seen another Charter of the same Lord Stephen, our Progenitor, in these Words. Stephen, King of England, to the Bishop of London, the Justices, Sheriffs, Barons, and all his Officers and Lieges, French and English, in Essex, Greeting. Know ye, that I have granted to God, and to the Prior and Canons of the Holy Trinity, of London, for the Souls of my Father and Mother, and for the Welfare of my Friends, and Relations, and Predecessors, two Hydes of Land, at Leyton, which Simon de Molend, and his Wife Adelina, and afterwards Robert de Ver gave them in Alms. Wherefore it is my Will, and I strictly command, that they hold the same, well and peaceably, and freely, and quietly, and honourably, in Wood, and Plain, and Meadows and Pastures, and Waters and Ways, with Soc and Sac, and Toll and Theam, and Infangenethief, and with all other Things, and Liberties and Immunities belonging to the same, as the aforesaid Simon and his Wife ever held them at best, and most freely, and as they gave and granted the same to them. Witness Robert Carve, and William Mars, and Fulk de Dilly, at Westminster. We have moreover seen another Charter of the same Lord Stephen, our Progenitor, in these Words. Stephen, King of England, to the Justices, Sheriffs, Barons, and Officers, and Lieges, French and English of Hertfordshire, Greeting. I command, that all those who shall come to the Market of the Canons of the Holy Trinity of London, from Bracking, in their stay there, and return thence, have my firm Peace. And I forbid any Person unjustly to disturb them, or the things belonging to them herein, upon Forfeiture of ten Pounds. Witness William Mark, at Bermundsey. We have also seen a certain Charter of the aforesaid Lord Henry, our Progenitor, in these Words. Henry, King of England, and Duke of Normandy and Aquitaine, and Earl of Anjou, to the Archbishops, Bishops, Abbats, Earls, Sheriffs, and his Officers of London, and of all England, and to all his Lieges, French and English, Greeting, &c.

This is the same Charter of King Henry the Second, Word for Word, which may be seen above, after the Title of Charters of several Churches, next to the Charters above refer'd to of King Henry the First, and King Stephen.

We have also seen certain Letters Patents of the same Lord Henry, our Progenitor, in these Words. Henry, King of England, to the Sheriffs and Barons of London, Greeting: I Command that the Prior and Canons of the Holy Trinity of London do hold their Men and Lands of the English Knightengild, as well and peaceably, and justly, and quietly, and honourably, as their Predecessors ever most freely held the same in the Days of my Father and of my Brother, and mine, and in the Days of Levestan, and as they had them at best themselves since then till now. And more-

* N. That this Leovestan was the Father of Alwin, the Father of Henry Maynor of London, whose first Charter is in the Priory of Tortington.

over, that they shall be exempt from the Ward and Forfeiture of the same, as my proper Alms, because they are to be exempt from the same, and as both they and their Predecessors were always till now exempt from the same, Witness *R. de Ver*, at *Westminster*. We have also seen a certain Charter of the Lord *Henry*, the Son of King *John*, formerly King of *England*, and our Progenitor, in these Words. *Henry*, by the Grace of God, King of *England*, Lord of *Ireland*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Archbishops, Bishops, Abbats, Priors, Earls, Barons, Justices, Sheriffs, Mayors, Officers, and all his Bailiffs and Lieges, Greeting. Know ye, that we have granted, and by this Charter confirm'd, to our Beloved in *CHRIST*, the Prior and Convent of the *Holy Trinity* of *London*, that they and their Successors for ever, have free Warren in all their Lordship Lands, which they now have in the Counties of *Hertford*, *Kent*, and *Middlesex*, provided that those Lands be not within the Bounds of our Forest, so that none enter those Lands to drive in them, or to take in them what belongs to Warren, without the Leave or Consent of the said Prior and Convent, or their Successors, under the Forfeiture of Ten Pounds to us. We have also granted to the same Prior and Convent, that they and their Successors for ever, have a Market at their Manor of *Corneye*, on *Thursday* in every Week; and that they have, in the same Place, a Fair every Year, to last eight Days, viz. On the Eve, and on the Day of *St. Bartholomew* the Apostle, and the six following Days; unless that Market, and that Fair, be to the Detriment of the neighbouring Markets, and neighbouring Fairs. Wherefore it is our Will, and we strictly enjoin, for our selves, and for our Heirs, that the said Prior and Convent, and their Successors for ever, have free Warren in all their Lordly Lands, which at present they have in the Counties of *Hertford*, *Kent*, and *Middlesex*, provided nevertheless, that those Lands be not within the Bounds of our Forest, so that none enter those Lands to drive in them, or to take any thing that belongs to Warren, without the Leave and Consent of the same Prior and Convent, or of their Successors, under Forfeiture of Ten Pounds to us; and that they and their Successors for ever, have a Market, at their aforesaid Manor of *Corneye*, on *Thursday* in every Week, and that they have, in the same Place, a Fair every Year, to hold eight Days, viz. On the Eve, and on the Feast of *St. Bartholomew* the Apostle, and the six following Days, with all Liberties, and free Customs, to such Market, and Fair appertaining, unless that Market and that Fair be to the Detriment of the neighbouring Markets; and the neighbouring Fairs, as aforesaid. These being Witnesses, Master *William* of *Kilkenny*, *Archibald* *Coventre*, *John* de *Greye*, *Henry* *Wendeham*, *William* *Chaboney*, *William* *Grey*, *Imbert* *Pugey*, *Henry* *Peyterun*, and others. Given by our Hand at *Havering*, the fourth Day of *April*, the thirty seventh Year of our Reign. We have also seen another Charter of the same Lord *Henry*, the Son of King *John*, our Progenitor, in these Words.

Here is again, in the Manuscript repeated, the whole Charter of King *Henry* the Third, which is to be seen immediately before this, and therefore needless to be here again inserted, the Reader may turn back to it.

We have also seen the Charter of the Lord *Edward*, late King of *England*, our Great-Grandfather, in these Words. *Edward*, by the Grace of God, King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to all to whom these Presents shall come Greeting. Know ye, that of our special Grace, we have granted and

given Leave for Ourselves and our Heirs, as far as in us is, to our Beloved in *CHRIST*, the Prior and Convent of the *Holy Trinity* of *London*, that they may add Lands or Revenues of Ten Pounds Value Yearly, according to the true Value of the same, with their Appurtenances, as well of their own Fee as of others, excepting the Lands and Tenements, which they hold of us in Capite, to be held by them and their Successors for ever; notwithstanding the Statute set forth against giving of Lands and Tenements to Mortmain; provided nevertheless, that it appear by the Inquisitions to be made in due Form about the same, or to be return'd into ours or our Heirs Chancery, that the same can be done without Damage and Prejudice of us and our Heirs, or of any other whatsoever. In Testimony whereof we have caused these our Letters Patents to be pass'd. Witness my self, at *Westminster*, the third Day of *November*, in the eleventh Year of our Reign. We have also seen the Charter of the Lord *Edward*, our Grandfather, late King of *England*, in these Words. *Edward*, by the Grace of God, King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to all to whom these Presents shall come, Greeting. Tho' our Beloved in *CHRIST*, the Prior and Convent of the Church of the *Holy Trinity* of *London*, ought, by the Charters of our Progenitors, once Kings of *England*, which we have seen, to be free and exempt from performing any secular Service to our said Progenitors, or to us or our Heirs for ever; nevertheless, the aforesaid Prior and Convent, both at the Request of some of our Progenitors, as at present, have burden'd their said House with the Maintenance of certain Persons, for the Term of their Lives, to the great Damage of their House, and contrary to the Purport of the aforesaid Charters. We being unwilling to Prejudice the same Prior and Convent, on Account of such Maintenances granted as aforesaid, and resolving to provide for the Immunity of themselves, and their Liberties in this Particular, do will and grant, for ourselves and our Heirs, that after the Death of those who have Corrodies or Maintenances in the aforesaid House, at the Command or Request of our said Progenitors, or of us, the aforesaid Prior and Convent, or their Successors, be not oblig'd to, or burden'd with any Maintenance to be granted to any one, at the Command or Request of us or our Heirs, on Account of any Right of ours, or of any other Thing whatsoever; but that the same Prior and Convent, and their Successors, be for ever exempt from granting any Maintenances. In Testimony whereof, we have caused these Letters Patents to be made. Witness my self at *York*, on the sixth Day of *June*, in the ninth Year of our Reign. Now we holding for valid, and approving all the Things aforesaid, Donations, Grants, and Mandates, of our aforesaid Progenitors, as also all and every thing and things contain'd in the aforesaid Charters and Letters, do, of our special Grace, by these Presents approve, ratify and confirm the same, for Ourselves and our Heirs, as far as in us is, according to the Tenor of the aforesaid Charters, and Letters, to our Beloved in *CHRIST*, the present Prior and Convent of the aforesaid Church of the *Holy Trinity* of *London*, and their Successors, as the Charters and Letters aforesaid reasonably Testify. Besides, being willing to do farther Favour to the same Prior and Convent, we have granted for Ourselves and our Heirs, and by this our Charter confirm, that tho' they or their Predecessors, on Account of some Emergency, have not hitherto made full use of any one or more Liberties, Immunities and Privileges contain'd in the said Charters and Letters, nevertheless the said Prior and Convent, and their Successors shall, from this Time forward for ever, fully enjoy and make use of

the aforesaid Liberties, Immunities, and Privileges, or any of them. And moreover, notwithstanding during the Life of our Grandfather aforesaid, *Thomas Ricbeer*, Chaplain, did by Will bequeath to the then Prior and Convent of the Church of the *Holy Trinity* of *London*, to have and to hold for ever, for them and their Successors, one Messuage, one Toft, and one Key, with their Appurtenances, in the Parish of *St. Mary-at-Hill*, in *London*; and *William Thormeston* one Messuage, and one Shop, with their Appurtenance, in the Parish of *St. Botolph* without *Algate*, *London*, the which Messuages, Toft, Shop and Key, were held in *Burgage* of our said Grandfather, and that the aforesaid Prior and Convent enter'd upon the said Messuages, Toft, Shop and Key, on Pretence of the said Legacies, without obtaining Leave of our said Grandfather, and the said Messuages, Toft, Shop and Key, for that Reason, and because the aforesaid *Thomas* and *William* were not Free-Men of the aforesaid City, having belong'd to our Grandfather, and now belonging to us, as being forfeited to us, by Virtue of the Statute made against Conveying of Lands and Tenements to Mortmain, as we have been inform'd; we nevertheless, of our special Grace, and for the Devotion we bear and have to the said Church of the *Holy Trinity*, have pardon'd the aforesaid Transgressions, and the Forfeiture of the Messuages, Toft, Shop and Key aforesaid fallen to us, in manner aforesaid, and have granted for Ourselves and our Heirs, as far as in us is, to the aforesaid now Prior and Convent, that they have the said Messuages, Toft, Shop and Key, with their Appurtenances, pursuant to the Form of the aforesaid Legacies, and that they hold them for ever of our Gift to themselves and their Successors, of us and our Heirs, by the same Services by which they were held of our said Grandfather, before the Forfeiture aforesaid, the Statute aforesaid, or the said Messuages, Toft, Shop and Key having been held of our aforesaid Grandfather, notwithstanding; without Let or Impediment from us, or our Heirs, the Justices, Escheators, Sheriffs, or other our Bailiffs or Officers whatsoever; and in regard that the aforesaid Prior and Convent, under Pretence of the aforesaid Letters of our said Great-Grandfather, have purchased Lands and Tenements, to the Value of 23 s. 8 d. in part of Satisfaction for the aforesaid 10 Pounds, Lands and Revenues; we will not that now the aforesaid Prior and Convent, or their Successors, do by Virtue of the same Letters, or by the Tenor of these, any way acquire any thing besides the remaining 7 l. 17 s. 4 d. in Land and Revenue, of the said 10 Pounds in Land and Revenue. These being Witnesses, the Venerable Fathers, *S. Archbishop of Canterbury*, Primate of all *England*, our Chancellor, *Ch. Bishop of Exeter*, our Treasurer; *John*, King of *Castile and Leon*, and Duke of *Lancaster*; *Edmund*, Earl of *Kent*; *Thomas* of *Woodstock*, Earl of *Bucks*, our most Beloved Uncles; *Nicholas Arundel*, *Thomas Beauchamp*, Earls of *Warwick*; *William Beauchamp*, our Chamberlain; *Hugh Segrave*, Steward of our Household; *John Fordham*, Keeper of our Privy Seal, and others. Given by us at *Westminster*, the 30th Day of *May*, in the Third Year of our Reign.

Here follow several Grants and Donations made by private Persons.

The Grant of the Abbess and Monastery of Berking, of 13 s. 8 d. per Annum.

BE it known to all Persons present and to come, that we *Alicia* of *Merton*, humble Abbess of the

Religious House of *St. Atbelburga* of *Berking*, and the Convent of the same Place, by the unanimous Will and Consent of the whole Chapter, have given and granted, and by this present Deed confirm'd to God and the Church of the *Holy Trinity* of *London*, and to the Canons there serving God, 13 s. 8 d. Yearly Quit-Rent in *London*, viz. 8 s. and 8 d. from the Land and Houses built on it, with their Appurtenances, which once belong'd to *Edmund* the Cordwainer, in the Parish of *St. Michael* towards *Algate*, which Land, with the Houses and Appurtenances, lies between the Tenement once belonging to *Roger* of *Levesham*, on the West, and the Tenement once of *Thomas le Breton*, on the East; and 5 Shillings of the Land, Houses built on the same, and their Appurtenances, which once belong'd to *Joseph* the Barber in *Marklane*, in the Parish of *All-Saints* of *Stanyng-Church*, towards the Tower of *London*, which Land, with the Houses and Appurtenances, lies between the Tenement of *Alicia* of *Portsmouth*, on the South, and the Tenement of *Henry le Lung*, on the North; the said Canons, and their Successors, or their Assigns, to have and receive all the aforesaid Quit-Rent yearly of us and our Successors freely, quietly, entirely, well and peaceably for ever, at the four principal Terms of the Year, viz. at the Feast of *St. Michael* 3 s. 5 d. and at the Nativity of our Lord 3 s. 5 d. and at *Easter* 3 s. 5 d. and at the Nativity of *St. John Baptist*, without any Delay. So that the one Half of all the aforesaid Revenue be to the Use of the Church of the said Canons, and the other Half, for the Use of Sick in the Infirmary of the said Canons, they therefore paying to us and our Successors yearly, one Clove at *Easter*, for all Secular Services and Demands. And if the said Revenue happen to be in Arrear in the Whole, or in Part, the aforesaid Terms not being observ'd, it shall be Lawful for the said Canons, and their Attorneys whatsoever, against us or our Successors, to Seize and Distrain the said Lands, with the Houses built on them, and their Appurtenances, and to hold the Seizure till full Satisfaction be made them for the aforesaid Revenue. And we the aforesaid Abbess and Monastery, and our Successors, will for ever, through the aforesaid Service, warrant, quit and defend, to the said Canons and their Successors, or their Assigns, as is above express'd, all the aforesaid Revenue yearly and quietly, to be receiv'd in the manner aforesaid, against all Men and Women, as well Christians as Jews. For this Donation, Grant, Warrant, Defence, Quittance, and the Confirmation of this present Deed, the said Canons gave us Ten Marks Sterling in Hand. And to the End that all these Things aforesaid may be perpetually establish'd, we have affix'd our common Seal to this present Deed; these Persons being Witnesses, *John Rokesle*, then Mayor of *London*, *John Adrian* and *Walter le Engleis*, Sheriffs, *John* of *Northampton*, and *William* of *Hadestoke*, Aldermen of the same Wards; *Ralph de la More*, and *John Coke*, Clerk and Alderman.

The Grant and Donation of John Rosamund, of Forty Shillings per Annum.

BE it known to all present and to come, that I *John Rosamund*, for the Health of my Soul, and of the Souls of my Predecessors and Successors, have given and granted, and by this present Deed confirm'd to God, and to the Church of the *Holy Trinity* of *London*, and to the Brothers *E. Prior*, and the Canons of the said Place, 40 s. of yearly Revenue in *London*, viz. 20 s. which I had of the Gift and Grant of *Thomas* of *Oxford*,

Oxford, and his Wife *Alicia*, of all their Revenue in the Parish of *St. Dunstan*, opposite to the Church, in the Street that leads to the *Tower*; and one Mark of yearly Revenue, which I had of the Gift and Grant of *Godfrey of Essex*, and his Wife *Lettice*, of a certain Messuage, with a Shop and Appurtenances, which *Robert of Ugele*, held of the same *Godfrey* and *Lettice*, for two Marks yearly, in the Parish of *St. Mary Abby Church*, in *Candlewickstreet*; and half a Mark of yearly and Quit-rent, which I had of the Gift and Grant of *Adam Gyseburn*, and his Wife *Marfilla*, of all their Land, with the Houses, which the same *Adam*, and *Marfilla* had and held of *Gilbert Felford*, in the Parish of *St. Edmund*, towards *Garschurh*, viz. whatsoever I had and could have in the said 40 s. without any Reserve, to be had and held by the said Prior and Canons, and their Successors, as a free and perpetual Alms. And it is to be known, that the aforesaid 40 s. are to be yearly receiv'd at the four principal Terms, without any Let, paying thence yearly to *Thomas of Oxford*, and his Wife *Alicia*, and their Heirs, for the said 20 s. half a Pound of Cumin Seed, or 3 Grains of Pepper, and to *Godfrey of Essex*, and his Wife *Lettice* and their Heirs, for the said Revenue of one Mark, half a Pound of Cumin Seed, or 3 Grains of Pepper, for all Secular Services and Demands. In Testimony whereof, I have made good this present Deed, with the Impression of my Seal, and for the greater Security have deliver'd to the aforesaid Prior and Canons, as to my Assigns, all the Deeds of Enfeoffment, I had relating to the said 40 s. These Persons being Witnesses, *John Adrian*, then Mayor of *London*; *Philip le Tailor*, and *Walter le Poter*, Sheriffs; *Matthew Bokerel*, *Thomas* and *Alnard Tedmar*, Aldermen, and others.

It would be tedious to insert all the rest of the Deeds at Length, as hitherto, and the Information be never the more; therefore to avoid nauseating the Reader, we shall only set down the Names of the Donors, the Value, and the Places where such Donations lay.

John Splent gave to these Canons 18 d. Revenue of a Piece of Land, near the Gate of his Capital Messuage near *Kingstreet*, in the Parish of *St. Andrew*, in *Eastcheap*; and a Revenue of 8 d. of another Piece of Land in the Parish of *St. Botolph* without *Algate*, between the Church-yard of that Church, on the South, and the Land of *Ralph* the Chaplain, on the North. For which Grant the said Canons remitted to the said *John*, 9 Shillings and 6 Pence Sterling, and all Suit against him for Arrears.

Felicia, the Widow of *Focius* the young, gave to these Canons 40 Shillings of Quit-rent, whereof 20 s. of the Land and 3 Shops, with Appurtenances of the Fee of the Hospital of *St. Giles* in *Bridgestreet*, *London*, between the Land and Shop of *Wygod* the Mercer, on the South, and the Land and Shop which belong'd to *Richard Blund* of the same Fee, to the North, &c. 8 s. in the Parish of *St. George Eastcheap*, and 14 s. at *St. John Walbrook*; of all which 2 Shillings were to be paid to the Lords of the Fee.

Alan Fitz-Peter, gave and granted to these Canons 26 s. 4 d. yearly Revenue, viz. 13 Shillings in the Parish of *St. Margaret* towards the Bridge, adjoining to the Church-yard of that Church on the South; and 5 Shillings Revenue in the Parish of *St. Clement Candlewickstreet*, and 8 Shillings Revenue at *St. Leonard Eastcheap*.

Geoffry Fitz-Stephen gave to these Canons, six Shillings yearly, of a Butcher's Shop in *Eastcheap*; five Shillings yearly of some Ground in the Parish of *All Saints*, towards *Grace-church*, 18 Pence yearly more,

in the same Parish, 18 Pence more in *Colemanstreet*, in the Parish of *St. Stephen*; three Shillings more in *Staninglane*, seven Shillings more in the Parish of *St. Michael Woodstreet*; two Shillings more Quit-rent, in the Parish of *St. Alban Woodstreet*, this last being in all seven Shillings, out of which they were to pay to the Monks of *St. Alban*, to whom the Ground belong'd, five Shillings yearly.

Amicia, the Daughter of *William Wilchin*, Alderman, gave these Canons seven Shillings a Year Quit-rent, whereof 3 s. 6 d. in the Parish of *All Saints Grace-church*, 3 s. 6 d. in the Parish of *St. Benedict Grace-church*.

William Blemont gave to these Canons 20 Shillings a Year Quit-rent, in the Parish of *St. Mary Newchurch*, also 17 Shillings yearly in *Cornhil*, and the Parish of *St. Mary Wolnoth-mary-church*.

It was agreed between *Benedict* Abbat of *Stratford*, and his Convent on the one Side, and *Peter*, Prior of the Church of the *Holy Trinity* and his Canons, that the said Abbat and Convent should give to the Prior and Canons aforesaid, 60 Marks of Silver, and 40 Shillings in Quit-rents in *London*, in exchange for two Parcels of Land, one of them call'd *Luymudbe*, and the other *Holecumham*, which Lands the Prior and Canons gave to the Abbat and Monks of *Stratford*, for ever; and the aforesaid 40 Shillings a Year in Quit-rents, which the said Abbat and Monks of *Stratford* assign'd to the said Prior and Canons are thus, eight Shillings in the Parish of *St. Faith*; eight Shillings in the Parish of *St. Benedict*; in the Parish of *St. Nicholas* five Shillings; in the Parish of *St. Martin* in *Candlewickstreet* seven Shillings; in the Parish of *Saint Peter Cornhil* 12 Shillings.

William Fitz-Roger, Citizen of *London*, gave to these Canons 24 Shillings a Year in the Parish of *St. Martin*, near *Candlewickstreet*; also 23 Pence yearly, in the Parish of *St. Martin Oteswych*; for which the Canons were to pay yearly to the Monks of *St. Saviour* of *Bermundsey*, 10 Shillings. For this Grant the Prior and Canons of the *Holy Trinity* gave to the said *William Fitz-Roger*, 12 Marks of Silver in Hand.

Richard Reng, Citizen of *London*, gave to *Richard*, Prior of the *Holy Trinity*, and his Canons two Shillings a Year, in the Parish of *St. Mary Somerset*, also 14 Pence a Year, in the Parish of *St. Swithin*, in *Candlewickstreet*; also 7 Shillings and 6 Pence yearly in the Parish of *St. Botolph* without *Bishopsgate*. This is the first of all the private Grants hitherto mention'd that bears any Date, and it is dated in the Year of Grace 1236.

William Chamberlain, the Son of *Robert Chamberlain*, gave to *Richard* Prior of the *Holy Trinity*, and his Canons, all his Capital Messuages, with Appurtenances, in the Parish of the *Holy Trinity* the Lesser, and 5 Shillings Quit-rent, and half a Pound of Pepper; also 5 Shillings of Quit-rents, and half a Pound of Pepper in the same; also one Pound of Pepper yearly, in the Parish of *St. Thomas* the Apostle, *Pater-noster-church*, with 8 Shillings a Year; Item, In the Parish of *St. Mildred Breadstreet*, 12 Shillings yearly; Item, In the Parish of *St. James*, on the *Thames*, 20 Shillings; Item, 35 Shillings yearly in the Parish of *St. Michael*, on the Shore; also 8 Shillings yearly in the Parish of *St. Richard Olaf*; Item, In the Parish of *St. Augustin*, near *St. Paul*, one Pound of Cumin Seed yearly; Item, 4 Shillings yearly payable by the Nuns of *Holwell*, for Houses within *Newgate*, and 10 Shillings payable by the same Nuns, in the Parish of *St. Andrew*.

Ralph la Justise gave to the aforesaid *Richard*, Prior, and his Canons, 42 s. yearly, viz. a Mark in the Parish

rish of *Paternoster-Church*; in the Parish of *St. James* 5 s. yearly, and 14 s. yearly in the Parish of *St. Thomas the Apostle*, and in the Parish of *St. Nicholas* 3 s. and in the Parish of *St. Faith* half a Mark; for this Grant the Prior and Canons aforefaid gave the said *Ralph* ten Marks of Silver.

Peter, Prior of the *Holy Trinity*, and his Canons, agreed, with the Nuns of *St. Leonard* at *Stratford*, to reap all their Tithes within their Lordship of *Braching* every Year for ever, which they were wont to reap at their own Charge, and to permit the Servants of the said Nuns; without any Let, to come into their Lands with their Wains and Carts, to carry away the said Tithes; in return for which the said Nuns of *Stratford* gave to the said Canons 40 d. Yearly, in the City of *London*, viz. 18 Pence in the Parish of the *Holy Trinity* at *Algate*, and 22 d. in the Parish of *St. Stephen* at *Walbrook*.

Eustace, the Son of *David de Staunford*, granted to *John*, Prior of the *Holy Trinity*, and his Canons, two Marks a Year, in the Parish of *St. Mary Newchurch*, and 22 s. and 4 d. yearly, of a contiguous House in the same Parish, out of which they were to pay 9 s. a Year to the Landlord. He also gave them 3 s. yearly of Quit-Rent in *Cockeslane*, and all his Land and Garden, near the *Tower of London*, for which they were to pay 2 d. yearly to the King for Soccage. For this Grant the said Canons gave the said *Eustace* six Marks yearly during his Life.

Robert the Son of *John Cherimburt*, gave to these Canons a Stone House, with its Appurtenances, in the Parish of *St. Mary Wolnoth*, *Marychurch*, they paying for the same, to the King, 1 d. Soccage, and 2 s. to the Monks of *Moroton*, for all Services. He also gave the said Canons a Piece of Ground, in the Parish of *St. Mary Abbchurch*, the said Ground being of their own Fee; and moreover, he gave them 8 s. Rent of his Ground, in the Parish of *St. Mary Newchurch*, out of which they were to pay 2 s. yearly to the Head Landlord.

Richard Flit, and *Alicia*, the Daughter of *Alured* the Mercer, sold and made over to these Canons, 6 s. of Quit-Rent, of two Pieces of Ground, the one at *Basinghall*, and the other in *Aldermanbury*; for which the said Canons gave them 50 s.

William, the Son of *Brichmar* of *Handbul*, gave to these Canons 3 s. Rent, in the Parish of *St. Richard Westmateker*; for which the said Canons quitted to him all Arrears, amounting to 40 s. due to them for five Years Rent for two Pieces of Ground, at 8 s. a Year, the one in the Parish of *St. Mary Magdalen*, the other in the Parish of *St. Michael*, *Basinghall*. This Deed was Dated in the Year 1196, from the Incarnation of our Lord.

Sabina, the Daughter of *David Corderwisse*, confirm'd to these Canons, the Sale before made to them of 7 s. Quit-Rent, in the Parishes of *St. Gregory*, and of *St. Leonard Eastcheap*, for which Confirmation the said Canons gave her half a Mark Silver.

William, the Son of *Osbert Piedefer*, the Husband of *Sabina*, above mention'd, sold the aforefaid Quit-rent to these Canons for five Marks of Silver.

Ralph, the Son of *Roger Palmer*, gave to these Canons his Capital Tenement in the Parish of *St. Peter Woodstreet*, with two Shops, for which they were to pay to the Lords of the Fee two Marks and a half in Lieu of all Service; he also gave them eighteen Pence Quit-rent; and a Shop at *St. Ives*.

Adam Branking, Clerk, assign'd over to *Ralph* the Prior, and to these Canons, two Tenements, in the Parish of *St. Botolph*, without *Algate*, *London*, with their Appurtenances, and 6 s. and 8 d. of Quit-rent, in the Parish of *St. Sepulchre* without *Newgate*.

Thomas Haverhill gave to these Canons 3 s. of Quit-rent, without *New-Temple-Bar*, in the Parish of *St. Clement*, and 3 s. in *Cockeslane*, out of which the Canons were to pay 2 s. per Annum to *Roger Towers*; and besides he gave them his Ground, in the Parish of *St. Edmund*, out of which Revenues, half a Mark was to be reserv'd for a Pittance to the Canons, on the Day of the said *Thomas's* Anniversary.

King Richard the Second's Exemplification of all the Revenues belonging to the Church of the Holy Trinity in London, as Tax'd to the King's Tenth.

Richard, by the Grace of God, King of England and France, and Lord of Ireland, to all those to whom these Presents shall come, Greeting. Know ye, that having seen the Roll of the particular Taxation of the Temporal Estates of the Clergy of the City of *London*, in the Diocese of *London*, it appears, in the same, among other Things, to this Effect. The Estate of the Prior of the *Holy Trinity* of *London*, in the Parishes, in that of *St. Mary Woolchurchshaw* 70 s. 8 d. in *St. Mary Ax* 23 s. 2 d. in *St. Lawrence* in the *Jewry* 4 s. in *St. Christopher's* 16 s. in *All-Saints Berking* 11 s. in *St. Switbin* 13 s. 4 d. in *All-Saints, Coleman-Church*, 55 s. 4 d. in *St. Andrew Cornhil* 18 s. in *St. Faith*, *Virgin*, 18 s. in *St. Olave* at the *Tower*, 101 s. 10 d. ob. in *St. Peter's Cornhill* 20 s. 4 d. in *St. Mary Aldermanbury*, 34 s. 2 d. in *St. Peter's, Woodstreet*, 4 s. in *St. Alphage's* 5 s. 5 d. in *St. Botolph's* without *Bishopsgate* 24 s. 8 d. in *St. Michael's Cornhil* 25 s. 4 d. in *St. Michael Queenbith* 20 s. in *St. Mary Woolnoth* 2 s. in *All-Saints* at *Fenn*, 47 s. 4 d. in *St. Clement's Candlewyck-street*, 12 d. in *All-Saints Stainingchurch* 8 s. 4 d. in *St. Giles's Cripplegate* 28 s. in *St. Benedict Fink* 3 s. in *All-Saints Fenchurch* 6 s. 8 d. in *St. Martin's Ludgate* 6 s. in *St. Margaret Pattins* 3 s. 6 d. in *St. Margaret's*, at the *Bridge* 33 s. 4 d. in *St. George's* 19 s. in *St. Benedict Shorhog* 22 s. in *St. Mary Magdalen's Fishstreet* 2 s. 6 d. in *St. Mary Arches* 25 s. 8 d. in *St. Pancrace, London*, 66 s. 8 d. from *Aldermay Church* 6 s. 8 d. in *St. Vedast's* 5 s. in *St. Michael's Paternoster-Church* 15 s. in *All-Saints Gracechurch* 53 s. 10 d. in *St. Edmund Gracechurch* 25 s. 8 d. in *St. Mary Somerfes* 2 s. in *St. John's Walbroke* 24 s. in *Holy Trinity* the *Lefs* 3 d. in *St. Mary de la Hull* 3 s. in *St. Ethelburga* 7 s. in *St. Martin Candlewyck* 28 s. in *St. Benedict Gracechurch*, 42 s. 2 d. in *St. Botolph's Bilingsgate*, 35 s. 4 d. in *All-Saints* at the *Wall*, 2 s. 4 d. ob. in *St. Alban's Woodstreet* 10 s. in *St. Martin Otteswyk* 21 s. in *St. Richard Olaf* 5 s. in *St. Thomas the Apostle* 30 s. in *St. Sepulchre* 25 s. in *St. Augustin*, at the *Gate*, 2 s. in *St. James's* at *Garlek-huth* 25 s. in *St. Martin Vintrey* 15 s. 7 d. in *St. Mary Abbechurch* 67 s. 2 d. in *St. Martin Orchard* 6 s. 8 d. in *All-Saints Hony-lane*. 48 s. 4 d. in *St. Michael* and *St. Katherine* within *Algate*, 16 l. 1 s. 1 d. in *St. John Zachary* 51 s. 4 d. in *St. Stephen's* in the *Jewry*, 10 s. 6 d. in *St. Benedict Woodwharf* 12 s. in *St. Mildred Breadstreet* 17 s. in *St. Nicholas Cold-abby*, 21 s. 8 d. in *St. Stephen Walbroke* 22 d. in *St. Botolph's*, without *Algate*, 14 l. 10 s. 1 d. in *St. Andrew Hubbard* 16 s. 4 d. in *St. Mary Bothaw* 23 s. 2 d. in *St. Mary Bothaw* 23 s. 2 d. in *St. Leonard's* 5 s. 4 d. ob. in *St. Denis's* 3 s. in *St. Dunstan, East*, 62 s. in *St. Ma-*

ry Colechurch 13l. 6s. 8d. in St. Michael Bassynge-
sharwe 32s. 6d. All which, at the Request of our Be-
loved in CHRIST, the Prior of the Holy Trinity of
London, we have thought fit to be exemplify'd under
the Seal of our Exchequer. In Testimony whereof,
we have caus'd these our Letters Patent to be made.
Witness R de Plessynton, at Westminster, on the 26th
Day of January, in the 7th Year of our Reign, ac-
cording to the aforesaid Roll of Particulars in the Trea-
sury, and by the Barons.

The Total of the above Contents 121l. 16s. 6d. ob.
The Tenth whereof 12l. 3s. 7d. 3q. and the half
Tenth 6l. 1s. 10d.

The Church of St. Botolph, without Algate, ten
Marks, thence the Tenth 13s. 4d. and the Half
6s. 8d.

The Church or Chapel of St. Catherine, one Mark,
thence the Tenth 16d. and the half 8d.

Last Wills and Testaments, relating to several Parishes.

THE Last Will of Ralph Blunt, was prov'd and
enroll'd in the Husting of London, held on Monday,
before the Feast of St. Valentin, in the 24th Year of the
Reign of King Edward, and the Year of our Lord
1295. wherein, among other Things, the said Ralph
bequeaths to the Conventual Church of the Holy Tri-
nity, after the Death of his Wife Maud, six Marks of
Yearly Quit-rent, viz. four Marks in the Parish of
St. Mary Wolchurchhaw; two Marks in the Parish of
All-Saints, Breadstreet, to say a Mass for ever for his
Soul and the Soul of his Wife Maud.

The Last Will of Thomas of Algate, was read,
prov'd, and enroll'd, in the Husting of London for
Land Pleas, held the Monday next after the Feast of the
Translation of St. Edward, King, in the 33d Year of
the Reign of King Edward the Third, after the Con-
quest, and of our Lord 1358. wherein the said Tho-
mas, orders his Body to be bury'd in the Church-yard
of the Holy Trinity within Algate, by his Father and
Mother, and bequeaths to his Brother Nicholas then
Prior, and to that Convent, his Tenement in the Pa-
rish of St. Catherine within Algate, also a Revenue of
6s. 8d. in the Parish of St. Andrew Cornhil, London,
and his Tenement in the Parish of St. Botolph without
Algate, for the Increase of the Maintenance of the
Boys Choristers in the said Church, with ten Shillings
Quit-rent of the same Tenements. He also left ten
Pounds to Hugh, the Son of John Skinner, to be paid
him when out of his Apprenticeship; but if he hap-
pen'd to die before he was out of his Apprenticeship,
then the said ten Pounds to go to the Prior and Con-
vent of the Holy Trinity, to Pray for the Souls of the
said Hugh and his Kindred, and for this Thomas and his
Kindred. All the rest of his Estate, Real and Perso-
nal, he left to his aforesaid Brother Nicholas, the Prior,
for him to dispose of as he should think fit, for the
Good of his Soul, and of the Souls of his Father and
Mother, and of all his Kindred.

The Last Will of Thomas Richer, Chaplain, was
prov'd, proclaim'd, and enroll'd, in the Husting at
London, for Pleas of Land, held on the Monday next
after the Feast of St. Gregory, Pope, in the 36th Year
of the Reign of King Edward the Third, after the
Conquest. Wherein he orders his Body to be Buried
in the Church-yard of the Holy Trinity, leaving 20s.
for the Expence of his Funeral; besides, he bequeath'd
20s. to the said Church; Item, 3s. 4d. to every Ca-

non thereof; Item, To the Convent, all his Tene-
ment on the Key and vacant Place adjacent, in the
Parish of St. Mary Attelbil; Item, All his Lands and
Tenements in the Parish of the Holy Trinity the Great,
in London; Item, a Tenement, with a Garden and Ap-
purtenances, in the Parish of St. Botolph without
Algate, London: He also bequeath'd to the Friars,
Preachers in London 6s. to the Carmelites 6s. to the
Friars Minors 6s. to the Friars of Autun 6s. and to
the Brothers of the Cross 6s. &c.

The Last Will of Simon Hatfield, prov'd, proclaim'd
and enroll'd, in the Husting at London, for common
Pleas, held the Monday next after the Feast of the
Translation of St. Edward, King; wherein he be-
queaths, to the Church of the Holy Trinity, all his Te-
nement in the Parish of St. Catherine, in the Church-
yard of the Church of the Holy Trinity aforesaid, for the
Use of the Sacrist, for the Repairs and Maintenance
of the Church aforesaid, for which, on every Anni-
versary Day of his Death, the Sub-prior of the said
Church then in being, or his Deputy, should say Mass,
at the High Altar, for his Soul, and the Souls of his
Kindred, and that the aforesaid Sacrist pay to every
Canon of the Convent, on that Day 6d. in Silver, out
of the Profits of the said Tenement, and if the said Sa-
crist should at any time fall in Arrear, by non-Payment
of the said Money, then all the said Tenement to de-
volve to the Prior and Convent, for the Increase of
their common Stock, besides what they before u'd to
receive, that Canon then in the Office of Sacrist being
wholly excepted; and if the said Prior and Convent
should convert the said Profits to any other Uses than
as aforesaid, then the said Tenement, with all its Ap-
purtenances, to devolve to the Chapel of Guildhall,
London, and the Chaplains there to Pray for his and
the Souls of his Kindred: He also bequeath'd to the
said Prior and Convent 20s. of Quit-rent, in the Pa-
rish of St. Catherine aforesaid; also 12d. of Quit-rent,
in the Parish of St. Botolph without Algate; also 11s.
of Quit-rent, in the Parish of St. Botolph without
Aldersgate.

The Last Will of John de Cantebregge, subscrib'd,
read, prov'd, proclaim'd and enroll'd, in the Husting
at London, for Pleas of Land, held on Monday, at the
Festival of St. Thomas the Apostle, in the first Year of
the Reign of King Richard, the Second after the Con-
quest. The Will it self expresses, that it was made in
the Year 1376. and the 50th Year of the Reign of
King Edward, the Third after the Conquest, wherein
the said John orders his Body to be Buried in the Cha-
pel of the Blessed Virgin Mary of Criccherch, of the
Holy Trinity, London, where his two Wives Elizabeth
and Agnes, and his Son John, lay interr'd. Then he
bequeaths, to the Prior and Convent of the said Church,
all the Tenements at Ebbegate, London, in the Parish
of St. Lawrence, near Candlewykstreet, with the
Reversion of certain Tenements, in the Parish of
St. Giles, without Cripplegate, London; also, all his
Tenements, in the Parish of St. Catherine, within
Algate.

Here End the Wills in the Manuscript; and then fol-
low several Acquittances or Discharges to Tenants for
Arrears of Rent, &c. which do not appear to be of any
use at present, and are therefore omitted. The Book con-
cludes with Leases, and those imperfect, which for the
same Reason are not thought fit to be taken notice of.
But after the Charters of Kings, is an Explanation of
many now uncommon Terms used in them, which are
therefore here inserted for the better understanding of the
said Charters, as they are in the Manuscript.

Difficult Words which occur in the Charters of Liberties explain'd.

Soc. That is the suing of Men in their own Court, according to the Custom of the Kingdom.

Sac. Is the Power of impleading and punishing Transgressors in their Court, because *Sake* in *English* signifies *Encheſon*, in *French*, (*which is Occaſion, Cauſe, or Reaſon*) and it is ſaid *forſicke Sake* (*that is for ſuch Sake or Reaſon*) being the ſame as *quele Encheſon*, and *Sake* is ſaid for *Forſet*.

Tol. Imports, that you, and all your Men, throughout all your Homage Lands, be exempt in all Markets from Toll, for Things bought or ſold.

Theam. This is that you have all the Generation of your Villains, with their Services and Chattels, whereſoever they ſhall be found in *England*: excepting if any one born in Servitude, ſhall continue for a Year and a Day undiſturb'd in any Priviledg'd Town, ſo that he be receiv'd into their Company, or Gild, and as one of them, by the ſame he ſhall be exempted from Villanage.

Infangenethef. Is, that Thieves or Robbers, taken in your Lordſhip, or Fee, and convicted of their Theft, be adjudg'd in your Court.

Hutfangenethef. Is that Thieves or Robbers, which belong to your Land, or Fee, if taken with a Robbery out of your Land or Fee, be brought back to your Court, and there try'd.

Hamsokene. That is, that you be exempt from Amerciaments for entering Houſes violently and without Leave, againſt the Peace of our Lord the King, and that you hold Pleas of this Sort of Tranſgreſſion committed on your Land, in your Court.

Grythebriche. That is, the Breach of the King's Peace, for *Gryth* in *English*, is *Pax* in *Latin*, and *Pees* in the *Roman*; *Briche* in *English*, is *Freynt* in the *Roman*.

Blodwyte. That is, that you be exempt from Amerciament for Blood ſpilt, and that you hold Pleas thereupon in your Court, and that you have the Amerciament ariſing from thence; becauſe *Wyte* in *English*, is the ſame as *Injuria* in *Latin*.

Philtwyte. Is, that you be exempt from Amerciaments for Frays, and that you hold Pleas of the ſame, in your Court, and have ſhe Amerciaments thence ariſing; for *Philt* in *English* is *Medle* in the *Roman*.

Phlythwyte. That you be exempt from Contention and Aſſemblies, and that you hold Pleas thereof in your Court, and have the Amerciaments proceeding from the ſame; for *Phlyth* in *English*, is *Contentio* in *Latin*.

Pordwyche. Is that you be exempt from Amerciaments when any fugitive Outlaw comes to the Peace of our Lord the King, either of his own Accord, or upon Licence.

Plemenefrith. Is, that you have the Chattels or Amerciaments of a Fugitive.

Lecherwite. Is, that you take a Fine of him that lies with a Bond-woman born, without your Leave.

Childwyte. That you take a Fine from a Bond-woman born, that is with Child, who has loſt her Virginity without your Leave.

Porſtall. Is, that you be exempt from Amerciaments for Chattels ſeiz'd, either within or without your Lands, and that you have and hold Pleas concerning ſuch Caſes ſo Arreſted within your Lands, in your Court, and the Amerciaments ariſing from the ſame.

Schot. Is, that you be exempt from a certain Cuſtom, as of the common Toll impoſ'd by the Sheriff or his Bailiffs.

Gelde. Is, that you be exempt from ſervile Cu-

ſtoms, which once us'd to be paid; as of *Hornbilde*, and the like.

Hitage, or Carruage. Is, that you ſhall be exempt, if our Lord the King ſhould Tax all the Land, by *Carucates*.

Danegelde. That is, exempt from a Cuſtom us'd in another Place, which the *Danes* once exacted in *England*.

Horngelde. That you be exempt from a certain Cuſtom exacted at Fairs and Markets.

Wapentall. Is that you be exempt from Suit of the Hundred, which is call'd *Wapentale*.

Lestage. That is exempt from a Duty exacted at Fairs and Markets.

Stallage. Is exempt from a Duty exacted for ſtandings taken or assign'd in Fairs and Markets.

Sitheng, or Hedwyng. Is exemption from Attachment in any Court, and before any Perſons whatſoever, for Treſpaſſes preſented and not avow'd.

Miſherying. That is, exempt from Amerciaments for any Treſpaſſes whatſoever brought into Court, without Exemplification.

Burgbriche. Is diſcharg'd from any paſſing thro' Cities or Borough, againſt the Peace.

Averpaye. Is exempt from paying a Penny for Average to our Lord the King.

Hundredat. Is exempt from paying the Penny, or contributing to the Hundred.

Bordalpany. That is, exempt from the Exaction us'd in Markets, where they paid an Half-penny for taking away their Stalls.

Burgbote. Is exempt from contributing to the Relief of the City, or Borough, or for building of Walls fallen.

Brugbote. Is exempt from contributing to build Bridges.

Theclepeny. Is exempt from Tallage of the Tenth for the Council.

Mundebryche. Is exempt from Amerciaments for Tranſgreſſions, committed againſt our Lord the King.

Thus far this Manuſcript, being the Register Book of this Convent of Canons Regular of the *Holy Trinity* within *Algate*, now in the Hands of the Learned *John Anſtis*, Eſq; Garter Principal King at Arms. This Manuſcript, as appears above, was written by Brother *Thomas* of *Axebrigge*, the Son of *John* of *Cornwal*, Prieſt and Canon of this Houſe; who by what may be collected from the ſaid Manuſcript, ſeems to have done it about the Year of our Lord, 1425.

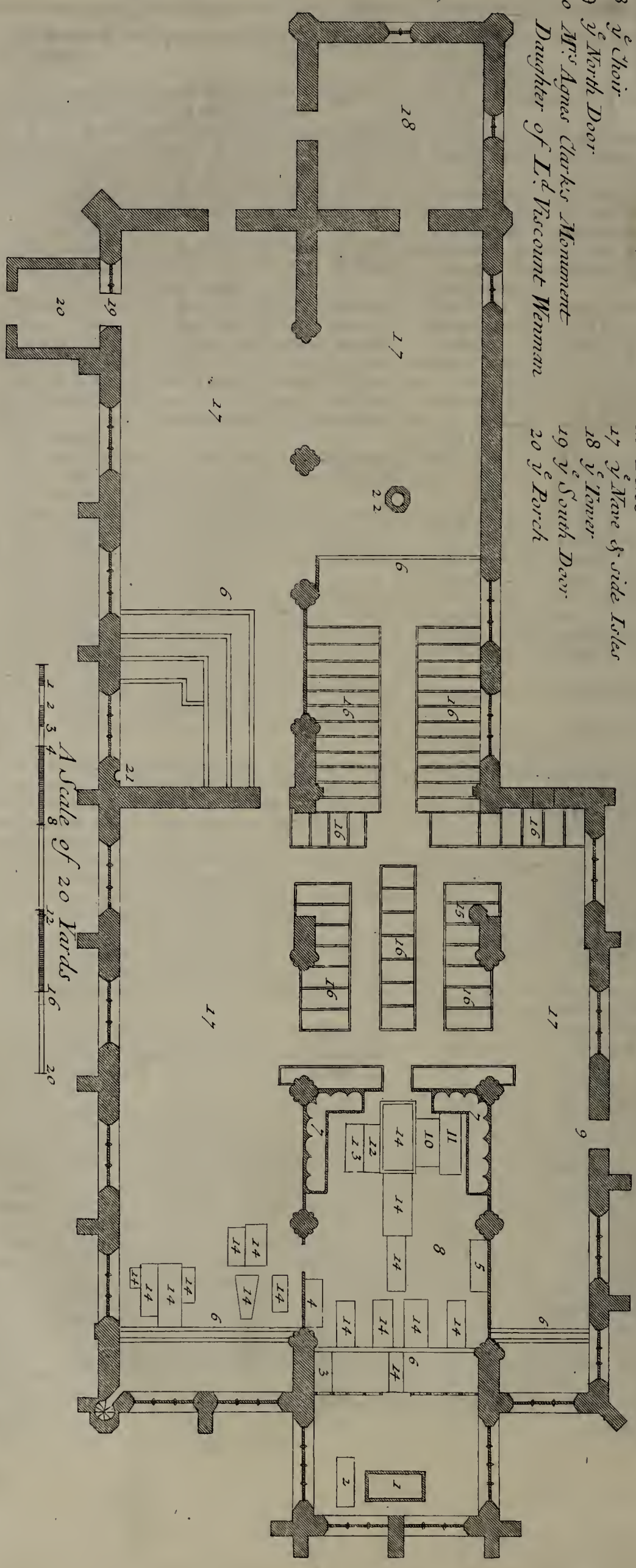
It is to be obſerv'd that where proper Names, eſpecially of Places, and other unuſual Words may appear not to be truly ſpelt, they have been exactly taken from the ſaid Manuſcript, that the Blame may not lye upon the Tranſlator.

This Monastery was in the Year 1531, being the 23d of King *Henry* the VIIIth, ſurrender'd into the King's Hands, who gave it to *Thomas*, Lord *Audley*, of *Walden*. *Leland Collect. Vol. I. p. 107.*

Stow in his Survey of *London*, p. 145, adds farther, in relation to this Manuſcript of the *Holy Trinity*, as follows. This Priory in proceſs of Time became a very fair and large Church, rich in Lands and Ornaments, and paſſ'd all the Priors in the City of *London*, or Shire of *Middleſex*, the Prior whereof was an Alderman of *London*, to wit, of *Portſoken* Ward.

I read, that *Euface*, the 8th Prior, about the Year 1464, becauſe he would not deal with Temporal Matters, inſtituted *Theobald Fitz-Ivonis*, Alderman of *Portſoken* Ward under him, and that *William Riſing*, Prior of *Chriſt's Church*, was ſworn Alderman of the ſaid *Portſoken* Ward, in the firſt of *Richard* the Second,

- | | | |
|--|---|-------------------------|
| 1 Communion Table | 11 M ^{rs} Ann Charlton Daughter
of Edward Clark | 21 Place for Holy Water |
| 2 M ^r Keen's Monument | 12 M ^r Wanchester's Monument | 22 y ^e Font |
| 3 Judge Storer Monument | 13 M ^r Corry's Monument | |
| 4 R ^e Templar's Monument | 14 Persons of no note & Inscription lost | |
| 5 Duke Seagrave's Monument | 15 Pulpit | |
| 6 Steps | 16 Pews | |
| 7 Stalls | 17 y ^e Nave & side Isles | |
| 8 y ^e Choir | 18 y ^e Tower | |
| 9 y ^e North Door | 19 y ^e South Door | |
| 10 M ^{rs} Agnes Clarke's Monument
Daughter of L ^d Viscount Wenman | 20 y ^e Porch | |



THE PLAN OF DORCHESTER CHURCH IN OXFORD SHIRE

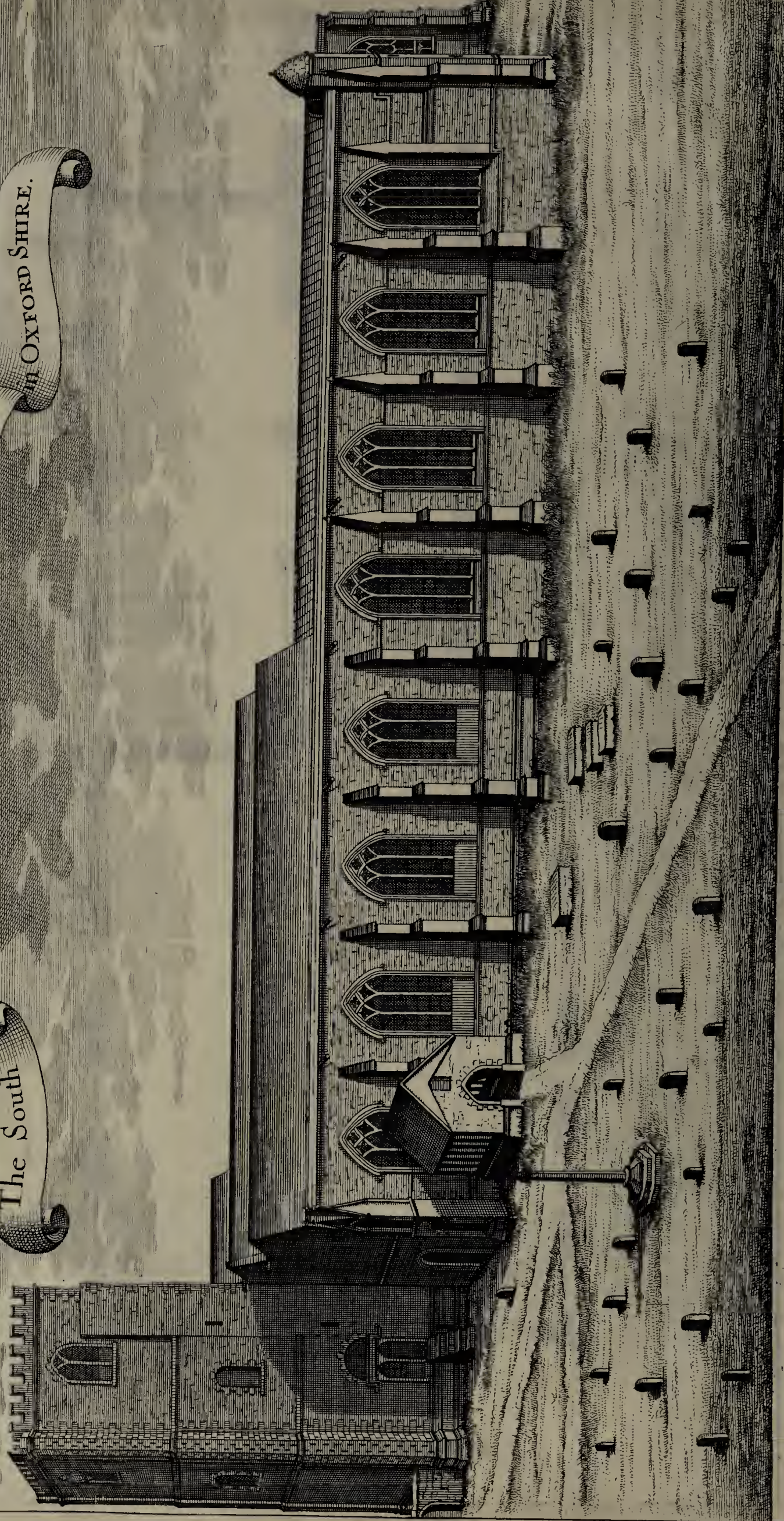
T. Harris delin: et Sculp:

THE UNIVERSITY OF CHICAGO

Prospect of y^e Antient Church of DORCHESTER

IN OXFORD SHIRE.

The South



cond. These Priors have sitten and ridden among the Aldermen of *London*, in Livery like unto them, saving that their Habit was in Shape of a spiritual Person, as I myself have seen in my Childhood. At that Time the Prior kept a most bountiful House of Meat and Drink, both for Rich and Poor, as well within the House, as at the Gates, to all Comers, according to their Estates.

To conclude of this Priory; King *Henry* the VIIIth, minding to reward Sir *Thomas Audley*, Speaker of the Parliament against Cardinal *Wolsey*, as ye may read in *Hall*, sent for the Prior; commending him for his Hospitality, promis'd him Preferment, as a Man worthy of a far greater Dignity, which Promise surely he perform'd, and compounded with him, tho' in what sort I never heard, so that the Priory, with the Appurtenances, was surrender'd to the King, in the Month of *July*, in the Year 1531, the 23d of the said King's Reign. The Canons were sent to other Houses of the same Order, and the Priory, with the Appurtenances, King *Henry* gave to Sir *Thomas Audley*, newly Knighted, and afterwards made Lord Chancellor.

Sir *Thomas Audley* offer'd the great Church of this Priory, with a Ring of nine Bells well tun'd, whereof four the greatest were since sold to the Parish of *Stebunhith*, and the five lesser to the Parish of *St. Stephen* in *Colemanstreet*, to the Parishioners of *St. Catharine's Christ's Church*, in exchange for their small Parish Church, minding to have pull'd it down, and to have built there towards the Street; but the Parishioners having Doubts in their Heads of afterclaps, refus'd the Offer.

Then was the Priory, Church and Steeple, proffer'd to whomsoever would take it down, and carry it from the Ground; but no Man would undertake the Offer; whereupon Sir *Thomas Audley* was fain to be at more Charges, than could be made of the Stones, Timber, Lead, Iron, &c. for the Workmen with great Labour, beginning at the Top, loos'd Stone from Stone, and threw them down, whereby the most part of them were broken, and few remain'd whole, and those were sold very cheap.

The said *Thomas* Lord *Audley* built and dwelt on this Priory, during his Life, and dy'd there in the 1544, since which Time the said Priory came, by Marriage of the Lord *Audley's* Daughter and Heir, to *Thomas* late Duke of *Norfolk*, and was then call'd the *Duke's Place*. Thus *Stow*

As it was not proper to dismember the excellent Register Book of this *Monastery*, or interrupt it's Account by interspersing other Things, I have given the Quotation from *Stow* at last by it self, and must here refer the Reader to the *Appendix*, where are 15 Bulls of Popes, of Privileges and Immunities granted to this *Monastery*, with Confirmations of other Grants, &c. and are from NUM. ccclxii. inclusive to ccclxxvi. inclusive.



DORCHESTER

Abby of Regular Canons of St. Augustin, in Oxfordshire.

Kenner's Paroch. Antiq. p. 626.

THIS Abby being spoken of in *Dugdale's Monasticon*, Vol. 2. p. 197, and among the Additions to the same in Vol. 3, and in the *English Translation* of the same, p. 241, and 171, it should not be here re-

peated, but on account of a Chantry founded in the same by *Edmund Rede*, Esq; Lord of *Borstaff*, the Original Charter whereof translated from the *Latin*, is as follows.

“ Be it known to all who shall see this present Deduction, that we *John Clyfton*, and the Convent of Regular Canons of the *Monastery of Dorcestre*, in the Diocese of *Lincoln*, seriously considering in the Bowels of Charity that it is behoveful, according to the Law of Gratitude, to requite the Benefits conferr'd on the Faithful of CHRIST by devout Persons, with spiritual Suffrages. Therefore, on Account of the special Devotion and singular Affection, which our belov'd in CHRIST, *Edmund Rede* in sincere Charity bears in our Lord, to our aforesaid Convent, we have, as much as in us is, for ourselves and our Successors, given and granted to the same *Edmund*, the spiritual advantages, which follow as here under noted. In the first Place, that every Day, during the Life of *Edmund*, and his Wife *Agnes*, *John Stokys*, his Wife *Alice*, and *Thomas Wyfold*, and his Wife *Elizabeth*, there be said by the Canon, who shall for the Time being celebrate Mass in the Chapel of *St. Mary* the Prayer, *Deus qui caritates*, for their happy State, and the other Collect *Deus cui proprium*, in the Mass for the Dead, said for ever in the said *Monastery*, at the Altar of *St. Michael* every Day, for the Health of the Souls of *Robert James*, *Catharine* and *Maud* his Wives, *John James*, *Christian* his Wife, and of all the aforesaid Benefactors. And we have also granted for the Souls of all the aforesaid one Anniversary of nine Lessons, viz. *Placebo* and *Dirige*, to be celebrated once a Year for ever, viz. on the Feast of *St. Julian* a Virgin, or within 6 Days, immediately following the same, and especial Participation of the Prayers, Fasts, Abstinences, Watchings, and other good Works, which the Lord shall grant to be done by the Canons of our Convent, in Life as well as in Death, that so by the Help of many Suffrages, they may after an happy Passage out of this Life, attain to the eternal. But to the end that this our Concession may not be conceal'd, and in Process of Time, through Forgetfulness neglected, but that it may be imprint-ed in the Hearts of our Successors in future Times, it has been our Will, and we have ordain'd, that when the said *Edmund* shall happen to depart this World, the Names of all those aforesaid, with the Time of their Death be inserted in our Register, and be read over every following Year, on the Day of their Anniversaries, in the Presence of the Convent, in our Chapter House. And there shall be for ever paid, by the Hands of the aforesaid Abbat, or his Successors, three Pence weekly to every Canon celebrating the aforesaid Mass, viz. *Deus cui proprium*, during the Space of a Week. In Testimony of all which our common Seal is affix'd to these Presents. Given in our Chapter House, the 19th Day of *February*, in the Year of our Lord 1438.

“ For the performing of which Service, for ever, as in the aforesaid Writing, by the Abbat and Convent of *Dorcestre*, the aforesaid *Edmund Rede* gave to the aforesaid Abbat and Convent 20 l. *Kenner's Par. Ant.* p. 626.

I will add the Abbats of this Place from Mr. *Willis*.

Abbats of Dorchester.

1. ALURED, occurs Abbat, Anno 1163, in the Register of *Missenden*.

2. JOHN

Hist. Abb. Vol. 2. p. 175.

2. JOHN DE WARWICK is the first Abbat the *Lincoln* Registers furnish me with. He was elected, *Anno* 1258, and having govern'd 11 Years, became a Frier Preacher, and quitted his Abbacy to,

3. WALTER DE BURGO. After him

4. RALPH DE DUDECOTE occurs Abbat. He dy'd *Anno* 1294, and was succeeded by

5. WILLIAM ROPFORD, elected 5 *Cal. Feb.* 1298. He dy'd the same Year, and was succeeded by

6. ALEXANDER DE WALTHAM, confirm'd Abbat the 5th of the *Id. of Feb.* 1298, depriv'd *Anno* 1305, and

7. JOHN DE CAVERSHAM substituted in his Place the 7th of the *Id. of Dec.* 1035. He dy'd *Anno* 1333, and was succeeded by

8. JOHN DE SUTTON, confirm'd Abbat the 8th of the *Id. of Oct.* 1333, his Death I guess was in the Year 1349, for in that Year.

9. ROBERT WICNHINGTON was elected to this Abbacy, then vacant by the Death of the last Abbat not nam'd there, and accordingly admitted the 5th of the *Id. of May* 1349. He dy'd *Anno* 1380, and

10. ROBERT GODSTOW succeeded him, and was confirm'd Abbat, 6 *Nov.* 1380. When he dy'd, I find not, or who succeeded him, but the next that occurs is

11. JOHN CLIFTON in 1438, mention'd in *Kennel's Paroch. Antiq.* in the Deed above, the next is

12. ALAN BUTTESSON. On whose Resignation, *Anno* 1455, one

13. THOMAS became Abbat, at which Time here were 12 Canons, who voted at the Election. After him I meet with no more till

14. ROGER, Prior of *Raunton*, who presided here in the Beginning of *Henry* the VIIIth's Reign, viz. about the Year 1510. By the best account I can learn of him, he dy'd *Anno* 1518, and was Suffragan to the Bishop of *Salisbury*. Who was his immediate Successor, I am to seek, unless it was

15. JOHN MERSHE the last Abbat, who with *Thomas Pyne*, and 5 others subscrib'd to the Supremacy, *Oct.* 1, 1534. He was alive in 1553. and possess'd of a Pension of 22 *l. per Ann.*

The Dimensions of this Abby Church, left standing and made Parochial, are, as I took them, Length of the Church from East to West, 77 Yards; Breadth of the Body and side Isles 70 Feet. Height about 55 Feet. The Tower stands at the West End; and in it hang 6 Bells; some of which are as ancient as ever I saw, according to the Characters.

This that follows was noted this Year 1722, by one who went to take the View and Plan of this Church of, *Dochester*, which are here inserted.

The Inscriptions on the Bells are as follows,

On the First and Second, *Henry Knight* made me, 1603.

On the Third, *Sancte Thoma, ora pro nobis.*

On the Fourth, *Virgini egregie dicata Campana Mariae.*

On the Fifth, *Sancte Petre aperi nobis ostia. Miserere tuis.*

On the Sixth, *Protege Birine, quos convoco, tu sine fine.*

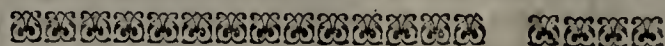
There is a Vulgar Tradition that

Within the Sound of this great Bell

No Snake or Adder e're shall dwell.

The Reason they give for this is, because *Birinus* was stung to Death by Snakes. And the oldest Men there do affirm that, they never saw any venomous Creature within that District, and have heard their Parents say, that they never saw or heard of any there.

By some of the remaining painted Glafs in the South Window, it appears that *St. Birinus* was beheaded.

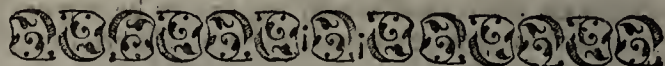


REPINGTON

Priory of Regular Canons in Derbyshire.

THIS Priory being spoken of in the *Monasticon*, Vol. 2. p. 280, we shall here only add, what *Fuller* says concerning its Total Overthrow in his *History of Abbeys*, p. 358, which is to this Effect.

In the Reign of Queen *Mary*, the Possessors of Abbey Lands, being all put into a great Consternation, for fear that the same should be restor'd to the Right Owners, notwithstanding Cardinal *Pool* had solemnly, in the Name of the Church, resign'd all Claim to them; one *Thacker*, who was possess'd of *Repington* Abby in *Derbyshire*, alarm'd with the News, that Queen *Mary* had set up some Abbeys again, which were in her own Hands, on a Sunday, for his Conscience was not so Squeamish as to stick at the Day, call'd together all the Carpenters and Masons he could find in those Parts, and in one Day pull'd down a most beautiful Church belonging to that Abbey, saying he would destroy the Nest, for fear the Birds should build there again.



BILSINGTON

Priory of Regular Canons of St. Augustin in Kent.

I have not any thing to add concerning this Priory, to what is said in the *Monasticon*, but only to advertise the Reader not to be led into an Error, by *Weever*, who in his *Funeral Monuments*, makes this a distinct House from that near *Rumney*, whereas in Reality there never was any other but this one, which being as he says, near *Rumney*, he has taken the Liberty to make one of the Name of that Place. *Weever* is to be read with great Precaution, for he is full of very gross Errors; as to his Account of Antiquities, there is nothing in him to be rely'd on but the Inscriptions copy'd from Tombs, and even those are not always exact. In other respects those who will give themselves the Trouble, may find he was extraordinary ignorant in the Affairs he undertook to write of.

Mr. *Willis*, Vol. 2. p. 96, says no more of this Priory than thus.

JOHN MOYSE, alias TENTERDEN, last Prior, who with 6 others, surrender'd this Convent to the King, 26 *Dec.* 1534, 26 *Hen.* 8, and had a Pension of 10 *l. per an.*

BYSSHEMEAD

Abby of Regular Canons of St. Augustin, in Bedfordshire.

Bibl. Cotton
Otho. D. 3.

THERE is some Account of this Abby in the *Monasticon*, Vol. 2. p. 157, and p. 139, of the *Englisch Translation*, to which we must add what follows.

William de Hurst gave to God and the Church of the Blessed Mary of Bysbemead, and the Canons and their Successors, the Manor of Caldecote, near Asbewell, (in Hertfordshire) which he had by the Gift of Sir Gerard, Son of Gerard de Furnivall his Lord, in Free and perpetual Alms, with the Advowson of the Church, and all the Appurtenances belonging to it, for the Provision of two Canons in the House of Bysbemead, to pray for the Souls of the Noble Martyr the Lady Christian Leder, Sir Gerard, the Son of Gerard de Furnival his Lord, and the Wife of Sir Gerard, Walter de Hurst his Brother, and for the Souls of all their Ancestors and Successors, performing to the chief Lords of the Fee all Services due and accustomed. This Deed was attested by Philip de Asbewell, John de Wenlington, John Foliot de Illeford, Richard Otey de Henxte worth, Peter Culin of Stratton, John Bastard of Eton, and Robert de Munden, with many others; and Gerard de Furnival did confirm this Deed under his Hand and Seal, in the Presence of Robert de Gravele, Geoffrey de Hanvil of Clothall, John de Poley, Laurence de Hippingrave, William de Gravele, John his Brother, and James de Radewelle, with many others.

Robert, the Prior of Bysbemead, and his Convent, did by their Release, dated at Bysbemead, in full Chapter, on Monday next after the Feast of the Apostles Philip and James, Anno Domini 1341. (15 Edw. 3.) release and quit Claim all their Right and Interest in this Manor, and the Advowson, to the Abbat of St. Alban's, and his Successors; which Release was granted in the Presence of Sir Edward de Kendale, Sir Gerard de Braybroke, Sir Richard de Havering, and Sir John de Maperebale, Knights; Thomas Fenbund, Richard de Arderne, Roger de Luda, John de Munden, James de Radewell, and others; and it did continue in the Possession of the Abbats of that Church until the Dissolution of that Monastery, when it came to the Crown.

King Henry the Eighth, by Charter, dated the 32d of his Reign, granted this Manor, with others, to Ralph Rowlet the Elder, of St. Alban's and his Heirs, who, Anno 1542, (33 Hen. 8.) was constituted Sheriff of this County. He dy'd, leaving Ralph his Son and Heir, who succeeded him, was Knighted the ensuing Year, and dy'd without Issue. Thus the Family was extinct in the first Heir that took Possession of this Land dedicated to God.

Mr. Willis, Vol. 2. p. 1. has no more of it, but that ROBERT BURR Prior, and others, subscrib'd to the King's Supremacy, September 30. 1534.

WIMUNDLESLEY

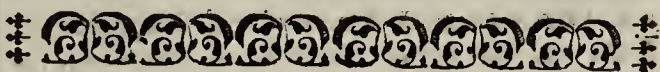
Priory of Regular Canons of St. Augustin in Hertfordshire.

RICHARD Argenton, Lord of Wimundsléy Magna and Parva, in the Reign of King Henry the III, founded a Priory of Canons Regular at Little Wimundsléy, which they held till the Time of the Suppression thereof, when it was valu'd to be yearly worth 37 l. 10 s. 6 d. ob. but in the *Monasticon* at no more than 29 l. 19 s. 8 d. ob. (Note, That the *Monasticon* says nothing of this Monastery any farther than the Valuation here mention'd, in the general Catalogue of Valuations.)

Chauncy's
Antiq. of
Hertf. p. 361.

This Priory was dedicated to the Blessed Virgin St. Mary. When it came to the Crown by the Dissolution, King Henry the VIIIth, by Deed, dated 10 Dec. Anno 29, of his Reign, devised to James Needham, Gentleman, Clerk and Surveyor of the King's Works, all the Lordship and Site, late of the Priory and Monastery of Wymondlee, in the County of Hertford, suppress'd by Authority of Parliament, with all Lands, Meadows and Pastures belonging to the Monastery and the Rectory of the Parish Church of Wymondlee Parva, and all Tithes, Oblations, Profits, Obventions and Commodities whatsoever belonging to the Rectory, for the Term of 21 Years, reserving to the King and his Heirs the yearly Rent of 13 l. 10 s. This Priory has been a fair old Building, with Cloisters, &c. Chauncy's Hist. and Antiq. of Hertfordshire, p. 361.

Mr. Willis calls it Wymondley, and says, JOHN DORCHESTER, Prior, John Turner, and three others subscrib'd to the King's Supremacy, October 14, 1534.



ST. MARY OVEREY

Monastery of REGULAR CANONS of St. Augustin, in Southwark, Surrey.

MARY, a Noble Woman, long before the Conquest, first founded it for Nuns.

St
v.

Swithina, a Noble Lady, afterwards converted it into a College of Priests.

William de Pont le Arche, and William Daunsey, Knights, Normans, founded it anew, and instituted Canons Regular, 1106, 7 H. 1. Algody was the first Prior.

William Gifford, Bishop of Winchester, the principal Benefactor, built the Nave of the Church, 1106, 7 Hen. 1.

King Henry the First, a Benefactor, appropriated to it the Church of St. Margaret, in Southwark.

King Stephen, a Benefactor, gave the Fine House of William de Ponte Arche, by Dowgate.

Peter de Rupibus, Bishop of Winchester, a Benefactor, founded the Chapel of St. Mary Magdalen, in the same Church, which was afterwards made a Parish Church for the Parishioners.

C c

Johns

John Gower, a notable Poet, a principal Benefactor when the Church began to be new built, in the Reign of King *Richard* the Second, and King *Henry* the First, who lies there bury'd in a fine Tomb, against the North Wall of the Church.

This Monastery, at the Time of the Suppression in the Year 1539, being the 31st of King *Henry* the VIIIth was valu'd 624 *l.* 6 *s.* 8 *d.* a Year.

Here are several Particulars not mention'd by Sir *William Dugdale*, see the rest in the *Monasticon*, Vol. 2. p. 84, and 490, and the *English Abridgement*, p. 134, and 226. For the Priors, we will be beholding to Mr. *Willis*.

Priors of St. Mary Overey.

Hist. Abb.
Vol. 2. p.
233.

From Mr. Wharton's Collections,
ex *Annalibus Southwark*, and
Registro Prioratus notat. Faustina
A. 8. in Biblioth. Cotton.

1. **ALGODUS** presided 24 Years, and dy'd the 8th of the *Id.* of *Jan.* 1130. and was succeeded by
2. **ALGARUS**. He fate two Years, and dy'd the 8th of the *Cal.* of *Nov.* 1132. and was succeeded by
3. **WARIN**. He govern'd 10 Years, and dy'd the 2d of the *Cal.* of *March* 1142, and was succeeded by
4. **GREGORY**. He continu'd 8 Years, and dy'd 13 *Cal.* *Feb.* 1150, and was succeeded by
5. **RALPH**. He was Prior 4 Years, and dy'd 6 *Id.* of *March* 1154, and was succeeded by
6. **RICHARD**. He presided 9 Years, and was succeeded by
7. **VALARIANUS**. He dy'd *Cal.* *April*, and was succeeded by
8. **WILLIAM DE OXONFORD**. He presided 14 Years, and dy'd the 4th of the *Id.* of *Nov.* 1203, the next was
9. **RICHARD DE STA. MILDRIDA**. He govern'd 2 Years, and dy'd on the *Non.* of *Jan.* 1205: and was succeeded by
10. **WILLIAM FITZ-SAMARI**. He fate one Year, and was succeeded by
11. **MARTIN**. He govern'd 12 Years, and dy'd 3d *Id.* of *June* 1218. and was succeeded by
12. **ROBERT DE OSENEY**. Elected *Sept.* 1. 1218. He presided 5 Years, and dy'd the 14th of the *Cal.* of *May*. and was succeeded that Month by
13. **HUMPHRY**. Who presided 17 Years, and his Successor was
14. **EUSTACHIUS**. Who fate 13 Years, and was succeeded by
15. **STEPHEN**. He presided also 13 Years, and was succeeded by
16. **ALAN**. He govern'd 33 Years, and dy'd 5 *Cal.* *Oct.* 1283. and was succeeded by
17. **WILLIAM WALLYS**. Elected Prior, 2 *Non.* *Oct.* 1283. He fate 23 Years, and dy'd 17 *Cal.* *Jan.* 1306, and was succeeded
18. **PETER CLEGHAM**. He fate 20 Years, and was succeeded by
19. **THOMAS DE SOUTHWARK**. Elected 16 *Col.* *Oct.* 1327, and confirm'd by the Bishop of *Winchester*, the 17th of the *Cal.* of *Nov.* ensuing. He presided 4 Years, and then resigning the 23d of *Oct.* 1331. had for his Successor

20. **ROBERT DE WELLES**, The 25th of *Oct.* 1331, and the same Day Install'd, by *John Bishop* of *Winchester*. He presided 17 Years, and dying *Anno* 1348, was succeeded by

21. **JOHN DE PECHAM**. He govern'd 11 Years, and then resign'd, *Anno* 1359, to

22. **HENRY COLINGBORNE**. He presided 34 Years, 9 Weeks, and two Days, and was succeeded by

23. **JOHN KYNGESTON**. He fate 2 Years and an half, and was succeeded about the Year 1396, by

24. **ROBERT WESTON**. He govern'd 17 Years and more, and was succeeded before the Year 1416, by

25. **HENRY WERKWORTH**. He fate 36 Years, and was succeeded by

26. **JOHN BOTTISHAM**. He govern'd 10 Years, and had for his Successor

27. **HENRY DE BURTON**, who presided 24 Years, and had for his Successor, according to my Authorities

28. **RICHARD BRIGGES**. He fate almost 6 Years, and, as I guess, was succeeded by

29. **JOHN RECOLVER**. He occurs Prior 1492, govern'd 7 Years or more, and was succeeded by

30. **ROBERT MICHELL**. He presided about 13 Years, and was succeeded by

31. **ROBERT SHOULDHAM**. Admitted Professor of Divinity at *Oxford*, *Anno* 1515, about which Time he was advanc'd to this Office, in which I presume he was succeeded by

32. **BARTHOLOMEW LINSTED** alias **FOWLE**, the last Prior, who surrendring his Convent 14 *Oct.* 1540. 31 *Hen.* 8. had a Pension of 100 *l.* per *Annum* assign'd him, which he enjoy'd, *Anno* 1553.



BECKFORD.

Priory of Regular Canons, in Gloucestershire, a Cell to St. Barbe en Auge, in Normandy

Atkyns's
Glocest. p.
258.

WAS Founded by *Robert Fitz-Alan*, and seiz'd of the Manors of *Beckford*, *Alston*, and *Grafton*, 56 *Hen.* 3. The Prior held the Manor with Court Leet and Waifs, 15 *Edward* 1. and his Right was allow'd the same Year in a Writ of *Quo warranto*.

King *Edward* the 3d, upon his Wars with *France*, had the Estates of all the Priories in *England*, that were Cells to Monasteries in *France*, granted to him in Parliament, 10 *Edw.* 3. *Anno Domini* 1336, whereupon he let out those Priories to Farm, with all their Lands and Tenements. This Priory was afterwards totally suppress'd, in the Year 1414, 2 *Hen.* 5. when all other Alien Monasteries in *England* were suppress'd, by Act of Parliament, and the Lands belonging to this Priory were granted to *Eaton College* by King *Henry* the 6th, in the 22d and 23d Year of his Reign; and afterwards to the College of *Fotheringhay*, 2 *Edw.* 4. and 1 *Edward* 6, when all the Religious Endowments which had escap'd King *Henry* the 8th, were taken away, it was granted to Sir *Richard Lee*.

The Charter of King Henry the Second, confirming the Grants made to the Abby, to which this Monastery was a Cell.

HENRY, King of England, Duke of Normandy and Aquitain, and Earl of Anjou, to Archbishops, &c. Know ye, That I have granted, and do by this present Charter confirm to the Church of St. Martin and St. Barbara of Eschaiolet, and to the Canons serving God in that Place, in perpetual Alms, whatsoever has been legally given unto them.

The Gift of Ravelle Chamberlain of Normandy.

HE gives, in the Valley of Gloucester, all the Manor of Beckford, and of Ashton, out of which he reserv'd nothing to himself, but their Defence and Protection out of Love to God. Witness Thomas Chancellor, Richard de Humet Constable, Richard de Lucy at Roan.

The Charter of King Henry the Sixth, conferring the Priory of Beckford on Eaton College.

THE King to all to whom these Presents shall come, &c. grants, &c. to the King's College of our Lady, by Eaton besides Windsor, 53 l. 6s. 8d. in Rent, issuing yearly out of the Manor of Beckford, otherwise call'd the Priory of Beckford, in the County of Gloucester, payable by the Hands of John Beauchamp, Knight, his Heirs and Assigns, Tenants of the said Manor of Beckford, otherwise call'd the Priory of Beckford, from and after the Death of Robert Roos Knight, who holds the same for Term of Life, by a former Grant from us.

Witness the King, at his Castle of Windsor, the twenty fifth Day of March.

This Priory is not mention'd in the *Monasticon*, nor by Mr. Willis.



CIRENCESTER

Abby of Regular Canons in Gloucestershire.

THIS Abby is spoken of in the *Monasticon*, Vol. 2. p. 89. and in the *English Translation*, p. 135. wherein is no more concerning it, but the Charter of King Edward the Third, confirming that of King Henry the First, wherein are nam'd the Lands belonging to this Monastery in the Counties of Gloucester, Wilts, Somerset, Dorset and Oxford, and another Charter of

King John, confirming the Grants of the two *Henries*. We will here add, besides the Catalogue of the Abbats, some other Particulars we have been able to find relating to the same.

Sir R. Atkyns, in his *Gloucestershire*, p. 341, informs us, that there was, at Cirencester, an Ancient College in the Time of the Saxons, and that Rumbald, Chancellor of England, was Dean thereof in the Reign of King Edward the Confessor: He was Chancellor in the Year 1065, and set his Hand as a Witness to the Charter of Privileges granted by that King to the Abby of Westminster, subscribing himself the King's Chancellor.

King Henry the First repair'd the College, and built a Monastery of Black Canons, of the Order of St. Augustin in the Year 1117, and Dedicated it to St. Mary and St. James, and endow'd them with large Revenues, which were never after much Augmented.

The following Deed made in the Year 1305, when Henry de Hamptonel was Abbat, is remarkable for its Concessions to John de Latton of Latton in Wiltshire, not far from Cirencester. p. 342.

"To all Christian People, who shall either see or hear this present Deed, Henry, by Divine Permission, Abbat of Cirencester, and the Convent of that Place, send Health in our Lord. Know ye, that we have granted to John de Latton, and Isabel his Wife, in Form, and under Condition following, these several Things hereafter specify'd, to receive every Week, so long as they shall jointly live; Fourteen white Loaves, and nine Gallons of Beer, whereof five Gallons of Beer shall be such as the Convent useth, and the other four Gallons shall be of the Chaplain's Beer, and they shall receive one Mess, every Day, out of our Kitchen, in like manner as our Day Officers do receive it from our House. Provided, that if the said Isabel shall survive, that then, and immediately from the Death of the said John, one Moyety of all above granted shall altogether cease. And in consideration of the aforesaid Grant, the aforesaid John hath wholly released to us, and to our Church, and hath quit-claim'd for himself and his Heirs, for ever, all Right and Claim which he had, or any way can have, with the Reversion thereof, in all the Lands and Tenements, with all their Appurtenances, which Walter, Father of the said John, did hold by Lease from us at Latton. And the said John, and his Heirs shall fully and entirely warrant the said Lands and Tenements to us and to our Church, without any Diminution whatsoever. And if it should happen, which we hope will never be, that the said John and Isabel shall any way be deficient in the said Warranty, or should lay claim, or pretend to any Right to the said Tenements, that from thenceforth the said Abbat and Convent, shall be for ever discharg'd from the Performance of every Part of this Grant, without any Pretence whatsoever. In Witness whereof the Parties aforesaid have interchangeably set their Seals to this Indenture.

"Given at Cirencester, at the Feast of the Purification of the Blessed Virgin, in the 33d Year of the Reign of King Edward, the Son of Henry.

King Richard the First, in the Ninth Year of his Reign, annex'd the Jurisdiction of the seven Hundreds to this Monastery, which is now vested in Sir Robert Atkins of Saperton.

This was a mitred Abby, and had Place in Parliament. It claim'd its Mitre about the Year 1416, when William Best was Abbat. At the Dissolution it was valu'd at 1057 l. 7s. 1 d. ob.

There

There have been 29 Abbats of this Monastery: The last was *John Blake*, who resign'd the Abby the 19th of December, 31 Hen. 8. 1539, to the King, and had a Pension of 200*l.* yearly, during his Life.

Most of the Lands in this Parish of *Cirencester* did belong to this Abby, for which Reason they are exempted from Payment of Tithes, which would otherwise be worth 300*l.* a Year.

King *John* granted to this Abby the Manor of *Cirencester*, the seven Hundreds, and the Town of *Minety*, 1 *John*. The Lands of *William* of *Cirencester*, in *Minety*, were granted to the Monastery, 5 *John*, and a new Farm was granted to the Monastery, 17 *John*.

The Abbat of *Cirencester* held the *Seven Hundreds*, and Free Warren in their Manors, by the Grant of *Richard* the First. Their Charter of Free Warren was again confirm'd, 10 Hen. 4. A *Quo Warranto* was brought against the Abbat of *Cirencester*, for the Liberties of the *Seven Hundreds*, 15 Edw. 1. and the Claim of the Abbat was allow'd.

The Abbat of *Cirencester* had a Grant of Fairs in the Town of *Cirencester*, 37 Hen. 3. which was confirm'd, 10 Hen. 4. as is observ'd above.

The Abbat and Convent of *Cirencester* paid an annual Rent of 30*l.* into the *Exchequer*, for the Town of *Cirencester*, and *Seven Hundreds* thereunto belonging; this Rent was settl'd by King *Edward* the First, on his Wife Queen *Margaret*, as Part of her Dowry, 27 Ed. 1.

The Abbat of *Cirencester* held *Crincklewood*, containing 30 Acres, 9 Edw. 2. *Walter Wrilock*, and others, granted two Messuages, one Toft, twenty six Acres, a Yard Land, four Acres of Meadow, &c. to the Abbat of *Cirencester*, 13 Edw. 2.

A large and strict Inquisition was issued against the Abbat of *Cirencester*, for usurping divers Privileges in the Towns of *Cirencester* and *Minety*, and in the *Seven Hundreds*, 1 Hen. 4. Thus far Sir R. Atkyns. Leland in his *Itinerary*, Vol. 2. p. 19. and 20. speaking of *Cirencester*, has what follows concerning this Abby.

There was afore the Conquest, a fair and rich College of Prebendaries in this Town (*Cirencester*) but of what *Soc* or Foundation no Man can tell.

Henry the First made this College an Abby of *Canons Regular*, giving them the Lands of the *Prebendaries* totally, and some other Things. *Rumbaldus* Chancellor, to King *Edward* the Confessor, was Dean of this House, and buried in the Body of the Church, as it appears by his Epitaph on his Tomb.

The East Part of the Church of *Cirencester* Abby sheweth to be a very old Building. The West Part, from the *Transseptum* (the great Cross Isle) is but new Work to speak of: King *Richard* the first gave to *Cirencester* the Cortes and Perquisites of *Seven Hundreds*, thereabouts in *Gloucestershire*.

The Lands of *Cirencester* Abby, little augmented since the Time of the Foundation by *Henry* the First.

There lie two Noblemen of the *Amandes*, buried within the Presbytery of *Cirencester* Abby Church.

And there is buried the Heart of *Sentia*, Wife to *Richard*, King of the *Romans*, and Earl of *Cornwall*. *Serlo*, first Abbat of *Cirencester*.

This *Serlo* made his Brother Prior of *Bradene Stoke*. There were 28 or 29 Abbats of *Cirencester*, after *Serlo*.

Mr. *Blake*, the last Abbat, builded two Fulling-Mills at *Cirencester*, that cost 700 Marks of Money; They be wonderful necessary, because the Town standeth by clothing.

We come now to the Catalogue of the Abbats of this Monastery, of whose Lives or Actions scarce any thing does appear, we shall borrow the same from Mr. *Brown Willis*.

The Catalogue of the Abbats of Cirencester.

1. *SERLO*, the fourth Dean of *Salisbury* was made the first Abbat after the Foundation Anno 1117, he dy'd Anno 1147, and was succeeded by

2. *ANDREW*, who dy'd Anno 1176, and had for his Successor

3. *ADAM*, Prior of *Bradney*, he dy'd Anno 1183, and

4. *ROBERT*, Canon of *Cirencester*, succeeded, who dying the same Year, the Convent Elected another

5. *ROBERT* for their Abbat; upon whose Death, which happen'd Anno 1187

6. *RICHARD*, Prior of *St. Gregory's Canterbury*, succeeded; he dy'd 1113, in which Year

7. *Alexander Nequam*, or *Neccham*, was made Abbat: He was a very Learned Man, and greatly renown'd for his Skill in Poetry, and all sorts of Literature. See him among the Learned Men of this Order. The Year after his Death, which hapned in 1217.

8. *WALTER*, or as some Records have it, *RICHARD*, was Elected Abbat, and dy'd in 1230, whereupon

9. *HUGH DE Bampton*, alias *BATHON*, who is elsewhere call'd *Henry*, succeeded, who dy'd Anno 1238, and was succeeded by

10. *ROGER DE RODMERTON*, who dy'd Anno 1266, and was succeeded by

11. *HENRY DE MUNDEN*, to whose Election the King assented, October 10, 1266. I don't find when he dy'd, but Anno 1281

12. *HENRY DE HAMPTONEL* was made Abbat, dy'd November 2. 1307, eleven Days after which

13. *ADAM BROKENBURGY* was Elected Abbat, November 13, but his election was vacated till the 3d of December, at which Time he obtain'd a Confirmation of it, and dy'd Anno 1319.

14. *RICHARD DE CHARLETON*, on whose Resignation, Anno 1334

15. *WILLIAM HAREWARD* was admitted Abbat, who dy'd April 25. 1352, and was succeeded by

16. *RALPH DE ESTCOTE* elected, May the 11th, and confirm'd May the 20th, 1352, dy'd Anno 1357.

17. *WILLIAM DE MARTELEY*, or *MARTELEGE*, was confirm'd January the 5th, 1358. by the Bishop of *Worcester* at *Hartlebury*, dy'd Anno 1361, and was succeeded by

18. *WILLIAM DE DINTON*, who receiv'd the Benediction, November 28, 1361, and dy'd in 1363.

19. *NICHOLAS DE AMENEY* obtain'd the Benediction on the 30th of June the same Year, dy'd in 1394, and was succeeded by

20. *JOHN LEKHAMPTON*. In his Time, viz. Anno 1400, *Thomas Holland*, Duke of *Saxony*, and Earl of *Kent*, and *John Montacute*, Earl of *Surrey*, taking up Arms in Behalf of King *Richard* the 2d. against *Henry* the 4th, were here surpriz'd, and taking Sanctuary in this Abby, were violently brought forth and beheaded. Their Bodies being interr'd here, rested some time, till they were remov'd, the first to the Priory of *Montgrace*, in the County of *York*, 2 Hen. 4. and the other to *Bisham* Abby, in the County of *Berks*. 8 Hen. 5.

21. *WILLIAM BEST*, Anno 1416, presided thirteen Years, and dying February 6, 1429

22. *WILLIAM WOTTON* obtain'd the Benediction March 5, the same Year: On his Death, which happen'd Anno 1440,

23. *JOHN TAUNTON* was consecrated Abbat, and receiv'd the Benediction at *Hartlebury*, June 3. the same Year: He dy'd Anno 1445, and had for his Successor

24. WILLIAM GEORGE, who receiv'd the Benediction, April 10, the same Year, at *Perfbore*, and dy'd Anno 1461, whereupon

25. John Salbury, or *Sadbury*, receiv'd the Benediction at *Alnchurch*, October 13, 1461. I find not when he dy'd, but Anno 1478

26. THOMAS COMPTON occurs Abbat. He dy'd October 11, 1481, and was succeeded by

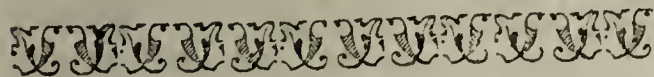
27. RICHARD CLYVE elected October 25, and confirm'd November 5, 1481. He was succeeded, Anno 1488, by

28. THOMAS ASTON, confirm'd Abbat, in the Bishop of *Worcester's* Chapel in the Strand, London, October 22, 1488. He resign'd Anno 1504, and was succeeded by

29. JOHN HALEBORNE, or HAUKEBORNE, who was confirm'd Abbat, December 7, 1504. *Anthony a Wood*, in his *Athenæ Oxonienses*, says, he takes him to be the same that was before Prior of St. Mary's College in Oxford, when he commenc'd Bachelor of Divinity, and afterwards Doctor, and dy'd about the Year 1522, being succeeded by

30. JOHN BLAKE, the last Abbat, who in the Year 1534, subscrib'd to the King's Supremacy, with *Richard Ciceter*, Prior, and 16 of the Canons. In 1539, he surrender'd up all to the King's Use, on the 19th of December, and obtain'd a Pension of 200*l. per Annum*.

We have seen above, that *Leland* gave some Account of the Church of this Abby, but immediately after the Dissolution, both Abby and Church were so intirely demolish'd, that no Sign thereof remains, nor is the Site so much as known at present.



St. BARTHOLOMEW's Priory of Regular Canons in Smithfield, London.

ALL we have to add to what is already said concerning this Priory, in the *Monasticon*, Vol. 2. p. 166, and in the *English Translation* of the same, p. 139. is from *Newcourt*, who having related the same, as in those above quoted, proceeds thus.

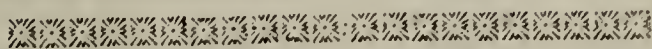
This Priory was again new built, as *Stow* tells us, Anno 1410, and the Priory Church, with the Parish Church adjoining, and the Offices and Lodgings belonging to the Priory, were afterwards repair'd by Prior *Bolton*, who likewise new built the Manor of *Canonbury*, now *Cambury* at *Islington*, which belong'd to the Canons of this House; and his Device, which was a Bolt through a Tun, remains to this Day in several Places of the Garden Wall there, as also in this Priory Church, and in several Houses within St. Bartholomew's Close.

This Priory was surrender'd 30 Hen. 8. and was then valu'd at 653*l. 15 s. per Annum*, according to *Dugdale*; and 753*l. 8 s. 4 d.* according to *Speed*, and with its Appurtenances within St. Bartholomew's Close, was granted to Sir *Richard Rich*, in 36 Hen. 8. and again to the same Person, by the Title of *Richard*, Lord *Rich*, and to his Heirs, in free Socage, by Queen *Elizabeth*, in the 2d of her Reign.

The Parochial Church, now call'd *Great St. Bartholomew's*, was an old Parish Church, and stood next

adjoining to the aforesaid Priory Church, which Priory Church having six tunable Bells in the Tower, they were sold to the Parish of St. *Sepulchre*, and then, the Church being pull'd down to the Choir, the Choir was, by the King's Order, annex'd for the enlarging of the said old Parish Church thereto adjoining, and so was us'd till the Reign of Queen *Mary*, who gave the Remnant of the Priory Church to the *Friers Preachers*, or *Dominicans*, or *Black Friars*, which was us'd as their Conventual Church, till the first of Queen *Elizabeth*, then those Friars were turn'd out, and all the said Church, with the whole Parish Church, was wholly, as it stood in the last Year of *Edward 6*, given by Parliament, to remain for ever a Parish Church, to the Inhabitants within the Close, call'd *Great St. Bartholomew's*.

Mr. *Willis*, Vol. 2. p. 125. says, ROBERT FULLER was the last Prior, and held this in *Commendam* with the Abby of *Waltham*, and surrender'd this Convent to the King 25 Oct. 1540, 31 Hen. 8.



ROYSTON

Priory of Regular Canons, in Hertfordshire.

NEWCOURT calls this all along a Priory; and in the Valuation thereof calls it an Hospital, and afterwards mentions the Hospital by itself. Mr. *Willis*, I think does not distinguish between them. *Weaver* indeed mentions them both distinctly, and they ought to be so, being two several Foundations, the Priory at the Suppression, valu'd at 89*l. 10 s. per Annum*, according to *Dugdale*, and according to *Speed*, 106*l. 3 s. 1 d.* whereas the Hospital when suppress'd, was valu'd but at 5*l. 6 l. 10 d.* The *Monasticon*, Vol. 2. p. 264, has the Charter of King *Richard the First*, confirming all Grants to this Priory, and reciting them, which may be seen abridg'd in the *English Monasticon*, p. 146. To what little is there said of it, may be added the following Account from *Newcourt*.

Since the Time of the Conquest, one Dame *Roisie*, a Woman of great Name, and high Esteem in that Age, whom some think to have been the Daughter of *Aubrey de Vere*, Chief Justice of England, in the Time of King *Henry the First*, and Wife to *Geoffery de Mandevil*, the first Earl of *Essex*, or as others say, the Wife of *Richard de Clare*; others, the Countess of *Norfolk*, and some, Daughter to *Pain Peverel*, erected there a Cross, in the High Way, in memory of our Saviour's Passion, whereupon this Place was call'd *Royse's Cross*, until *Eustace de Merck*, Knight, Lord of *Nucels*, *Ralph de Rowecester* and some other Persons, purchas'd a Place adjoining to the Cross, where *Eustace* built a Monastery for Regular Canons of St. *Augustin*, in Honour of St. *Thomas of Canterbury*, endowing it with several Churches and Lands; when therefore he and others had endow'd it with a competent Revenue for the Maintenance of these Canons, Houses and Inns were erected there, which in Process of Time did multiply to a Town, so that then, instead of *Royse's Cross*, it was call'd *Royse's Town*, and afterwards by Contraction of the Words into one, *Royston*.

The Prior and Convent of this Monastery, in the Time of *Robert Braybroke*, Bishop of *London*, being

Newcourt
Vol. 1. p.
875.

judicially impleaded before his Commissioners, at a Visitation, about the small Tithes, Oblations and Mortuaries within this Town, and the Parish, which they pretended they had there, made it appear before them, by authentick Records; That they had canonically obtain'd and possess'd the small Tithes, Oblations and Mortuaries, and Parish; whereupon the Bishop pronounc'd for their Right in the Premises, and dismiss'd them from all farther Proceedings against them in that Matter, as appears by an Instrument under the said Bishop's Seal, dated October 7, 1396, and in the 15th Year of his Consecration.

Upon a Petition of the Prior and Convent of this Monastery to Richard Fitz-James, Bishop of London, setting forth, That in saying and singing their divine Offices, a certain Use very imperfect, by some call'd *Bangor*, was wont to be observ'd among them, and their Books for that Service were torn, and very imperfect, and it would be very chargeable to get new ones, and that if they might change the Use of *Bangor*, into that of *Sarum*, it would be very much for their Advantage, and the Increase of Devotion; and farther, setting forth, That the Annual Feast of the Dedication of their conventual Church, which is the Day of the Feast of St. Alban the Martyr, falling on a Day before the Vigil of the Feast of the Nativity of St. John Baptist, which is the Annual Feast of this Place of *Royston*, so that the said Feasts, with their Octaves by reason of their interfering one with another, could not be celebrated with that Solemnity as they ought; The said Bishop granted them his Licence, dated May 14, 1517, by which he empower'd them to alter their Service from the Use of *Bangor*, to the Use of *Sarum* for the future, and chang'd the Feast of the Dedication of their Conventual Church, with it's Octave, from the Feast of St. Alban the Martyr to the next Day after the Feast of St. Luke the Evangelist, and decreed them to celebrate the same, for the future, on that Day yearly, for ever.

After the Dissolution, King Henry the VIIIth, in Consideration of 1761 l. 5 s. granted by Charter, dated December 21, in 31 of his Reign, the Site of this Monastery, the View of *Frank-pledge*, with all things belonging to the same, Rents of Assize, and Quit-rents, Assay of Bread, Wine and Ale; one Market to be held on Wednesday in every Week of the Year, three Fairs, one on *Asbwenesday*, another on Wednesday in *Whitsun-week*, and another on the Feast of the Translation of St. Thomas Becket, being the 7th of July, and several other Privileges continu'd in the Grant to Robert Chester, Esq; one of the Gentlemen of the Privy Chamber.

The Inhabitants of this Town of *Royston*, having purchas'd the Church, situated near the Priory, upon the Dissolution thereof, it was by Statute 32 Hen. 8. cap. 44, made the Parish Church of *Royston*, and call'd the Parish Church of St. John Baptist, in *Royston*.

Note, That the Mistake in the *Monasticon*, placing this Priory in *Cambridgeshire*, rectify'd by Dr. Tanner, who says it is in *Hertfordshire*, as it really is, may be excus'd by reason that the Town of *Royston* stands in five Parishes, being those of *Therfield*, and *Barkway* in *Hertfordshire*, and those of *Melbourn*, *Kneefswarib* and *Bassingbourn* in *Cambridgeshire*.

ST. FRIDESWIDE'S

Monastery of Regular Canons of St. Augustin, now the Cathedral at Oxford.

THE Original, and many other particulars concerning this Monastery being in the *Monasticon*, Vol. 1. p. 173, and 983, and in the *English Abridgement*, p. 26, and 114, the Reader is refer'd to them for those Things, and we shall here only add what is wanting there. There being no Account extant of the *Abbeſſes*, when this was a Nunnery, we will begin with the Catalogue of Priors, when it came to be possess'd by the *Regular Canons*.

Priors of St. Frideswide's.

1. GUIMUNDUS, Chaplain to Hen. I. was made first Prior, *Anno* 1111. He began the Church now in being which, as I take it, was finish'd in his, and his two Successors Time. On his Death, which hapned *Anno* 1141, says Mr. Willis, Vol. 2. p. 185, correcting the *Monasticon*, which places it in 1130, from which he has also assign'd that Year in his first Volume

Mr. Willis's
Hist. Mit.
Abb. p. 283

2. ROBERT furnam'd DE CRICKLADE, alias *Canutus*, Chancellor of the University of Oxford, presided, *Anno* 1159. After him

3. PHILIP occurs Prior, *Anno* 1180, and 1188, in the first of which Years there was a Translation of the Relicks of St. Frideswide. He wrote a Book of the Miracles of St. Frideswide. His Successor, as I guess, was

4. JOHN, who occurs Prior, *Anno* 1191, as does

5. W---- in some of A. Wood's Papers, *Anno* 1204, and then I meet with

6. SIMON, who occurs Prior, 1219, as also on the 11th of the Calends of June 1225, and in 1227.

7. HELYAS, Canon of this Convent, elected and admitted Prior, with the Consent of the King, *Anno* 1228. The next Prior was

8. E----SCOTUS, On whose Deprivation, *Anno* 1235.

9. WILLIAM DE GLOCESTER, Late Cellerar of *Dunstable*, call'd by *Twyne*, WILLIAM DE ST. ALDATO was advanc'd to this Dignity, in which he was succeeded by

10. ROBERT DE WESTON, elected *Anno* 1248. He presided about ten Years, and was then succeeded by

11. JOHN DE OLNEY, admitted Prior *Anno* 1259. He is in some Writings stil'd Robert. On his Death, which hapned *Anno* 1278,

12. JOHN DE LEWKENESHOVERE, was constituted Prior, on the 8th of the Ides of October, the same Year. Mr. Willis in his second Vol. mentions JOHN OYSYHER, whom he takes to be the same with this JOHN LEWKENESHOVERE, being kill'd about the Year 1284, in a Tumult, by a certain Clerk call'd John de Deryngton. After him

13. ROBERT DE EWELME or WESTON, for Dr. Tanner supposes them to be the same Man; who resigning, *Anno* 1291,

14. Alex^s

14. ALEXANDER DE SUTTON was chosen Prior in his stead the 8th of the Cal. of May. He dy'd Anno 1317, and was succeeded by

15. ROBERT DE TORNESTON, admitted Prior the 8th of the Cal. of Sept. the same Year. He dy'd Anno 1346, and was succeeded by

16. JOHN DE LITTLEMORE, He decess'd Anno 1349, and was succeeded by

17. NICHOLAS DE HUNGERFORD, nominated Prior the 8th of the Ides of May 1349. He was accus'd Anno 1362, of great Dilapidations, which I presume occasion'd him to resign to

18. JOHN DE WALLINGFORD, who likewise quitting this Office, the King granted a *Conge d'Elire*, dated 20 November 1373, to the Convent to elect a new Prior, in pursuance of which

19. JOHN DODEFORD was elected in December following. He dy'd Anno 1393, having on Account of his Age, resign'd this Priorship two Years before; by which means

20. THOMAS BRADENELL was confirm'd Prior 23 May 1391. When he dy'd I find not, but presume his Successor was

21. RICHARD DE OXENFORD, who occurs Anno 1401, and 1409.

22. EDMUND ANDEVER, elected to this Dignity on the 8th of June 1434. And had to his Successor

23. ROBERT, before the Year 1441, and is call'd ROBERT DOWNHAM. He occurs Anno 1449, and 1454, 1455, and 1456. After which I presume he was succeeded by

24. GEORGE NORTON. He presided Anno 1475, and 1479, and was at the latter end of this Year, or the beginning of the next, succeeded by

25. RICHARD WALKER, on whose Death, which hapned Anno 1495

26. THOMAS WARE was admitted Prior, Jan. 6, 1495. He dy'd Anno 1501, and was succeeded by

27. WILLIAM CHEDYLL, elected on the 6th of June, the same Year. He resign'd after about 12 Years Government, and was succeeded by

28. JOHN BURTON, Subprior of this Convent, admitted Prior, April 8, 1513, Anno 1518, he commenc'd LL.B. and afterwards Doctor. Having govern'd this Monastery about 11 Years, he surrender'd the same to Cardinal *Wolsey*, to the Intent that he should erect a College on the Site thereof, which was accordingly perform'd and nam'd *Christ Church*. On his Resignation he obtain'd a Salary of 20 Marks per ann. during Life, which is all I know of him, except that on his quitting this Place, as I guess, he retir'd to *Osney Abby*, where he became Abbat Anno 1531. About seven Years after which, I presume, he dy'd and was there bury'd.

Having given the end of the Monastery, we next proceed to it's several Changes, and begin with it's Metamorphosis into a College, from Dr. Hutton.

The Priory of St. *Frideswide*, being surrender'd (as may be seen under the last Prior thereof) and from King Henry the VIIIth, convey'd over to the Cardinal (*Woolsey*) he made no long Delay, but in the Year 1525, on the 15th Day of July, and the 17th Year of the King's Reign, began the Foundation of his College, which he stil'd by the Name and Title of *Thomas Woolsey, Cardinal of York*, his College in the University of Oxford.

This he builded to the Praise, Glory and Honour of the Holy and undivided Trinity, the most Holy Virgin

Mary, and the Blessed Virgin St. *Frideswide*, and all Saints:

To the erection of this College he first provided, how he might be able to maintain it, and for that Purpose obtain'd of Pope *Clement* the VIIth, in the Year 1524, a Bull; whereby Licence was given him to suppress and extinguish certain Monasteries of smaller Value, to the Number of 22 (Master *Speed* saith 40) by the Revenue whereof he might enrich his College. He secondly prepar'd the Place, and to make Room for it at home, pull'd down three Pillars or Arches, of the West End of the old Church, the whole West Side of the Cloister, and so much of the North and South Sides, as were answerable to the Length of the Church; which done, he lay'd the Foundation of the Kitchen, Hall and other Lodgings, as now you see them. He also pull'd down the Parish Church of St. *Michael* in the South, which stood where was the Lodging of Dr. *Weston*, with a little Church-yard thereunto adjoining, and certain Houses along the Street of that Side, from the West of his Quadrangle, till you come almost to St. *Edward's Lane*. This College the Cardinal ordain'd to be a perpetual Nursery of Learning of the Faculties of Divinity, the Canon and Civil Law, of Humanity also and Physick, and for a perpetual Observance of God's Worship, in and of the Number of one Dean; and 60 Canons Seculars, more or less, augmenting and diminishing, according to the Abilities and Exigencies of this Foundation. Of this Number of 60, there were plac'd here at first, a Dean and 18 Canons, which were these following. The first Dean he appointed was

John Hydan, Doctor of Divinity, who before had been President of *Magdalen College*.

The 18 Canons were these;

1. Mr. *Thomas Cannar*.
2. Mr. *John Brysett*.
3. Mr. *William Battensson*.
4. Mr. *Edward Leighton*.
5. Mr. *Richard Barker*.
6. Mr. *Andrew Stockton*.
7. Mr. *Richard Champian*.
8. Mr. *John Tucker*.
9. Mr. *John Penson*.
10. Mr. *John Crayford*.
11. Mr. *Richard Langrege*.
12. Mr. *Walter Ruckler*.
13. Mr. *Thomas Baggard*.
14. Mr. *Thomas Baggarre*.
15. Mr. *Thomas Reynolds*.
16. Mr. *Edward Bete*.
17. Mr. *Thomas Newton*.
18. Mr. *William Weston*.

Unto these he added afterwards more, at several Times, making up the Number of 30 before he dy'd; for all the Time of his Life, he kept perpetually in himself, Power to manage the Lands of his College; not making any settled Corporation; nor stating them with any Dotation in the Time of his Prosperity, but intending towards his Death, to dispose firmly and strongly in Law; all Things to their Use. This College continu'd from the Year of our Lord 1525, unto the Year 1530, viz. for the Space of five Years. For when the Cardinal by the Law of *Præmunire*, fell into the King's Danger, his College also fell with him, as being loose and not by Law settled and establish'd.

It pleas'd the King within a little Space after, namely the Year 1532, the 18th Day of July, and of his Reign

Reign the 24th, to found in the same Site, Ground and Circuit; the Circuit being by *Canterbury College* and *Pickwater's Inn*, augmented and compass'd about with a fair Stone-Wall, from the North End of *Griel College-Stable*, to the East End of *Pickwater's Inn*, and from the West End thereof, to the West End of *Edward-Lane*, by the Gatehouse. This College he erected to the Praise and Honour of the Holy and undivided Trinity, the most Blessed Virgin *St. Mary*, and *St. Frideswide*. Herein he ordain'd one Dean, 12 Canons Secular, to make a full Chapter and Body Corporate. Their Names were these,

John Hydon, who was Dean of the former Foundation, who dy'd within five Months after this Erection. After him *John Oliver*, Doctor of the Civil Law, who continu'd unto the Surrender thereof into the King's Hands again.

The Canons were these,

1. *John Roper*, Doctor of Divinity, who was the first Reader of the Divinity Lecture, instituted by the Lady *Margaret*.
2. *John Cottesford*, Doctor of Divinity, and Rector of *Lincoln-College*.
3. *Richard Crook*, Doctor of Divinity.
4. *Richard Current*, Doctor of Divinity.
5. *William Tresham*, Doctor of Divinity.
6. *Robert Carter*, Batchelor of Divinity.
7. *John Hastings*, Batchelor of Divinity.
8. *Thomas Canner*, Batchelor of Divinity, first Canon of *Woolsey's Foundation*.
9. *Edward Leighton*, Batchelor of Divinity, the fourth of the Cardinal's Foundation.
10. *Henry Williams*, Batchelor of Divinity.
11. *John Robins*, Batchelor of Divinity, and a good Mathematician.
12. *Robert Wakefield*, Batchelor of Divinity.

This Foundation endur'd from the Year of our Lord 1532, to the Year 1545, the 6th Day of *September*, and the 37th Year of King *Henry* the VIIIth his Reign, that is, for the Space of 13 Years, and somewhat more, at what Time it was surrender'd by *John Oliver*, the Dean, and the rest of the Canons, into the Disposition of King *Henry* the Founder, who, not long after, erected, in the same Place, this new and present Foundation, which he call'd by the Name of the *Cathedral Church of CHRIST*, in *Oxford*, of King *Henry* the VIIIth's Foundation.

Thus ended the College, and then it was transform'd into a Cathedral, which take from A. Wood's MSS. at Oxford.

Wood's
M. S. in the
Museum
at Oxford.
Cod. 8491.

Having now done with the Ecclesiastical Government of this Place under the Power of Archdeacons, we must proceed to speak of it when it came to be made an Episcopal See, and then give a Catalogue of the Bishops thereof. King *Henry VIII.* therefore after the Dissolution of Monasteries, plac'd in some of the richest of them, especially those that were in great Towns, Bishops Sees, and converted the Ancient Revenues of them for their Maintenance; amongst the rest was *Osney Abby* converted into a such See, *September 1. 34 Henry VIII.* * 1542. which Abby, without any Alteration of the Fabrick, but of the Persons only, and their Quality, being so turn'd into a Cathedral Church, and adorn'd with an Episcopal Chair, the Shire or County of *Oxon* was call'd a Diocess; the Town and University honour'd with the Stile and Title of a City, and subordinated to the Bishop, the old Rights and Customs of the University, with all Colleges therein, always reserved entire and whole, to

* Pat. de
Anno 34.
H. 8. part
6. 8. 26. 28.

the Chancellor, and other Officers thereof, as also the Ancient Jurisdiction of the Bishop of *Linc.* in his Visitation, as being Visitor of *Lincoln College*, *Oriel*, *Brazen-nose*, and *Baliol*, Colleges not to be violated or broken, the Archdeaconry likewise of *Oxford*, which before was incorporated into the Church of *Lincoln*, (as I have already express'd) was from thence transferr'd, and by a new Inflation, planted and united into the Body of this Church. Of this Erection I may lawfully speak the less, because the Entrance must not be larger than the House it self, yet something I may say, and that extraordinary too, both because it survived the other Abbies and religious Places for a Space, and that the handling thereof will add more Light to that we have said of *Christ-Church College*, to which Place this See was Translated, as I shall presently demonstrate, and lastly, because it was one of those Erections which have been heretofore, and are not now, but, as I may say, utterly sent in Oblivion, and lost in its own Rubbish; though the Inhabitants of it, while a Cathedral, were not Monks and regular Persons as their Predecessors were in the same Buildings, yet they were secular, and restrain'd from Marriage, and secular Affairs, not by a Force of a Monastical Rule, but only by the Pope's Plenitude of Power, and Supereminency of Authority, which he then usurp'd. As the Foundation was large and ample, so the Continuance of it was short, not much above three Years; it consisted of one Bishop, with his Revenues and Portions severally allotted to himself; of one Dean and six Prebendaries Priests secular for his Chapter; of Chaplains, Singing Men, Choristers, and an Organist for Divine Service; of Servants and Officers for Attendance in every several Charge; the first Bishop was *Robert King*, of whom more anon; the first Dean *John London*, Doctor of Law, and Warden of *New College*, and Canon of *Windsor*, of whom look more. ** *Fox*, he repair'd his Lodging Rooms, part of which are still standing, and have in their Windows his Arms, the same that are in *New-College-Hall* at this Day; he continued here but about the Space of fifteen Months, being (as I suppose, from the aforementioned Author) ejected for Perjury, and other Matters relating to the Execution of several Martyrs at *Windsor*. To him succeeded *Richard Cox*, Professor of Divinity, who remained here till the Dissolution of this House, and Translation of the Dean and Chapter to *St. Frideswydes*, as is there spoken of already. Then for the first six Prebendaries, that are mention'd in the Patents, for the Erection of this See at *Osney*, were *Alexander Belfire*, Master of Arts, of *New-Colledge*, afterwards President of *St. John's College*. *Thomas Day*, Batchelor of Law, and Educated a Fellow in *All-Soul's College*. *William Haynes*, Batchelor of Divinity, and Provost of *Oriel College*, *Richard Besely*, Doctor of Divinity, Fellow of *All-Saints*, 1533. *John Dyer*, and *Gervase Lynch*, Masters of Arts, all whom, with the Dean, had the Lodgings of the Abbat and Monks, but the Mansion Place, or Palace, that was assign'd for the Bishop, was *Glocester College*, as I have there mention'd, wherein *Robert King*, the first Bishop dwell'd during his Life, but after his Death the See being vacant, it fell to ruin, till such time that *Sir Thomas White* purchased it for the Use of his Scholars, and then it was converted into a Hall, as it now remaineth.

When King *Henry* the VIIIth, his Colledge, in the Side of *St. Frideswyde's Priory*, had flourish'd for the Space of 13 Years, and this of *Osney* for the Space of 11 Years, or thereabouts, it was surrender'd by Dean *Cox* that then was, and the Chapter, and yielded up into the King's Disposition, who the same Year, viz.

38th of his Reign, November 4. 1546, causing the Church and Cloyster, and many of these Buildings, to be utterly subveted; translated the See to his own College at *St. Frideswides*, then already surrender'd, and prepar'd to give them Room and Entertainment, and sett'd therein a Dean, 8 Prebendaries, 8 Chaplains, an Organist, 8 Singing Men, 8 Choristers, 24 Alms-men in an Hospital adjoyning, which Cardinal *Wolfey* had began then, appointing also *Glocester* College to be a Palace. The first Dean in the Foundation was *Richard Cox*, before mention'd, who with his Successors in that Office, I have already inserted in *Christ-Church* College; then the Prebendaries, or *Presbyteri Præbendarii*, our Canons were, *William Heyns* S. T. B. again, as at *Osney*, *William Tresbain*, Doctor of Divinity, and Fellow of *Merton* Colledge, *Thomas Day*, *Alexander Belsize*, *John Dier*, as before, then *James Curtoppe*, Master of Arts, and Fellow of C. C. C. *Oxon*, as I suppose, Dean of *Peterborough* afterwards; the other two were *Thomas Barnard*, and *Robert Banks*, Masters of Arts: For the Enlargement moreover of their Site, he gave and confirm'd unto them *Canterbury* College; *Vinehall* alias *Peckwater's* Inn, and *Edward's-Hall*, near to *St. Edward's* Church; whatsoever, before he had granted of Jurisdiction or Exemption, in his Patents for *Osney*, causing them, with all their Successors, to be always stiled *Decanus & capitulum Ecclesie Cathedralis Christi Oxon*.

Bishops of Oxford.

ROBERT KING, a regular Monk, and the last Abbat of *Osney*, after he had been Consecrated to the Titular Bishoprick of *Roanenensis* or *Roveniensis* (suppos'd to be in the Province of *Athens*) was, by the Favour of King *Henry VIII.* translated to this new erected See of *Osney*, Anno 1542. and with it translated again, to *Henry VIII.* his Colledge, dying December 4. 1557. was Buried on the North Side of the East End of the Chaire, whose Tomb afterwards (when that Church was new Waincoted and Paved, in Dean *Dr. Dripas's* Time) was remov'd by his Kinsman *John King*, a Canon of this Church, and Son of *John*, Lord Bishop of *London*, in the South Side adjoining to the Choir, together with the Epitaph over it, as is already mention'd in that Church, and in the Window over it, caused the Draught of the Ruins of *Osney* to be depicted with the Arms of the Bishop's See, in Memory that he only was the Bishop thereof, but that amongst the rest of the Windows there being accounted as Popish, was pulled down about the Year 1651.

GOLDWELL.

The Supplicate of Nicholas Goldwell. G. 320, 1516.

TO him succeeded one *Goldwell*, the same Year of his Death, his *prenomen* I cannot learn, unless it were *Thomas*; he, as it is reported, was a Jesuit, and

dwelled in *Rome*, and was more conversant in the Black Art than skilful in the Scriptures, though nevertheless of great Admiration among the Inhabitants of *Rome*; 'tis said, that he so much observ'd the Canons of his Order, that he regarded not the Temporality of this See, till since he wist well enough what became of that Revenue, when the Sweetness of 354*l.* 16*s.* 3*s. ob. per Annum*, would have relish'd well with his Palate.

One *Thomas Goldwell*, Bishop of *St. Asaph*, was Born at *Goldwell*, in the Parish of *Streatchart* in *Kent*, Fuller's *Worthies* in *Kent*.

Where *A. Wood* met with this Bishop *Goldwell*, without any Christian Name, and the most preposterous Account he gives of him, I cannot learn. Heylin mentions no such Bishop; but I give what I had from the M. S. yet finding it ridiculous, and agreeable to no other Writer, I could do no less than give this Note, to warn the Reader to be upon his Guard against such groundless Stories.

HUGH CURWYN.

AFTER this See had been kept void about nine Years, it was conferr'd on *Hugh Curwyn*, born, as 'tis said, in the County of *Westmoreland*, (tho' of that Name I find divers Families in *Lancashire*) and bred up a Student in this University, where taking his Doctor of Laws Degree, he became one of the Chaplains to King *Henry VIII.* into whose Favour afterwards he was promoted, by upholding his Marriage with *Anne Bulleine*, for it is reported that when Frier *Peto* had inveighed bitterly against it, in his Sermons before the King at *Greenwich*, Anno 1533. Dr. *Curwyn*, the next Sunday following, happen'd to Preach there again, where he spake as much for it as *Peto* against it, calling moreover *Peto*, in the Face of the Congregation, and before the King, several Names, and wonder'd that any Subject shou'd speak so audaciously to a King, and the like; after this he was preferr'd to the Deanery of *Hereford*, where he continued all King *Edward's* Time, then by our *Mary*, Anno 1555. design'd Chancellor of *Ireland* at *Greenwich*, and in October the same Year, Archbishop of *Dublin*; where abiding 12 Years, and grown old, he was translated from thence to this Place, (of more quietness, as he thought) October 14. 1567. in which continuing but one Year, he died at *Swynebroke*, near *Burford*, in this County, and was buried in the Church there, November 1. 1568, without either Inscription or Monument over him.

JOHN UNDERHILL.

AFTER *Hugh Curwyn's* Death, the Bishoprick continued void 21 Years, at which time, out of pure Devotion to the Leases that would yield good Fines, a great Person recommended Dr. *John Underhill*, persuading him to take it, as in a way to a better, but it seems it was out of his way very much, for e'er the first Fruits were paid, he died in much Discontent and Poverty, yet his Preferrer, to seem to do some Favour to the University of *Oxon*, for Recompence of the Spoil done to the Bishoprick thereof, erected a new Lecture of his own Charge, which Dr. *Reynold* of C. C. C. did for some time read. This Bishop was born in *Oxon*, in *St. Martin's* Parish, as I suppose, where

that Name sometime did live in good repute, bred up in *New-College*, and after became Rector of *Lync. College*, he was Consecrated to this See, in *December 1589*, and died at *Greenwich* in the Beginning of *May Anno 1592*, and was Buried in the Middle of the Choir of the Church, but hath neither Stone nor Inscription over him.

JOHN BRIDGES.

DR. *Underhill* being Dead, the See again stood void 11 Years, viz. From the Death of *Underhill 1892*, to the Consecration of *Bridges, 12 Feb. 1603*. The Patrimony of this Church being, in the mean time, much dilapidated, and made a Prey for the most part) to the Earl of *Essex*, to whom it proved as miserably fatal, as the Gold of *Tholouse* did of old to the Soldiers of *Capio*, until King *James* prefer'd thereunto *John Bridges*, Doctor of Divinity, Dean of *Salisbury*, Prebendary of *Winchester*, formerly Fellow of *Pembroke-Hall* in *Cambridge*, a Man very well esteem'd for his good Parts, as appeareth by Books of his, both in Prose and in Verse, that he hath publish'd, viz. a Defence of the Government establish'd in the Church of *England* for Ecclesiastical Matters, and the *New Testament* in Hexameter Verse, with others, &c. He was Consecrated to this See, *Feb. 12. 1603*, late 15 Years, and died *March 26, 1618*. and was buried in the Parish Church of *March-Baulden*, in the County of *Oxon*, as appears by this following Inscription, on a Brass Plate fix'd to a Stone on the Ground there.

Here under lyeth Buried the Body of the Reverend Father John Bridges, late Bishop of Oxon, who departed this Life the 26th Day of March, Anno Domini 1618.

Over it his Arms;

Impaled, } The Bishoprick of *Oxon*,
Three Owles, within a Tressure Counterfloury.

JOHN HOWSON.

JOHN HOWSON, D. D. succeeded, Consecrated thereto, *May 9. Anno 1619*. late 9 Years, and was Translated to *Durham*; he was born in *St. Bride's* Parish in *London*, bred up a Student in *Christ-Church*, of which afterwards he became a Canon, and got no small Applause by his sound Preaching, and ready penning of Theological Treatises.

RICHARD CORBET.

After Dr. *Howson's* Translation to *Durham*, *Richard Corbet*, D. D. succeeded, *August or September 1628*, late four Years, and was translated to *Norwich*. He was born at *Twickenham*, near *Kingston upon Thames*, in the County of *Middlesex*, and Son to Mr. *Pointer*, alias *Corbet*, of the same, who bred him up in *Christ-Church College*, of which Place he became afterwards a Canon; in his Youth he was esteem'd a sharp Wit, which he employ'd much upon

Popery, and hath left something of that Nature to Posterity.

A. Wood goes no farther with the Bishops, I will here add the rest to compleat the Catalogue, the same having been omitted in the English Abridgment of the Monasticon.

JOHN BANCROFT, dy'd Bishop of *Oxford*, *Anno 1640*.

ROBERT SKINNER, Bishop of *Bristol 1636*, translated thence to *Oxford 1640*, and lastly to *Worcester 1663*.

WILLIAM PAUL.

WALTER BLANDFORD, Warden of *Wadham College* in *Oxon*, translated to *Worcester*.

NATHANIEL CREW, Clerk of the Closet, consecrated *July 2, 1671*. translated to *Durham*.

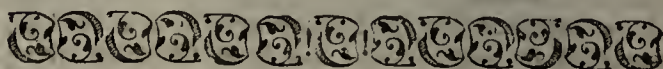
JOHN FELL, consecrated *February 6, 1675*.

It only remains to add the Dimensions of this Church, which shall be from Mr. Willis, who in his second Volume informs us, he had them sent him exactly from Oxford.

Length of the whole from East to West 154 Feet, Breadth of the Body and the Side Isles 54 Feet, Length of the Cross Isle from North to South 102 Feet, excluding the old Clock-house, which if taken in, makes it about 120 Feet; Height of the Roof of the Western Part 41 Feet and an half: Height of the same in the Eastern Part is, on account of the vaulting, just 4 Feet lower; the Height of the Steeple is 144 Feet.

Length of the Nave, from the Pillars that support the Steeple, is about 18 Yards to the Wall that terminates the West End, run up between the Pillars, which manifests this Western Part to be divided in half.

In the *Appendix*, NUM. ccclxxvii, is the Bull of Pope *Clement* the 5th, taking this Monastery into his Protection; but NUM. ccclxxviii, Pope *Clement* the 7th, grants Licence for suppressing of the same, to found Cardinal *Wolsey's* College; NUM. ccclxxix, is King *Henry* the Eighth's Order for the Suppression, pursuant to that Pope's Bull; NUM. ccclxxx, other Letters of King *Henry VIII*, to the same Effect; NUM. ccclxxxi, the same King's Letters for founding the College there.



BLACKMORE.

Priory of Regular Canons of St. Augustin, in Essex.

THE *Monasticon* makes no farther mention of this Priory, than to Name it among the Monasteries dissolv'd by Pope *Clement* the 7th, in the 16th and 20th Year of King *Henry* the 8th, and granted to Cardinal *Wolsey*, for erecting Colleges at *Oxford* and *Ipswich*. *Newcourt* gives the following Account of it.

This Priory, dedicated to *St. Lawrence*, was founded by *Adam* and *Jordan de Samford*, and call'd the Monastery or Priory of *St. Lawrence de Blackmore*, and was valu'd at the Suppression, at 35 l. 4 s. 7 d. per Annum.

The Rectory, Tithes and Profits of the Parish Church of *Blackmore*, were appropriated to the Prior and Canons

nons of this Monastery by *William de Sancta Maria*, Bishop of *London*, about the Reign of King *John*, who ordain'd the Cure to be serv'd by a Secular Priest, at the Appointment, and to be removeable at the Pleasure of the said Prior and Canons; which Appropriation was afterwards, viz. in the 7th Year of the Consecration of *Roger Niger*, Bishop of *London*, which was in or about the Year 1236; confirm'd by the Dean and Chapter of *St. Paul's*, *Galfry de Lucy* being then Dean.

After this, among certain Instruments made by *Ralph de Baldock*, Bishop of *London*, upon his visiting this Monastery, I find this which follows, that concerns the Supply of the Cure, viz. --- "Concerning the Parochial Cure of the Church of *Blackmore* we thus ordain, that a proper Person be presented to the Bishop for the Cure thereof, by the Prior and Convent, and he shall receive the Cure of him. He shall every Day, according to the Exigency of common Justice, read the Canonical Hours, and say Mass in the Parish Church at proper Hours, and he shall Administer to the Parishioners the Sacraments of the Church as often as shall be needful and requisite, as he will avoid Canonical Punishment.

But the said Prior and Convent neglecting to present, in due Time, a fit Person, to whom he might commit the Cure of Souls, according to this Injunction, he thereupon sent out his Letters Mandatory, dated 16 Cal. March 1309, requiring them to present such a Person within 10 Days, or else he would execute his Episcopal Office in that behalf, on the 8th Id. of April following; upon which, the said Prior and Convent, by their Proxy, and some of the Parishioner, in the Name of themselves, and the rest of their Fellow-Parishioners, appear'd before the said Bishop and his Commissary, in the Hall of his Palace at *Stepney*, where it was, on both Sides, agreed as follows, or to the same Effect, viz. on the Behalf of the Religious, "That they should cause Divine Offices to be performed at the Altar, in the Body of the Church, which they asserted to be their own, on Sundays and Holy Days, after such and such a Manner, as is mention'd in the Agreement, too long to be inserted here, by fit Ministers, by them to be presented to the Bishops; and on the Behalf of the Parishioners, that at their own Charge they should find one Missal, one Chalice, and one Vestment, and several other Things therein specify'd, requisite for the celebrating of Mass, as are found by Parishioners in other Parishes.

Long after, this Priory hapned to be one of those Religious Houses, which were suppress'd by Cardinal *Wolsey*, in 17 Henry VIII, for the erecting his two Colleges at *Oxford* and *Ipswich*, but the Revenues design'd for those two Foundations, being seiz'd by the Crown, by Reason of the Conviction of the said Cardinal of a *Premunire*, in the 21st of that King's Reign, his Majesty, by his Letters Patents, bearing Date January 1, in the 23d Year of his Reign, granted this Church and Priory, with several Manors, Lands and Churches thereunto belonging, within the County of *Essex*, to the Abbat and Convent of *Waltham-Holy-Cross*, and to their Successors for ever, in lieu of the Manor of *Stansted-Abbats* in the County of *Hertford*, and other Lands granted by them to the said King, his Heirs and Successors, for ever, with Licence to appropriate this Church and others, to their own proper Use, which was accordingly done by *Nicholas Wotton*, Doctor of Laws, Commissioner constituted for that Purpose, by *John Stokeley*, Bishop of *London*, on the 6th of Feb. 1533, by a definitive Sentence; whereby, *inter alia*, he or-

dain'd a Vicarage here, the Vicar whereof was to be presented for the future, by the Abbat and Convent of *Waltham*, to be instituted by the Bishop of *London*, and to be inducted by the Archdeacon of *Essex*; and endow'd this Vicarage with the Sum of 6*l.* 13*s.* 4*d.* per Annum. After this, viz. on the 15th of June 1534, in pursuance of the said Ordination, the first Vicar receiv'd Institution of the Bishop, at the Presentation of the said Abbat and Convent, and thus it seems to have continu'd a Vicarage, till after the Year 1588, for in that Year it appears, that there was a Vicar instituted at the Presentation of Queen *Elizabeth*.

This Manor, the Rectory and Advowson of the Church were granted by King *Henry VIII*, in 32 of his Reign, to *John Smith* of this Parish of *Blackmore*, and *Elizabeth* his Wife, to be held in Capite, by Knights Service.

The only Prior of this Place we meet with was *Thomas Bassett*, Anno 1537, just before the Dissolution.

COLCHESTER

St. Julian, and St. Botolph's Monastery of Regular Canons of St. Augustin, in Essex.

THE *Monasticon*, Vol. 2. p. 44. has three Charters of King *Henry the First*, by the first of which he gives to this Monastery all the Tithes of his Lordship of *Hatfield*; by the second several Lands at *Colchester*, and by the third Land and Houses at *Canterbury*; then follows the Charter of King *Richard the First*, reciting and confirming all Grants, and then the Bull of Pope *Paschal the Second*, of Privileges and Immunities. The Substance whereof may be seen in the *English Abridgment*, p. 130.

All we find as to the Original of this Monastery is, that one *Ernulfus* was the Founder thereof, and also the first Priors, but any farther Particulars concerning him, I have not met with, nor any Account of its Priors, so that there being little remaining of what it was under it's Primitive Institution, we may proceed to shew what became of it in the Destruction.

Dr. *Tanner* in his Preface to his *Notitia Monastica*, having told us of the difference between some Authors about the Time of these Canons first coming into *England*, and the Place where they first settled; I think the latter Question is fully answer'd by the Bull of Pope *Paschal the Second*, to be seen in the Places above quoted; which says, that this Monastery of *Colchester* was the first of this Order in *England*, who living so near the Time could not be misinform'd, or if he had the Monastery in *England* that had been before it would have claim'd the Precedence.

There being so much concerning this Monastery in the Place above refer'd to, all that remains is to say what became of it, when suppress'd. This Priory of *St. Julian*, and *St. Botolph*, which when in Being was by the Pope's Bull exempted from all Secular and Ecclesiastical Jurisdiction, after the Dissolution thereof by King *Henry the VIIIth*, was by King *Edward the VIth*, by his Letters Patents, bearing Date April 1, in the fourth of his Reign, annex'd and subjected, among some others of like Kind in this Diocese, to the Jurisdiction

Newcourt
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dition of the Bishop of London, and his Successors, for ever, which was confirm'd by Queen Mary, by her Letters Patents, dated the second of March, in the second Year of her Reign, and from thence this Priory, or rather Church and Parish of St. Botolph, have continu'd subject to the Bishop of London to this Day.

This Priory at the Suppression was valu'd at 113 l. 12 s. 8 d. per Annum, and was granted by King Henry the VIIIth, in the 28th Year of his Reign, together with the Church and Rectory, to Sir Thomas Audley, then Lord Chancellor of England, to be held, in capite, by Knight's Service, who in 32 of that King's Reign, having obtain'd Licence, alienated the Site of this Monastery, to John Golder, and Anastasia his Wife, and their Heirs; which Anastasia afterwards had the Licence, in 2 Edward VI. to alienate the same to Arthur Clark, and his Heirs, which was accordingly done, and he the said Arthur dy'd, seiz'd thereof in the first of Queen Mary, leaving Alban Clark, his Son and Heir, who held the same in capite, by Knight's Service, in the 7th Year of Queen Elizabeth; but the Advowson of this Church, with several other Churches in Colchester, which was held, in the 18th of Elizabeth by Robert Audly, Son and Heir of Thomas Audley of Brerchurch, of the Queen in capite, by Knight's Service, and the Tithe Corn which did belong to this Church, was given by the said Lord Audley, by his last Will and Testament, to the Parson of All-Saints, and to his Successors for ever.

Mr. Willis says nothing of this Monastery, but that the Demesnes of it were Edmonton, Enfield, and High East Parsonage, Cketford, Manor and Parsonage, and East Donnyland Parsonage.



BYKNACRE, or BYKENACRE Priory of Regular Canons of Saint Augustin, in Essex.

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205.

WAS founded by King Henry the Second, and dedicated to the Blessed Virgin, and St John Baptist.

King Edward the First granted Licence to Robert de Magresball, to give 30 Acres, with their Appurtenances, in the Parish of Woodham Ferrers, and to John Langehurst, to give 30 more in the same Parish, and also to John Malesbo, to give 30 Acres, with their Appurtenances, in the Parish of Danbury, to the Prior and Convent of Byknacre, Pat. 20. Edw. 1.

This Priory, towards the latter End of King Henry the VIIIth, Patron thereof, through the Carelessness of the Priors, and other Occasions, being grown Poor, Edmund Goding the Prior being Dead, and but one Canon left in the House, became in a manner wholly neglected, upon which the Prior and Convent of the Blessed Virgin Mary, without Bishopsgate, London, procur'd of the said King, to grant them his Royal Licence, bearing Date April 21, in the 22d Year of his Reign, Anno 1507, to have this Priory of Byknacre, with all its Lands, Rights and Appurtenances to be united and appropriated to their Hospital, which was accordingly done, though after the said King's Death, by Sentence in the Consistory Court in London, on No-

vember 9, 1509; by which Sentence there was a Pension of 13 s. 4 d. reserv'd to be paid yearly, to the Bishop of London; 6 s. 8 d. to the Dean and Chapter of St. Paul's, and 6 s. 8 d. to the Archdeacon of Essex, and to their Successors respectively for ever; and also all Procurations which had been accusom'd to be paid to the Bishop, in his ordinary Visitation.

By the aforesaid Royal Licence it appears, that this Priory of Byknacre, was endow'd with the Manor of Byknacre, and also with several Lands and Tenements, lying in the Parishes of Wodeham Ferrers, Darbury, Norton Steeple, Chelmsford, Mayland, Stow, East-Hanningfield, Hanningfield, Burnham Purley, and Downham, all in this County, and being united to the said Hospital, became Part of the Revenues thereof, till its Suppression; after which, this Manor of Byknacre was granted by King Henry the VIIIth, in 31 of his Reign, to Henry Polsted, and Alice his Wife; but since that, held in capite, by Sir Humphrey Mildmay.

The Catalogue of as many of the Priors of this House as I meet with, which are most of them out of Dr. Hutton's Collections.

1. **R**ALPH. Who is the first Prior I meet with, dy'd about 21 Hen. 3, for that King granted his Licence to chuse his Successor, as void by his Death, March 27, 1237. Pat. 21. Hen. 3. m. 10.
2. **ANDREW** The Subprior, was chosen April 5, following. Ibid. m. 9, and voided it by Cession about 39 Hen. 3. for the King thereupon granted his Licence, April 21, 1255, for the Brethren to go to a new Election; 39 Hen. 3. m. 9.
3. **JOHN** of ST. EDMUND, Late Prior of Lesnes; in Kent, was elected Prior of this House, to whom the King restor'd the Temporalities, 12 November 1266. Pat. 5. 3 Hen. 3. m. 25, who voided this Priory by Cession, about three Years after; for the King granted his Licence for a new Election, about May 20, 1272. Pat. 56. Hen. 3.
4. **RALPH DUNHAM**, Succeeded, to whose Election the King gave his Royal Assent, June 3, following. Ibid. He voided this Priory at his Death, 1 Edw. 1.
5. **WILLIAM WILBURGHAM** was elected Prior of this House, to whose Election the King gave his Royal Assent, and directed his Letters to H. that is, Henry de Sandwich, Bishop of London, April 5, 1273, Pat. 1. Edw. 1. He voided this Priory by his Death, about 10 Edw. 1. and the King granted his Licence for a new Choice. December 28, 1281, 10 Edw. 1.
6. **ALAN BEKING**, To whom the Temporalities were deliver'd by Virtue of the King's Mandate to the Sheriff of Essex, for that Purpose, dated February 18, following. Ibid. This Alan, enjoy'd this Office of Prior about six Years, and dy'd, and the King granted his Licence for a new Election, October 1288.
7. **BENEDICT DE ROSSEN**, To whose Election the King gave his Royal Assent, November 8, and deliver'd the Temporalities the 25th following. Pat. 17. Edw. 1. After he had been Prior about 12 Years, he voided that Place by his Death, about 29 Edw. 1.
8. **ROBERT BLAKENHAM** was by Virtue of the King's Licence, dated December 13, 1300, Pat. 29. Edw. 1. to whose Election the King gave his Royal Assent, and restor'd his Temporalities January 10, following. Ibid. He sat Prior here about 15 Years, and then

then resign'd. The King granted his Licence for the Choice of a Successor, *February 8, 1314. Pat. 8. Edw. 2.*

9. ROBERT DE RAMESDEN, to whose Election the King gave his Assent, *February 10*, and restor'd the Temporalities, *March 4. Ibid.* Which after he had enjoy'd about six Years, he resign'd. The King granted his Licence for electing a Successor, *January 20, 1320. Pat. 14. Edw. 2. p. 2.*

10. MATTHIAS GRAFTON, alias LANGETON, to whose Election the King gave his Assent the 27th of the same Month and Year, *Ibid.* He sat Prior about three Years, and then dy'd, and the King granted his Licence for chusing a Successor, *March 6, 1323. Pat. 17. Edw. 2. p. 2.*

11. REGINALD THEYDON, to whom the King restor'd the Temporalities, *June 18, 1325. Pat. 18. p. 2.* He sat Prior here about 26 Years, and then voided it by Cession, upon which the King granted his Licence for electing a Successor, *March 7, 1340. Pat. 15. Edw. 3. p. 1.*

12. RALPH CHISHULL, To whose Election the King gave his Assent on the 14th of the same Month and Year. *Ibid.* He sat Prior about 20 Years, and then voided it by his Death.

13. WILLIAM PURLE, To whose Election the King gave his Assent on the second, and restor'd his Temporalities on the 18th of *December 1361. Pat. 35. Edw. 3. p. 3.* He sat Prior here about 13 Years, and then dy'd.

14. JOHN THAXTED, To whose Election, made by Virtue of the King's Licence dated the 6th, the King gave his Assent on the 11th, and restor'd the Temporalities, *November the 14th, 1375, 49 Edw. 3. p. 2.* He sat Prior here about 11 Years, and then dy'd.

15. JOHN GOSFELD, A Canon of this House was chosen to succeed, to whose Election the King gave his Assent, *June 15. Pat. 9. Rich. 2. p. 2.* which was confirm'd by the Bishop, *July 28, 1386. Braybroke 281.* He sat Prior here about ten Years, and then dy'd.

16. WILLIAM WINCHESTER, A Canon also of this House, was elected by Virtue of the King's Licence, dated *August 28, 20 Rich. 2. Anno 1396*, to whose Election the King gave his Assent *September 17*, following, and it was confirm'd presently after, by *Thomas Stow*, Doctor of Laws, Vicar General to *Robert Braybroke*, Bishop of *London*, who was then in the Parts beyond the Seas. *Braybroke 302.*

17. EDMUND GODING was the last Prior of this House, upon whose Death, about the latter end of King *Henry the VIIth*, this Priory was united and appropriated to the Hospital of *St. Mary without Bishopsgate*, as has been said above.

Flitch of Bacon given there to such as had been marry'd a Year and a Day, and never repented; as also it takes notice of some of the Priors, but we will here give the Catalogue of them more perfect from *New-court.*

The Catalogue of the Priors of Dunmow, partly out of the Monasticon, Vol. 2. p. 75, partly out of Dr. Hutton's Collections, and partly out of the London Registry, &c.

1. BRITRICUS, The first Prior of this House, to whom it was committed by *Maurice*, Bishop of *London*, *Anno 1104*, after about 23 Years he dy'd, and was succeeded by

2. AUGUSTIN, who govern'd 36 Years, and dy'd in 1163, then follow'd

3. ROBERT, Was Prior about 16 Years, dy'd in 1179, and his Successor was

4. RALPH, He held it about 29 Years, dy'd in 1208, after whom was promoted

5. DURAND, And liv'd about 9 Years, when dying he made Place for

6. WILLIAM, Who was still shorter liv'd, and enjoy'd his Dignity but four Years. The next was

7. THOMAS TANTON, He liv'd in that Honour seventeen Years, and dy'd in 1238, after whom follow'd

8. JOHN PATEFORD, whose Government lasted about seven Years, he dy'd in 1245, and was succeeded by

9. HUGH STEVENHEITH, But his Dignity was short liv'd, only about a Year, for he dy'd in 1246: His Successor was

10. EDMUND, whose Rule was as short as his Predecessor's, not above a Year, he dying in 1247, and then

11. GEFTRY being advanc'd, continu'd not above another Year, and dy'd in 1248. The next was

12. JOHN CODHAM, who sat Prior here about 22 Years. He was suspended, and the Conventual Church interdicted, for the Space of four Days, for not paying Tenths, by Master *Godfrey* of *St. Dunstan*, and *Fulk Lovel*, and an Appeal being made they deny'd the Suspension. This was in the Year 1268. He dy'd in 1270:

13. HUGH POSLINGTON was then chosen Prior, rul'd about nine Years, and resign'd it in the Year 1279, whereupon

14. RICHARD WICHAM was promoted in his Place, but of the Time of his Government or Death, we have no Account.

15. STEPHEN NOBLE, the next Prior would have been as obscure, had not his Memory been preserv'd by the following Epitaph

*Stephanus est gratus Prior, inclitus atque beatus,
Qui recte natus ad Culmen jure vocatus.*

That is, *Stephen* is an acceptable Prior, renown'd, and Blessed, who being well Born, was deservedly promoted to the highest Dignity, meaning in his Monastery.

F f

16. RO-



DUNMOW

Priory of Regular Canons of St. Augustin, in Essex.

THE *Monasticon*, Vol. 2. p. 75, and the *English Abridgment* of the same, p. 133, and 269. give a very ample Account of this Monastery, and of the

16. ROBERT, Of whom it is written, that he was a fit Prior, of a beautiful Aspect, who rul'd his Brethren, whom he always lov'd. This Prior, Robert, I take to be Robert Fering, who dy'd April 16, 1329, for on that Day and Year, the King gave his Assent to the Election of a Prior, as void by the Death of the said Robert Fering, Pat. 3. Edw. 3. p. 1. These hitherto are to be found in the Monasticon.

17. RICHARD WODEHOUSE, Of whom we have nothing but the bare Name, nor so much as the Time of his Rule.

18. RICHARD DE PLESSIS was the next, and voided it by Resignation, before May 8, 1365. for on that Day and Year the King gave his Assent to the Election of a Prior, there being a Vacancy by the Resignation of the said Richard, Pat. 39. Edw. 3. p. 1. One Richard Plessis was a Canon of St. Paul's; but he dying in 1361, three or four Years before Richard de Plessis resign'd this Priory, could not be the same with our Prior.

These two above are out of Dr. Hutton's Collections.

19. NICHOLAS ELMDON, or HEMELDON was the next Prior, to whose Election the King gave his Assent on May 8, 1365, and he June 20, 1370, resign'd it. Reg. Lond. Sudb. 126.

20. JOHN SWASHAM was elected July 3, following, Ibid. and after about 20 Years Rule, dy'd in 1390.

21. JOHN BURHAM, elected January the 9th, Braybroke 290. In 1382, March 9, being then a Canon of this Church, he had been made Vicar of Burnham, at the Presentation of the Prior and Convent, which became void upon his being elected Prior, in 1390, as above.

22. RICHARD GLOCESTER likewise a Canon of this House, and Vicar or Curate of Little Dunmow, Anno 1408, was elected Prior about October 1426; for the Vicarage of Burnham, of which he was Vicar, March 17, 1423, became void before October 18, 1426, by Reason of the said Richard Gloucester's being elected Prior of Dunmow. He dy'd March 30, 1437.

23. JOHN NEWPORT, elected Prior May 11 following, (Gilb. 109.) he resign'd April 14, 1440.

24. JOHN SUTTON, chosen Prior May 10 following, (Gilb. 115,) the Priory became void by his Death, December 26, 1444.

25. JOHN CANON, elected Prior February 15 following, (Gilb. 126.) and April 27 next. Richard Wright was sworn before him for the Bacon, as may be seen in the Monasticon above quoted. How long he continu'd Prior here, or how it came void I find not.

26. ROGER BULCOT was Prior here in 7 Edw. IV. 1467, when Stephen Samuel was sworn before him for the Bacon.

27. JOHN TILLS, Prior here Anno 1510, when Thomas Fuller was sworn before him for the Bacon.

28. JOHN BLACKMORE, alias TYLER was Prior, when chosen appears not, but he dy'd, November 15, 1519.

29. GEFREY SHETLER, the Subprior of this House, was elected Prior, December 11, 1518, (Fitz-james 130,) and is the last Prior of Dunmow, that I find in the London Registry, and very likely continu'd so till the House was suppress'd, 27 Hen. VIII.

This Priory at the Suppression was valu'd at 150 l. 3 s. 4 d. per Annum, according to Dugdale, Speed says 173 l. 2 s. 4 d.

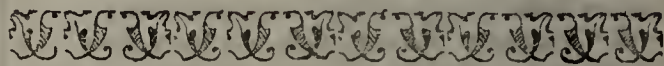
At the Suppression, it was together with the Church, Churchyard, Manor, Rectory, and other things granted to Robert Earl of Sussex, by King Henry the VIIIth, in the 28th Year of his Reign, to be held in capite; Anno 1640, it was held by Sir Henry Mildmay, and now it is in the Hands of Thomas May, Esq;

L A T T O N

Priory of Regular Canons of Saint Augustin, in Essex.

HERE was of old a small Priory of Canons Augustins, dedicated to St. John Baptist, when or by whom founded, appears not, neither is it nam'd in the Catalogue of Religious Houses in the Monasticon or Speed. All I can find of it is, that in 27 and 31, Edw. 3, the Manor and Advowson of the Priory of Latton, were held by one Waleys; that after the Suppression, Hen. VIII. in the 28th of his Reign, granted the Monastery or Priory of the Canons Augustins of Latton, or Latton, and all the Gardens, &c. and the Patronages of the Churches and Chantries belonging to it, to Sir Roger Townsend, to be held in capite; that in 32 Hen. VIII. Sir Henry Parker, had Licence to alienate the Site of this Priory, and the Lands, &c. to William Mores, Esq; and in 2 and 3 of Philip and Mary, John Hetb had Licence to alienate the Priory of Latton to John Titley, who 4 Eliz. paid as an Homage for the same, 24 Pence.

What I can farther say of this Priory is out of the London Registry, where, besides what has been said before, I find, that all Vacancies therein mention'd, were by Resignation, and that upon such Vacancies, it fell for the most Part to the Bishop of London to collate to it by way of Provision, for that there were not a sufficient Number of Canons in the said Priory, to elect a Prior according to the Statutes. By which we way may gather, that they were very inconsiderable.



L E E S

Priory of Regular Canons of St. Augustin, in Essex.

OF this Priory the Monasticon, calling it by the Name of Lyes, has not one Word more, than that Ralph Gernoun Knight, was the Founder; now Wentworth, as may be seen in the 2d Vol. p. 362, and in the English Abridgment, p. 155.

In the Parish of Little-Lees, in Essex, there was formerly a Priory founded by Sir Ralph Gernon, for Canons of St. Augustin (our Author calls them Friars, but that is a Mistake, for he distinguishes not between Canons and Friars of St. Augustin, which are two several Orders; but he calls them indifferently by either Name) dedicated to the Blessed Virgin, and St. John Evangelist, in the Reign, as I guess, of Henry the Third, for I find Ralph Gernoun to be a Witness to a Charter of that King's, for the Confirmation of several Donations to the Nunnery of Bungey in Suffolk, dated at Bromholm, under the Hand of Ralph Nevil, Bishop of Chichester, his Chancellor, March 13, in the 19th Year of his Reign, 1234.

In 1309, *Ralph Baldock*, Bishop of *London*, visited this Priory, and made several Injunctions for the Prior and Convent, dated *August 12.* that Year.

At the Suppression, it was valu'd at 114 *l.* 15. 4 *d.* yearly, according to *Dugdale*; *Speed* says, 141 *l.* 14. 8 *d.*

After which, in 27 *Hen. 8.* Sir *Richard Rich*, Chancellor of the Augmentations, obtain'd a Grant of the Site of this Priory, where has since been the Seat of that noble Family, with the Manor of *Leighs* thereto appertaining, as also of divers Lands in other Places belonging to this Monastery.

In 38 *Hen. VIII.* June 12. that King granted to the said Sir *Richard Rich* a yearly Rent, reserv'd going out of the Site of the late Monastery of *Leighs*, and the Manors of *Leighs*, *Campses*, *Barnes*, and *Heron's*, a Parcel of the Possessions of the said Monastery, amounting to 2 *l.* 12. 9 *d.* yearly.

The Catalogue of the Priors of this House is very imperfect, but such as it can be found, it is here given.

The Catalogue of the Priors of Lees Priory.

1. SIMON was Prior of *Lees*, in the Year 1276, for then, he the said Prior and the Chapter of *Lees*, oblig'd themselves, and their Successors, to pay 10 *l.* yearly to the Dean and Chapter of *St. Paul's*, to make an Anniversary for the Soul of *Hervey de Boreham*, then Dean of *London*.

2. HUGH was Prior of *Lees*, in the 2d Year of King *Edward the 3d.* Anno 1348.

3. HENRY DE LONDON, alias BROMPTON, of whom we have no more than that he was Prior here, *August 29.* 1385.

4. JOHN COLCHESTER was made Prior upon the Death of *Brompton*, 19 *March.* 1395.

5. JOHN GREEN was admitted Rector of *St. Clement's Danes Middlesex*, 20 *October* 1434, which he resign'd in 1445; but whether he was the same with our Prior, I know not.

6. JOHN PERNELL, the aforefaid *Green* resigning, this PERNELL was Prior, *November 25.* 1443.

7. HENRY TROTTER.

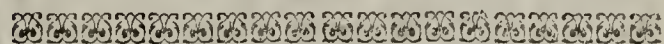
8. RICHARD VOWELL, upon the Resignation of *Trotter*, *Vowel* was chosen Prior, *November 25.* 1510.

9. JOHN MEADOW, on his Predecessor *Vowel's* Resignation, was made Prior, *February 16.* 1514.

10. WILLIAM BARLOW, his Predecessor dying, was elected *July 18.* 1515. He had been bred a Regular Canon of *St. Augustin*, in the Monastery of *St. Osyth*, and partly among his Order in *Oxford*: He was at length a Doctor of Theology, then made Prior of *Byssam* in *Berkshire*; he resign'd this Priory of *Lees*, and about the Time of the Dissolution of Monasteries was made Bishop of *St. Asaph*, Anno 1535, translated thence to *St. David's*, in *April* 1536, and thence to *Bath and Wells*, in *April* 1547, being a zealous Professor of the Reform'd Religion. In 1553, upon Queen *Mary's* coming to the Crown, he was depriv'd of his Bishoprick, being marry'd, whereupon, retiring, with many others, into *Germany*, he liv'd there in a poor Condition: At length, when Queen *Elizabeth* succeeded, he was made Bishop of *Chichester*, in *December* 1559, where he sat to his Death. In 1560, he was made first Prebend of the first Stall in the Collegiate Church of *Westminster*, which Dignity he held with his Bishoprick five Years. He dy'd in *August* 1568, and was bury'd, as is suppos'd, in the Cathedral Church of *Chichester*. *Athen. Oxon.* Vol. I. p. 122.

11. JOHN BAKER, upon the Resignation of *Barlow*, was substituted Prior in his Place, *October 3.* 1524.

12. THOMAS ELLIS was also advanc'd upon the Resignation of his Predecessor, and continu'd Prior till the Dissolution.



GINGES or THOBY

Priory of Regular Canons of St. Augustin, in Essex.

IT is call'd by the first of these Names in the *Monasticon*, Vol. 3. p. 96. and in the *English Abridgment*, p. 265, from the Forest of *Ginges*, in which it was situate, but why *Dugdale* calls it an Hospital I know not, being a Monastery of Regular Canons of *St. Augustin*.

Newcourt gives it the latter Name, which he says it had from *Toby* the first Prior thereof, and that in old Charters it is call'd *Tobia*, and in our Language *Thoby*. *Newcourt*, Vol. 2. p. 428.

Michael de Capra founded this Monastery to the Honour of the Blessed Virgin, and *St. Leonard*, for Regular Canons of *St. Augustin*, as may be seen by their Charter in the Places above quoted.

I have not met with the Date of the Foundation thereof, but it seems to be some time in the Reign of King *Stephen*; for the said *Michael de Capra*, who, *Speed* tells us was the Founder, and the Ancestors of *John Montony*, *Fitz-herbert*, and *Fermin*, perhaps were Benefactors, and *Bobecia* his Wife, and *William* his Son, in their Charter, &c. made their Address to *Robert* Bishop of *London*, which I cannot guess to be other than *Robert de Sigillo*, because before him I find not any other *Robert*, except the Norman before the Conquest, that was Bishop of *London*, nor after him, till *Robert Braybroke*, in the Reign of *Richard the Second*, long after the Founding of this Priory. Now this *Robert de Sigillo*, being Bishop of *London*, in 1141, and dying in 1150, or 1151, the aforefaid Charter must certainly be made between those Years, tho' the Priory might have been founded some Time before.

I cannot omit noting also; that *Jordan de Brisite*, one of the Witnesses to the above mention'd Charter, cannot be the same with *Jordan Briset*, Founder of the Hospital of *St. John of Jerusalem*, for that he dy'd 15 *Kal. December* 1110, about 30 Years before *Robert de Sigillo* came to be Bishop of *London*; but I am apt to believe, that *Robert de Mountenni*, another of the said Witnesses, was the same with *Robert de Mounteney*, eldest Son of *Lecia*, eldest Daughter of the said *Jordan Briset*, Founder of the Hospital.

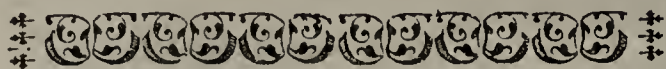
Anno 1306, Sir *Arnold de Munteny* was Patron here, as appears by a *Mandamus* sent him by *Ralph Baldock*, Bishop of *London*, to put the Prior then newly elected, into Possession of the Temporalities.

This Priory was, with others, suppress'd by Cardinal *Wolsey*, in order to be appropriated to one of his Colleges; then valu'd at 75 *l.* 6. 10 *d.* per Annum, according to *Speed*.

After which, *Henry VIII.* in the 31st Year of his Reign, granted the Reversion of the Site of this Priory and the Manor, to *William Berners*, who held the same in 5 and 6 of *Philip* and *Mary*, and in 2 and 3 *Eliz.* *Thomas* his Son, then three Years of Age. After

this, they were held, by *Grifild Baker*, late Wife of *Thomas Baker*, and Escheated in 34 *Eliz.* *Richard Baker* being then her Son.

Not mention'd by Mr. *Willis*.



St. O S Y T H's

Priory of Regular Canons of St. Augustin, in Essex.

SEE this Priory in the *Monasticon*, Vol. 2. p. 182, where is the Foundation of it, something of St. *Osyth*, the Grant of *Ranulphus de Mandevile*, *Bartholomew de Crec*, and *Alberic de Vere*, the Confirmation Charter of King *Henry* the Second, and King *John's* Grant of the Advowson thereof, to *William* Bishop of *London*, and his Successors: The same in the *English* Abridgment, p. 140.

Newcourt,
Vol. 2. P.
455.

Weaver, in his *Funeral Monuments*, p. 607, says, he has read, in the *Tower* Records, the Founder's Grant, beginning thus, as *English'd*, "Richard, by the Grace of God, Bishop of *London*, greeting, Know ye, that I have given to the Church of St. *Osyth* the Virgin at *Ciz*, the Churches of *Sudemeneſtra*, and of *Clachenton*, with all Things that appertain to them, &c.

The said Churches of *Southminster* and *Clacton*, as also the Church of *Mayland*, with two Hides of Land, and a Marsh, and that of *Althorne*, all in this County, are confirm'd in the Charter of King *Henry* aforesaid.

Ralph, Archbishop of *Canterbury*, in the Reign of King *Henry* the First, gave to this Church, and the Canons there, "The Church of *Petham*, with all the Rectory, Tithes of the Manor, and its own Possession, and of all others belonging to the same Church, as well of Corn, as Cattle, and one Field for 8*d.* Rent, yearly at the *Nativity* of St. *Mary*, as *Gunter* the Priest held and paid.

The Canons of this House procur'd the Body of the aforesaid *Richard*, Bishop of *London*, their Founder, to be Buried in their Church, in a Marble Monument, with the following Inscription.

Hic jacet Richardus Beauvais cognomine Rufus, Londini, Episcopus, vir probus & grandævus, per totam vitam laboriosus, fundator notus religiosus, & qui multa bona nobis, & ministris Ecclesiae suae Sancti Pauli contulit, obiit xvi. Januarii M.C.XXVII. Cujus animae propitiatur altissimus.

That is, Here lies *Richard Beauvais* surnam'd *Rufus*, Bishop of *London*, a good Man, and of a great Age, laborious all the Time of his Life, our religious Founder, and who bestow'd much on us, and on the Ministers of his Church of St. *Paul*; he dy'd the 16th of *January* 1127. to whose Soul the most High be propitious.

The Revenues of this Monastery were so much increas'd by several Benefactors, that at the Suppression, it was valu'd at 677*l.* 1*s.* 2*d.* per Annum, according to *Dugdale*; *Speed* says 758*l.* 5*s.* 8*d.*

After the Dissolution, *Thomas* Lord *Cormwell*, in the 31st of *Henry* the Eighth, being the same Year in which it was surrender'd, obtain'd a Grant from that King,

in Fee, of this dissolv'd Monastery, which by his Attainder, the next Year after, reverted to the Crown; after which *Edward* VI. granted both Monastery and Manor, &c. to Sir *Thomas Darcy*, whom, in the fifth Year of his Reign, he advanc'd to the Dignity of a Baron, by the Name of Lord *Darcy* of *Chich*, in which noble Family they continu'd, till, for want of Issue Male, they, together with the Honour of Viscount *Colchester*, and Earl *Rivers*, came to the *Savages*, by the Marriage of Sir *Thomas Savage*, with *Elizabeth*, eldest Daughter, and a Coheir of *Thomas* Lord *Darcy*, Viscount *Colchester*, and Earl *Rivers*, Grandson to the aforesaid Sir *Henry Darcy*, whose Corps, and his Grandson's, lie here interr'd.

The Catalogue of the Abbats of St. Osyth.

1. WILLIAM CORBOYL, or CORBEL, or CORBOIS, First a Secular Priest, then a Regular Canon of St. *Augustin*, was the first Prior of this Monastery of St. *Osyth*, afterwards made Archbishop of *Canterbury*, in 1123, famous for his new Building of *Christ-Church* in *Canterbury*, after it was burnt in 1130; but infamous, for that he consented to exclude *Maud* the Empress, from the Throne of her Father King *Henry* the First, notwithstanding he had promoted him; but Crown'd *Stephen*, Earl of *Blois*, with his own Hands, but with such Fear and Terror of Conscience, that the Consecrated Host fell out of his Hand, in the Middle of Mass: He dy'd soon after, Anno 1136, having sat almost 14 Years, and was buried in his own Church, the particular Place not known.

2. RALPH, Prior in 1192.

3. DAVID was Abbat when *William de Sancta Maria* was Bishop of *London*, and was so not above three Months before he resign'd his Bishoprick.

4. RICHARD is here inserted by Mr. *Willis*, tho' not mention'd in *Newcourt*, from whom, he says, he takes his Catalogue; nor does he quote any other Author for him.

5. ADAM DE WICKHAM, so *Newcourt* calls him, Mr. *Willis* writes *Witham*, August 6. 1 *Edward* 1, 1273. says the former of them, the latter tells us he presided Anno 1272.

6. JOHN STORY dy'd September 27, 1375; the next to him we meet with

7. JOHN SLOMON, on whose Resignation, *January* 13, Anno 1426.

8. JOHN FOWLER, a Canon of St. *Osyth*, was elected Prior, March 5, the same Year, who suffering the Revenues to be impoverish'd, was depriv'd, *January* 25, 1433, and then

9. JOHN DEEPING, Prior of St. *Rotolph's* at *Colchester*, was elected in his Place, April 4, 1434.

10. JOHN HENNINGHAM, Abbat when the Bishop visited, July 11, 1495, and probably succeeded by

11. JOHN CINTONER, who dy'd Abbat here, April 19, 1533, and on his Death

12. JOHN COLCHESTER, alias WETHERWYK, was promoted to this Office, from being Prior of this House, September 25, 1533. whom I take to be the last Abbat of St. *Osyth*, who with 16 Monks, as *Burnet*, and from him *Newcourt* erroneously calls these Canons, resign'd up their Monastery.

This imperfect Catalogue is all we have of this House, with little probability of improving the same.

TREMHALL

TREMHALL or THREMHALL

Priory of Regular Canons of St. Augustin, in Essex.

OF which see the *Monasticon*, Vol. 2. p. 23. and the *English Abridgment*, p. 128.

Newcourt, from the said *Monasticon*, tells us, this Church of Tremhall was dedicated to St. James, and then adds, that it was possess'd by Black Canons of St. Benedict; it is to be suppos'd he means of St. Augustin, for there are no Black Canons of St. Benedict.

The Prior of Tremhall having Lands belonging to him in Takeley, had formerly some Pretence to the Advowson of that Church, which the Abbat of St. John of Colchester also claim'd; but, "There was a final Agreement in the Court of our Lord the King at Westminster, one Month from the Day of the Holy Trinity, 15 Henry III. between Adam, Abbat of Colchester, Plaintiff, and John, Prior of Tremhall, Defendant, about the Advowson of the Church of Takel"; the Prior resign'd to the said Abbat all his Right and Claim to the Advowson of the afore-said Church.

In 1250, on the Vigil of the Epiphany, John, Prior of Tremhall, and the Convent, granted to Richard de Wendover, that he should have in their House, one of the Canons of St. Paul, of which himself was Canon, to celebrate in their Church, for the Soul of the said Richard, for which he gave them 40 Marks to buy Lands, &c. Witness Henry the Dean, Peter Archdeacon, Stephen de Sandwich, Hugh de St. Edmund, and John de Bolemere.

This Priory was valu'd at 60*l.* 18*s.* 7*d.* ob. per Annum, according to *Dugdale*; *Speed* says 70*l.* 19*s.* 3*d.* ob.

King Henry the Eighth, in the 28th Year of his Reign, at the Suppression, granted the Site of both Priory and Manor to John Cary and Joyce Walsingham, Widow of John Cary, to be held in Capite, whose Son and Heir Wymond Cary, held them by like Service, in the first Year of Elizabeth, and in the eighth of the same, had Licence to alienate them to William Glascock.

This and the next not mention'd by Mr. Willis.

TIPTRE

Priory of Regular Canons of St. Augustin, in Essex.

THIS Priory, not so much as mention'd in the *Monasticon*, nor by Mr. Willis, in his History of Abbies, I only find in *Newcourt* from *Speed*, and only the following short Account.

Here was a Priory Founded, as *Speed* tells us, by the Ancestors of Antony Darcy, for Canons of St. Augustin, dedicated to the Blessed Virgin and St. Nicholas, but when, or by whom, I find not.

The Patrons hereof were the Lords of the Manor of

Tolleshunt Tregoz, alias Darcy, a neighbouring Parish; and the Canons of this House, upon the Death or Resignation of their Prior, had Licence from the said Patrons, to chuse another to succeed him, till Cardinal Wolsey, by Bull from Pope Clement the Seventh, dated at Rome, March 25, 1525, dissolv'd it, valu'd then at 22*l.* 16*s.* 4*d.* per Annum, with several other small Priories, in order to the appropriating them to his Colleges at Ipswich and Oxford; but upon the Cardinal's Conviction, this Priory coming to the Crown, how it was dispos'd of afterwards I know not.



WALTHAM

Abby of Regular Canons of St. Augustin, in Essex.

THERE is so much in the *Monasticon*, Vol. 2. p. 11. concerning the Foundation, Antiquities, Revenues, Charters, and other Particulars of this Abby, that we shall have the less to add here. See the same in the *English Abridgment*, p. 128.

The Abbat of Waltham was one of those that were mitred Abbats, call'd sometime Abbats-Sovereign, and Abbats-General, having exempt Jurisdiction from the Diocesan Episcopal Authority, and were Lords of Parliament.

The Revenues of this Abby at the Dissolution were valu'd at 900*l.* 4*s.* 3*d.* per Annum, according to *Dugdale*; *Speed* says 1079*l.* 12*s.* 1*d.*

This Monastery was surrender'd to Hen. 8. by Robert Fuller, the last Abbat thereof, March 23, 31 Henry 8. upon which, that King alone, for some Months, stood possess'd thereof, and then bestow'd the Site of it, with many large and rich Lands, upon Sir Antony Denny for 31 Years. He dy'd about 2 Edw. 6. Dame Joan his Wife surviving him, and purchasing the Reversion in Fee, from Edw. 6. paying three thousand and hundred Pounds for it, and therewith large Privileges in Waltham Forest, as by the Letters Patents appears.

This Estate continued down to his Grandson Edward, Son and Heir of Henry, Son and Heir of the said Sir Antony, of whom see *Dugdale's Baronage*, Tom. 3. p. 419.

The Abby Church, built by Harlod, was a Gothick Building, rather large than neat, firm than fair, very dark, save that it was help'd again by Artificial Lights, and is observ'd by Artists, to stand the most exactly East and West of any in England. The great Pillars thereof, are wreath'd with Indenting, which Vacuities, formerly fill'd up with Brass, as some confidently report, added much to the Beauty of the Building; but, as Fuller says, it matters not so much their taking away the Brass from the Pillars, had they but left the Lead on the Roof, which is but meanly til'd at this Day.

The Steeple hereof formerly stood in the Middle of it, but falling down, a remaining Part was blown up by Underminers; so that there is nothing Extant, save the West End of the Body thereof, which since the Revolution is become the Parochial Church.

The best Account of the Abbats of Waltham, that I can give, is out of some Notes of the late learned Mr. Henry Wharton, deceas'd, now in the Hands of

the Archbishop of *Canterbury*, as they are collected by Dr. *Matthew Hutton*, and out of some other of the Doctor's own Collections.

The Catalogue of the Deans and Abbats of Waltham, taken from Mr. Newcourt and Mr. Willis.

D E A N S.

Newcourt
Vol. 2. p.
629. and
Willis,
Vol. 1. p.
193.

1. **HENRY** was Dean, in the Year 1144, of whom we have no more.
2. **GUIDO**; or **WIDO**, the last Dean, whom *Whar-ton* mentions to be made Bishop of *Bangor*, Anno 1177, resigning either on Account of his Promotion, or some other Cause, probably on King *Henry* the second's altering the first Foundation, which had continu'd 115 Years, from the Time of it's Institution by *Harold*

A B B A T S.

1. **WALTER DE GAUNT** was, by King *Henry* the second, appointed the first Abbat, and accordingly instated, Anno 1177, on the Vigil of the *Pentecost*. During his Government, he obtain'd from the Pope, Anno 1191, the Use of the Mitre and Pontificals, and procur'd himself and Successors to be exempted from Episcopal Jurisdiction. He dy'd on *Ascension Eve*, Anno 1201, and was succeeded by

2. **NICHOLAS**, who was Abbat in 1214, according to *Newcourt*, and his Successor

3. **RICHARD** was Abbat in 1219, and dy'd about 1229, for that same Year, *March 22*, 14 *Hen. 3.* the Prior and Convent had Licence to chuse an Abbat, there being a Vacancy by Death. Thus *Newcourt*, quoting for it *Matthew Paris* in the Lives of the Abbats of *St. Alban's*, the Register of *Waltham*, and *Pat. 14. Hen. 3. m. 5.* But Mr. *Willis* inverts the Succession of these two Abbats placing *Richard* first, and *Nicholas* of *Westminster* after him, quoting for the same, *Tiberius*, C. 9. and *Claudian's* A. 8. in the *Cotton Library*.

4. **HENRY** the Prior was chosen Abbat; for the King gave his Consent to the Election of *Henry* the Prior to be Abbat of *Waltham*, and desir'd the Pope, to whom it immediately belong'd, that he might be confirm'd, 1 *April*, 1230. *Ib. m. 5.* This *Henry* was Abbat, 19. *Hen. 3. Reg. Waltham. fol. 208*, and in 1242, 27 *Hen. 3. Ib. 223.* Thus *Newcourt*, but Mr. *Willis* mentions not this *Henry*, and instead of him has

5. **WALTER**, who he says occurs Abbat in the Register of *Waltham*, Anno 1217, and after him gives us

6. **RICHARD**, who, as he tells us, dying Anno 1229, after about 10 Years Government, Licence was granted on *March 22*, the same Year, to the Convent to chuse a new Abbat, who thereupon assembling elected *Henry* (above mention'd as in *Newcourt*) who presided about 19 Years, and dying Anno 1248, was succeeded by

7. **SIMON DE SEHAM**, as the Patents shew us, in *April*, 1248, says Mr. *Willis*, *Newcourt* 1245. Thus far they differ; but now they agree better.

8. **ADAM DE WITZ**, or **WIZ**, succeeded in this Abbatship, vacant by the Death of *Seham*, Anno 1263. He dy'd Anno 1269. and was succeeded by

9. **RICHARD DE HERGAS**, or **HEREWAS**, who was Abbat the next Year 1264, as the Register of *Waltham* seems to intimate, fol. 230. The Abbacy was vacant from *September 18*, 54 *Hen. 3.* 1270, to the 29th of *January*, 2 *Edw. 1.* 1273. The Licence for electing was granted, 1 *Edw. 1. November 2. m. 4.*

10. **REGINALD DE MAIDENHETH**, to whom the Temporalities were restor'd, 29 *June*, 2 *Edw. 1.* 1273. *m. 24.* says *Newcourt*. Mr. *Willis* says, he became Abbat *Jan. 29.* 1274.

11. **HUGH**, whose Surname occurs not, was Abbat in the Year 1288. He presided not above a Year, and then had for his Successor

12. **ROBERT DE ELINTON**, who dy'd on the *Ides of January*, 1301, and was succeeded by

13. **JOHN DE BADBURGHAM**, to whose Election the King consented, *March 30*, 30 *Edw. 1.* The Temporalities of this Monastery were not in the King, but remain'd in the Chapter. The King had Advice of his Death, and granted Licence to Elect another, 1307, and the Choice fell upon

14. **RICHARD DE HERTFORD**, who dy'd at *Canterbury*, in *November*, 1344, according to Mr. *Willis*, which according to *Newcourt* must be a Mistake, because the former here omits the two following Abbats, mention'd by the latter.

15. **JOHN** Abbat of *Waltham*, Anno 1334, who dy'd at *Canterbury*, and was follow'd in the Dignity by

16. **RICHARD**, Abbat about the Year 1345, for this Year the King had notice of his Death, and granted Licence to elect on the 20th of *July* of the same Year. *Pat. 19. Edw. 3. p. 2.* and accordingly

17. **THOMAS DE WOLMESTRY** was elected Abbat, 2 *August*, 1345, and the Temporalities were restor'd, 27 *September* following, *Pat. 19. Edw. 3. p. 2.* This *Thomas* dy'd, before the 6th of *September* 1371, for then the King granted Licence to elect an Abbat of *Waltham*. *Pat. 45. Edw. 3. p. 2.* Here our two Authors accord again.

18. **NICHOLAS MORRIS**, the King consented to his Election, and sent to the Pope for his Confirmation, *October* 1371. The Temporalities were restor'd, *August 6*, 1372. *Pat. 46. Edw. 3. p. 2.* This Abbat *Nicholas*, was one of the fourteen Prefects appointed 10 *Rich. 2. Knighton* 2685.

19. **WILLIAM NEEL**, Abbat of *Waltham* in 1390. This *Neel* perhaps was the same with *William Neel*, Rector of the Church of *Little Ilford*, Anno 1364, and resign'd the same Anno 1370.

20. **MICHAEL**, Abbat Anno 1397. Dy'd before the Middle of the same Year.

21. **WILLIAM HARLESTON** was Abbat in 1400, and soon after his Admission dy'd of a Pestilential Fever, and was succeeded, as I presume, by one

22. **WALTER**, who occurs Anno 1408. He govern'd, as I Judge, till the Year 1420. Thus Mr. *Willis*, for *Newcourt* has quite omitted this Abbat, but they both joyn in the next, viz.

23. **WILLIAM HERTFORD**, of whom they have no more than that he was Abbat in 1420.

24. **WILLIAM**----- This Person by the Registers of *London* and *Canterbury*, appears to have been Abbat in 1439, and 1444.

25. **JOHN LUCAS** occurs Abbat here, in the Year 1460, and dying in 1475, had for his Successor

26. **THOMAS EDWARDS**, who being depos'd Anno 1488, as it seems for Dilapidation

27. **GER-**

27. GERVASE ROSE was constituted Abbat in his stead. He govern'd till the Year 1497, or 1498, and was about that Time succeeded by

28. ALAN REED, who occurs in the Year 1500, seven Years after which we find

29. JOHN SHARNBROKE or SHANBROKE became Abbat, that is in the Year 1507, whose Successor was

30. JOHN MALYN, who deceasing in the Year 1526, was succeeded by

31. ROBERT FULLER, the last Abbat, Prior commendatory of St. Bartholomew's Smithfield, London. During his Government he compil'd a Chartulary, or Leiger Book of the Muniments of his Church, which is fairly transcrib'd on large Paper, and comprises 456 Pages in Folio. It is all wrote with his own Hand, except the two last Charters of his Alienation of Copt-Hall, to Hen. VIII. In the Text or initial Letters, which are beautifully embellish'd, is his Name inferted in nine Places. This Book, which is often cited by Doctor Fuller in his History of Waltham Abby, publish'd Anno 1655, was then in the Possession of the Earl of Carlisle, Proprietor of this Place, but is now fallen into my Hands, says Mr. Willis, above quoted, and proceeds thus. As to our Abbat, Fuller, I find by his Will, which I have seen, that he did not long survive the Dissolution of his Monastery, which having with 17 of his Canons surrender'd to the King's Visitors, on March 23, 1540, he soon after retir'd to London, where he ended his Days in less than half a Year, as appears by his last Will, dated August 14, and prov'd November 4, 1540. In it he styles himself, late Abbat of Waltham, and Prior of St. Bartholomew's Smithfield, out of the Revenues of which last House, I suppose his Pension was paid, if he had any allow'd him. He bequeaths his Body to be bury'd in Corpus Christi Chapel, in St. Sepulchre's Church, without Newgate, London, and gives some small Legacies to Waltham Church; to the Church Wardens of which, Dr. Fuller tells us, his Executors paid 10 l. by his Appointment, Anno 1543.

In the Appendix, NUM. ccclxxxii. is the Bull of Pope Urban, enjoyning these Canons, not to Mortgage any of their Estate at the command of any Person whatsoever.

SOUTHWICK

Monastery of Regular Canons of St. Augustin, in Hampshire.

WAS founded by King Henry the First in the Year 1133, and dedicated to St. Mary, and valu'd at the Dissolution at 14 l. 17 s. 10 d. This Monastery was seiz'd of Lands in Dean, and had then a Charter of Liberties, 1 John.

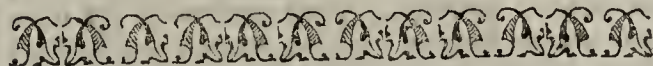
This is all the Account I find of this Monastery in Atkyns's Gloucestershire, the Monasticon does not mention it, and Mr. Willis, Hist. of Abbies, p. 206, only adds what follows.

WILLIAM NORTON, last Prior, surrender'd this Convent the 7th of April 1539, 24 Hen. VIII. and had a Pension of 66 l. 13 s. 4 d. per Annum, assign'd him.

An. 1553, here remain'd in Charge 14 l. 4 s. 5 d. in Annuities, and these following Pensions

To Philip Hall 6 l. Thomas Loyner 6 l. Simon Palmer 5 l. 6 s. 8 d. Miles Man 5 l. and to John Cordall 5 l.

Here it appears that Sir Robert Atkyns has committed a very gross Mistake, where he says this Monastery was valu'd at the Dissolution, but at 14 l. 17 s. 10 d. whereas it was then really valu'd at 257 l. 4 s. 4 d. as may be seen in the Catalogue of the religious Houses, and their Valuations, the Truth whereof is manifest by the last Prior's having a Pension of 66 l. 13 s. 4 d. besides the other Pensions and Charges above, which could not have been, had not the Monastery been of considerable Value.

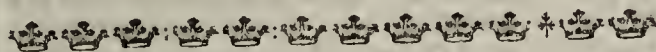


SALEBURN

Monastery of Regular Canons of St. Augustin, in Hampshire.

NEITHER the Monasticon, nor Mr. Willis make any mention of this Monastery, nor have I found it in any other except Leland, and he says no more of it than this.

Peter de Rupibus Bishop of Winchester, the first Founder.



ST. GEORGE's

Collegiate Church at Oxford

WITHIN three Years after the Foundation of the MS. Ant. the Castle of Oxford, was this College founded, a Wood, in the Year 1074, by Robert Doilly, the first of Museo Ox. Cod. 8491 d. that Name, that came into England, with William the Conqueror, with the Consent and Help of Roger, (not John de Ivery, as Leland hath it) his sworn Brother, and both it and the Castle, was by their Agreement consecrated to the Memory of St. George the Tutelar Saint of England, after its Foundation, placing in it Secular Canons, or a Dean and Prebendaries, most proper and agreeable for Academians (as Mr. Twine observeth.) He endow'd it with Lands, Tithes, and Revenues out of the several Baronies of Doilly, and St. Waleries, both belonging to the said sworn Brothers, besides which the Founder with the Consent of Alditha, his Wife, and Nigellus, and Gilbert Doilly his Brothers, gave them the Church of St. Mary Magdalen, in the Suburbs of Oxon, with all its Appurtenances thereto belonging; as also three Hides of Land in Walton, lying in Beaumont Fields, which were both confirm'd to them by the Charter of the foremention'd Roger de Ivery.

Not long after the Foundation, or about the same Time, we find other Benefactors to this Place; that is to say, Thom le Den of Oxon, who gave all his Croft commonly call'd Den's croft, with whatsoever was belonging thereto, lying in the Suburbs of Oxon; as also Bruman de Walton, for the Health of him and his Ancestors Souls gave all his Lands, with all the Meadow-Ground belonging to it in Walton, as also Twenty-Acre (a Piece of Ground so call'd) thereunto adjoining, which he held of the Founder Robert Doilly, and by him afterwards confirm'd; with divers small Gifts, by other charitable Persons, bestow'd upon them and this College, which at this time for brevity need no recital; and not only confirm'd by the Founder, but by King Hen. I. to the Tenants of the said Canons grant-

ed.

ed free of Shyres, Hundreds, Wards, and all Pleas, as also of *Sac, Soc, Toll, Tem,* and *Infangenethef,* and other Exactions and Quarrels, except Murder and Theft approv'd.

Thus after the Foundation and Endowment of this College, with Lands, it was inhabited and govern'd by the Secular Canons, till the Monastery of *South Ousney* was erected, which was the full Space of 55 Years, and then they were by *Robert Doilly*, the second of that Name, and Nephew to *Robert Doilly*, the Founder of this Place, translated from hence, with all their Lands to *Ousney*, *Sulfridus de Jvery* confirming the same, and became Regular Canons, learning the Example from those of *St. Frideswide's* Priory, who a little before had shew'd them the way.

Having now spoken of this Place, while it was possess'd by the Seculars, we must proceed to tell you what is memorable of it, when it came immediately after to be possess'd by Scholars of the University, who were, as I find, of several Sorts, as now in the Colleges, as appears by the Statutes of this College, where there is mention made of *Custos, Socii, or Sacerdotes, Scholares, & Commensales*, that is Warden, Fellows, or Priests, Scholars, and Commoners. The *Custos* or Warden was always to be one of the Canons of *Ousney*, (to whom this Place did belong) who though he did not always reside here, yet he had his Deputy to perform his Office, in his absence, and once in a Week, or sometimes more, would commonly lodge here to see good Orders observ'd, and as often that it happen'd so between the *Nativity* and *Epiphany*, the Scholars having Notice of it, would after Supper go to *Ousney*, and there wait till such time as he came out into the Court, and being come they would follow him towards this College, in the Castle, being guided by the *Pauperculus* or Sexton of this Place, with a burning Torch in his Hand, and when they came to the *Hamel*, which is the Midway, between *Osney* and the Castle, they would by the Warden's Appointment, begin and sing an Hymn all together, till they came to their College, and so up to his Chamber Door, where they all with due obeysance, left him to his good Rest that Night.

The *Socii* or Fellows, of which were (as I suppose) the *Sacerdotes Scholares*, as are mention'd in the Statutes, were at their admittance to that Place, *ad Servitium Ecclesie Sancti Georgii*, as 'tis express'd, to be conducted to the Altar, in the Chapel, and there with his Hand stretched out, and laid thereon, was before God and *St. George* the Patron of this Place, to promise so long as he liv'd in this College to perform divine Service, and in all Things, either in Words or Actions be most Faithful to the Canons, that shall rule successively in this Place, in nothing contradictory, and amongst his Fellows, to be kind and loving, not litigious and wrangling, but Modest, Chast and Holy, that he should not presume, either by instinct of wicked perturbors of the Peace, himself, or any other procured to sow Discord between those Canons that shall happen to govern this Place, and others whosoever they be, either Regulars or Seculars, and the like; but more especially and lastly, if he should be remov'd and promoted to a Benefice, and happen to dye there, or in this Place, that according to his Abilities, he should leave something to this Church or Chapel, towards the Sustentation of a Light to burn before the Image of *St. George*, at the high Altar, which being as ancient Custom, and always perform'd to the last, was call'd *Lumen Scholarium ob recordationem principii ibidem*.

The Scholars at their admittance were likewise to be brought up to the great Altar, and there swear to se-

veral things, as the Warden dictated to them, *viz.* That he shall be faithful and obedient to him, and his Successors, so long as he tarries here, according as the Orders and Statutes of the College require, that he shall not raise Debate between the Warden of this Place, whether Regular or Secular, and the Abbat of *Ousney*, that he shall not clamber over the Castle-walls in the Night-time, and be found guilty of Noctevagation, with many Statutes concerning his Behaviour; moreover, he shall whensoever he is promoted to a greater Benefice, leave something to the College, as is before express'd; after his Oath, his Name is register'd by the Chaplain, and then he payeth to the Warden, according to Custom 4*s.* To the Common Stock 4*s.* Towards a Supper 20*d.* And to his Fellow Students 18*d.*

What Land they had belonging to them was little or none at all, but were partly maintain'd by *Ousney* Abbey, who as I find from a certain Inquisition, *Anno Edw. 3. 14*, did maintain five Secular Presbyters, the same as *Sacerdotes Scholares*, before mention'd, to celebrate Divine Service here, though then, and a long time before, they had ceas'd so to do, but what they were allow'd, as it was set down in the Survey of the Values of Religious Houses in *Oxon.* was 18*l.* 10*s.* per Annum from the Monks of *Ousney*, to pray always for their Founder *Robert Doilly*, in their Service, which they had twice a Day before Noon, and in the Afternoon, which was in recompence for all Oblations and Tithes due to the Parish Church of *St. George*, belonging to *Ousney*, which Church or Chapel was occupied by those Scholars, and the Chaplain that belong'd to them, who had 40*s.* per Annum, paid by *Ousney*, was Curate also of the said Church, and did all Duties belonging to the Parish, as also praying for the Prisoners, as I have express'd in my Discourse, among the Parochial Churches.

Other Scholars there were, as are express'd in the Statutes, besides these five here spoken of, being in all twelve, except Commoners, that had allowance, but they were for the most part *Welsh*, and had nothing allotted them, but Lodging and Diet * which they had from *Osney*, and the Charity of other People, and no Wages but what they got by *Dirigees*; toward the Dissolution of Abbies, they became very Poor, and the Objects of itty, and being reduc'd but to three, and so continuing to the last Breath and Period of Religious Houses, were then rejected, and their Habitation and Church (whose Ruins are yet seen) going much to Decay, became at last one and the same with the Common Goal adjoining for the Malefactors of this County, and so continueth to this Day. Look more in the Parish Church of *St. George*, [at *Oxford*.]

This Castle was built, or as some will, repaired in the Year of our Lord MLXXI. being the 6th Year of *William* the Conqueror, by *Robert Doyley* the first of that Name, that came in with him, being of an honourable and ancient Family of *Normandy*, who behav'd himself so valiantly in the *Norman* Conquest, that in recompence for his good Service and Pains therein he gave him many Lands and Possessions, in this and other Shires. Within three Years after, *viz.* MLXXIV. the Church or Chapel of *St. George*, in the Castle was founded, which after was consecrated to the memory of that Blessed Martyr *St. George*, the Tutelar Saint of *England*, had placed in it Canons Seculars of the Order of *St. Augustin*, and endow'd it with Lands, Tithes, Revenues, out of their several Baronies, as appears by the Charter itself in these Words. + *Notum sit fide libus Sancte Ecclesie*, &c. which Charter of his, that it might be the more sure to them and their Successors, was confirm'd by *Roger de Jvery*, his sworn Brother.

* Ex. collect. enj. Schol. Oxon. temp. Maria Regina.

§ Dugdale Mon. Vol. 2 P. 136.

*Confirmatio Alexandri Lync. Episc. de
fundatione domus Oseneve.*

Observanda.

ALEXANDER, Dei gratia Lyncon: Episc: omnibus in Christo dilectis filiis ecclesie cui, deo auctore, præest, salutem & dei benedictionem, & suam petitionem, quam ad religionis stabilitatem, & animarum salutem cognoscimus pertinere nostrum, est sub celeritate assentire, & firmare quo circa carissimi filij nostri Ylygodi Prioris de Oseneve, & fratrum suorum iustis petitionibus, facile assensum præbentes. Ecclesiam Sanctæ Mariæ in quæ divino manciantur officio, quæ in insula quæ Oseneve vocatur fundata atque sita est sub tutela sanctæ mariæ, sub nostra protegendam suscipimus, & præsentium litterarum sanctione munimus auctoritate officij quo fungimur. Statuentes, ut quascunque possessiones, quæcunque bona in præsentiarum, hæc eadem ecclesia fidelium oblatione, iuste & canonice possidet, inviolata ipsis eorumque successoribus firma, & inconcussa permaneant, in quibus hæc proprijs duximus exprimenda vocabulis, videlicet, ecclesia de Cudlington, de Weston, de Hokenorton, de Cleydon, de Ciszterton, de Stanee & quicquid Roberti de Olleyo, hujus ecclesie fundatoris erat Osneyæ, cum omnibus mansuris, quæ sunt super waram, quæ est de molendinis quæ sunt juxta Castellum Oxenfordiæ & decimationes, de ipsis molendinis, & omnem terram illam quam huic eidem ecclesiæ infra Burgum Oxenfordiæ, idem præfatus Robertus contulit & carta sua confirmavit: Ethonam totam cum omnibus ad eam pertinentibus præter molendinum, & spareweleyam, & duas soliditas redditus quas tenebat Fromundus, Capellanus & decimationem Nicholai de Stodeham, infra Hokenorton, liberum servitium, Hugonis Franceys de dimidia hyda, & unam virgatam terræ, & de dono Regis Stephani, & Imperatricis præbendam, Lx. Solidorum de Bensinton, xxiiij. de Hampton, xx. — de Henden, xij. & v. sol. & v. den. & obulum, & quadrant. infra burgum Oxenfordiæ, de terra illa, quæ dicitur Ostonirgate Regis, cum omnibus ad eam pertinentibus consuetudinibus & libertatibus, de dono Regine Adeliz: unam hydram quæ jacet apud Haneberg, & insulam Langneiam, cum omnibus suis pertinentijs de dono Canf. Com. de Clinton. & terram de feodo Roberti Foliock de dono ejusdem quæ jacet in magno vico Oxenfordiæ, & terram quam Rad. filius Sywardi dedit, & quicquid in futurum Deo propitio, concessione seu Largitione principum, vel oblatione fidelium, aut alijs iustis modis poterunt adipisci, eis & eorum successoribus regularem vitam, professis incussa & illibata permaneant, eorum omnimodis usibus profutur: Salvis dignitat & consuetud Episc, & ecclesie Lync, &c.

After the Foundation of this Monastery, the Founder hereof thought fit to translate the Church of St. George, in the Castle to this Place; giving to it all the Lands, Rents, Tithes and Tenements, &c. belonging thereunto, as it appears by the principal Character of the Founder.

NOTA, quod quando dicitur in Charta Roberti de Olley fundatoris nostri (& quicquid meum, & in præfata Insula) intelligendum est ibi de tota Abbatia, cum septis & muris, & Gardino, cum prato, sibi adjuncto quod vocatur Orchardesmede.

Then follows the Confirmation of the said principal Charter, by Geffry de Fvery, Son of Reg. de Fvery; Witnessed by Robert B---p of Lync: Rob. de Olley, Jun. Nigell de Olley, Gilb. de Amary, Rop. Cadica de Oxon segrinz juxta. Then the Confirmation of Henry de Olleyo, the first Son of Rob. de Olley the Founder.

Then follows the Confirmation of Henry de Olley, the second Son of the aforesaid H. 1st. Wherein he among other Things saith thus, *Confirmo etiam omnes mansuras, quæ sunt de feodo meo super waram in eadem Insula* (meaning Osency Isle) *Note*, That no where else Waram is said to be in Insula Oseneve. *Mansura super Osney.*

And, Note in the principal Charter before going of Robert de Olley, 'tis said thus, *Confirmo etiam, & quicquid meum est in præfata Insula, cum omnibus mansuris quas habui super Waram quæ est de molendinis meis, &c.* *Mansura super Waram in insula Osney.*

But, Note that here he excepts the said Mansura from the Isle.

And as the Founder had given them all the Isle of Osney, so did he further enlarge their Soil, viz. By giving his Mead on the West side of the Court of Osney, at fo. 25. 1 Tit. 8. The rubrick to which Charter is thus, *carta Hen. de Olley 2. de pratis de Fullingmilleham, & de Hurst, quod modo seminatur cum chevicijis circumjacentibus.*

Philippa, Countess of Warwick, gave 'em the Close of the Ham, or the Ham-Close of the Fee of D'oilly and S. Walery, behind the Fulling-Mill of Ency: And the Close which she had of the Fee of Henry Simeon.

Henry D'oilly, Constable to the King, gave them also the Mead beyond the Water called Eldoe, versus occidentem, near to the Meads of the Burgeses of Oxon; which are of the Fee of Hedendon.

Hunfrey de Monte, gave them also that Portion of Meadow-Ground, which he had in the Mead, call'd Bulestack, containing 16 Acres. 23. H. 3.

Fo. 28. 2. Carta dat. mense Marchij, 1223. Occurrunt hi Burgenses Oxon. Henry fil: Simeon, Philip Molendinar, Simeon Balehorne, Jordan Rufus, William Bere, Orica relicta Ocijn, Apnele relicta Joh: Burwald, Joh: Parly, Dionisius de Stocwell, Alured de Elmeland, Robert Oeire, Andrew Halepole, f. 30. 2. A. H. fil: Johannis 45. &c. ut in 258. & in 339. There where is Gildhall in *Judaismo in margine.* *Middleheit.*

Then follows in the same fol. thus; hæc est finalis concordia in curia Domini Regis apud Oxon, a die S. Hilary, in tres Septem. A. Regis, Hen. fil. Johannis, 45 Coram Gilb. de Preston, &c. It is about Middleheit, which as I think is in — pag. — And this Middleheit seems to be different from Medley.

H h

fol. 31.

fol. 31. 1. Tit. x. While King Stephen besieged Maud in the Castle, the Chappel of St. Thomas was built, upon the mediety of the 17 Acres of Lands, which Bernard de Sto. Walerico gave to Osney.

There in the said fol. follows the Charter of the said Bernard, of his Gift of the mediety of the 17 Acres and an half which he gave; which he saith, are *de dominio suo in Osneya, quæ jacent ad aquilonem proxime eorundem Canonic: Curie & tenement: quarum aerarum longitudo extenditur a via qua itur ab Osney ad Ecclesiam St. Georgij, usque ad aquam quæ currit ad Molendin: eorundem Canonicorum*; the Confirmation of Bernard his Son, under Seal, in *pix. de fundatione Osney.*

Then may follow that of S. Hugh Bishop of Lyne: *de Capella, S. Tho. ut in 94.*

Then this in fol. 31. 1. Tit. x. *cujus rubrica talis est, Confirmatio S. H. Episc Lyne: de eadem Capella. Hanc Sequitur carta.*

Omnibus Christi fidelibus Hugo Episc Lyncoln, salut. Noverit Universitas vestra dilectos filios nostros Abbat. & Canon: de Osney quandam Capellam de nostro assensu & voluntate ante januam Curie sue in fundo suo proprio construxisse, ad hoc specialiter ut in ea famulis & hospitibus suis; vel etiam parochianis, suis in ipso confinio manentibus, cum commodum eis fuerit. divina celebrentur, & ne eidem fratres occasione hujus Oratorij ministris vexationibus, aut exactionibus in posterum——gentur, decernimus ipsam Capellam in perpetuum liberam esse a sinodalibus & gaudere omnibus immunitatibus quibus gaudet Monasterium Osney: And then follows the Confirmation of Honorius the 3d. of the same Decree. fol. 32. 1. Tit. xi. Where are the writings about Medley, viz. memorandum quod habemus insulam de Medley cum Wykam ut in 340. Then the Chirograph of the Burgeses of Oxon; ut in 339. ad min:

Medley.

Then the same fol. is another Chirograph of the Burgeses, ut in 340. The Names of the Witnesses are fol. 32. 2. But the Chirograph is 32. 1.

Then in fol. 32. 2. Tit. xi. Is that in 340. ad min: Hen. Rex Angl. dux Norm. & de Medley.

Walton v. infra hic.

Then fol. 33. 1. Tit. xij. Are two Writings of Walton; Mem. quod Abbas Osney, habet in Walton diversas, terras & tenementa pertinent: ad Capellam S. Georgij.

Then in the same fol. and side, is the composition between Osney and the Nuns of Godstow, de Parochianis de Walton, & eorum decimis, the Sense of which is: That whereas a Controversy was had, between the said Parties, viz. The Canons of Osney asserting that *decimæ horum dictorum Canonicorum in Waltona & parochianorum & decimæ de viginti acris, ibidem, de antiquo jure debent pertinere ad ecclesiam S. Georgij*: And the Nuns they asserting and affirming, that the said Parishioners and Tithes, ought of right to belong to St. Giles's Church, which they possess; it was at length, viz. A. 1192. composed thus, that the Nuns of Godstow should have the said Tithes, and Parishioners by paying Yearly duos cercoos de tribus libris ceræ quos decenter paratos super altare b. Mar. de Osney

in Vigil assumptionis ejus ante vespervas offerre debent.

This Controversie being handed to them, to be tryed before P. Celestine 3. The said Pope referred it to be composed to W. & W. de Cumb: & Tham: Abbates (1) to W. Abbat of Cumb. and W. Abbat of Thame; which they did by authority from the Apostolick Seate, which was given them, A. 1192. ut supra.

Then fol. 33. 2. Tit. xij. Follows the Inquisition at Waddington, ut in 340.

340. Walton.

Fol. 228. 1. Tit. 86. Mem. quod R. H. 1. dedit Editham fil. Forn Amasiam † Rob. de Olleyo Servo in Uxorem, & cum ea totam Cleydonam in liberum Maritagium, ad instantiam hujus Edithæ, predictus R. vir ejus ecclesiam de Osney fundavit, & Canonicos regulares in ea constituit, & ecclesiam de Cleydon & alias quam plurimas eidem Canonicis contulit, post mortem vero ejusdem Roberti præfata Editha, de libero maritagio suo quam plurimas terras præfatis Canonicis in Cleydona, & alibi dedit, ut patet infra, &c.

Editha Forn. † Suam perhaps Cleydon.

Fol. 238. 1. Guido de Oyly miles, Copnatus de Oilly, Henric: de Olley, tempore Hugonis Abbatis Osney.

De Oilly.

Fol. 339. 2. c. q Job: Pileth, de Oxon, Cler. fil. ut videtur, Wil: Pileth dat Osney, 6 acras terræ arab: in Blechesdone, & 1. mes. & tertiam partem totius Curtelagij, & alias terras ibidem. fol. g. b. Tit. v. Notum sit omnibus ecclesiæ, fil. &c. ut in 362.

John Pileth

Note, That in the same fol. & Tit. Robert de Olleyo, confirms the said Gift of Bruman de Walton to the Church of St. George, in unam carucatam terræ & Mesuagium & 24 acras prati, quas de eodem Roberto de Olley, istius Nominis primi tenet in Walton.

De Walton.

Fol. 294. 1 Tit. cxv. Are the Writings de Fullwell, ut in 341. fol. 110. 1. Tit. 45. Carta Philippæ Comitiss de Warwick de W. Osney, v. 341.

Fullwell, 341. West Osney 341.

OSNEY or SOUTH-OSNEY

Abby of Regular Canons of St. Augustin, near Oxford.

THE Place where it had its Situation, though low was yet very pleasant, both in respect of the chinking Rivulets running about it; as also for the shady Groves it was encompassed with, and so enticing a Place was it for Pleasure, that it often gave occasion to a noble Lady of this City, called * Editha Forne, Wife of Robert de Oilly (a Woman given to less superstition than credulity) to recreate and solace herself therein, when she lived at the Castle; who more particularly, as upon an Evening, she with her Attendance, walked upon the River's side, saw a great Company of Pyes gather'd together on a Tree, making an hideous Noise with their chattering; which she beholding, did with slight notice pass by for that time; but the next Evening walking that way again, as she did afterwards the third time with her Maidens, found again the

M.S. Ant a Wood, in mulco Oxon. Cod 8491.

* See the Story in Dugdale's Monasticon Vol. 2. p 136. but not so full

the Pyes sitting on the same Tree, and making the like Noise as before, seeming as it were to direct their Chatterings towards her; with which she being much perplexed, wondred what the meaning thereof might be; and returning home again, sent for her Confessor, who was one *Radulphus*, a Canon of St. *Fridefwides*, and relating all the particulars that had several times happened to her in this Place; demanded of him what the reason of their chattering might be: He told her he could not resolve her directly at that time; but if she would walk there again the next Day, he would wait upon her, and view the matter himself, and then give her an exact Account. That time being come, they all walked the same way, where they found the Pyes again as before, and making the like Noise. *Radulphus* seeing all this, seemed at the present to be amazed, but after mature deliberation (upon her often Demands for Resolution) told her? O Madam the wildest Pye of all, these are no Pyes, but so many poor Souls in Purgatory, that do beg and make all this complaint for Succour and Relief; and they knowing you to be pittyful, and one that will have regard on their Condition, do direct their Clamours to you, hoping that by your Charity you would bestow something both worthy of their Relief; as also for the welfare of yours and your posterities Souls, as your Husband's Uncle did in founding the College and Church of St. *George*. These words being finished, she replied, and is it so indeed? Now *de Pardieux*, if Old *Robin* my Husband will concede to my Request; I will do my best endeavour, to be a means to bring these wretched Souls to rest, and thereupon relating the whole matter to her Husband, did so much (by her continual and frequent Importunities to him) bring the business about; that he, a little while after, with the Consent of *Theobaldus*, Archbishop of *Canterbury*, and *Alexander* Bishop of *Lyncolne* (in whose Diocese this Place then was) founded this Monastery, near or upon the Place where these Pyes chattered. Anno Domini 1129. Dedicating it to Saint *Mary*, and allotting it to be a Receptacle of regular Canons of St. *Augustine*: And made *Radulphus* before mentioned the first Prior thereof, as shall be spoken of anon.

Regist.
ney in
esaura-
adis
risti
on. Tit.
p. 11. 1.

The Foundation being laid, in *Insula* as 'tis express'd (a) *quæ dicitur Osneya extra castrum Oxenford*, by the said *Robert de Oilley*, who was Constable to King *Henry* 1st. and Son of *Neale de Oilley*, Brother to *Robert* that came into *England* at the Conquest; did I say, with the Consent of *Edith* his Wife, *Henry* and *Gilbert* his Sons, for the health of the King, and safety of the whole Kingdome; endow and enrich it with Churches, Lands, Tithes, Tenements, and other Demesnes; that is to say, that whatsoever he had within the said Isle of *Osney*, with all the Houses, *mansuræ* then, upon *Warham*, belonging to his Mills, near the Castle of *Oxford*, with the Tithes of the said Mills; as also the Church of *Cleydon*, which he had with his Wife *Edith* aforesaid, sometime the Concubine of King *Henry* 1st. The Church of *Weston*, and afterwards the whole Mannour thereof, by *Henry Doilly*, the last of that Christian Name; as also the Wood, Mill and Meadow adjoining thereto, with the view of Frank-pledge and all the Appurtenances, in which Mannour

the Abbat procured free Warren, from the Grant of *Henry* iv. * Then follows the Donation of the Churches of *Hokenorton*, *Kidlington*, *H. 3. v.* *Skeneston* and *Chesterton*, and divers Lands that he had within the Borough of *Oxon*, then held by several Persons, half an Hyde and a Yard and within his Mannour of *Hokenorton*, and the whole Village of *Eaton* belonging to the Castle, and the Mills there, the Hamlet of *Sparfwey*, which is by *Watereaton*, part of which was then held by his Mother, with many other Cantles of Land; all which by this his first Feoffment, he did; with their Customs and Liberties belonging to them, as freely as ever he or his Predecessors enjoyed them, settle upon this his new erected Priory.

Thus far we find his first Gift to extend, which with other Lands, given afterwards by several Persons, too large to be here inserted, were confirmed by the Charter of *Alexander*, Bishop of *Lyncolne*: And then within a few Years following, viz. Anno 1149. full twenty Years after its first Foundation, did translate all the Revenues belonging to the Church of St. *George*, which was then possess'd by Seculars, to this Place; following therein the Example of the *Fridefwidians*, who a little before had expell'd their Seculars, and brought in regular Canons into their Places: After the translation followed the principal Charter of this Place; wherein the aforesaid first Gift, with that of St. *George's* Church or College, of which I have there already spoken; as also an Addition of other Lands and Tenements, too tedious here to be particularized, where, after the consent of his Relations and Heirs obtained; given to this Place, and confirmed by several Popes, and Kings, and Bishops of *England*.

After this we find many Benefactors, who out of pure Devotion, for their Souls health, and with Hands stretched out to the most high, gave several Churches, Mannours and Lands, concluded with *Anathemas*, to those that should violate or substract them from God's Use, viz. *Roger de St. John*, the Church of great *Barton*; *Com. Oxon*, with the Appurtenances thereto belonging, in the presence of *John de Constantijs Archid.*-----Which his Son *John*, Father of *St. John*, killed at the Battle of *Enesham*, confirmed.

Hawisia de Gray, Sister to *John Gray*, Bishop of *Norwich*, and Mother to *Robert Gray* her Heir, and *Walter Gray* Bishop of *Worcester*, the Church of *Cornwell* in the same County: *William* the Son of *Elias*, at the instance of *Emme* his Wife, gave the Church of *Pery*, which was his Grandmother's *Emme Waterperry*, and confirmed Anno 21. Hen. fil. Regis *Johannis* by *William* his Son, which name also of *Pery* gave other Lands. *Halenad de Wydun* or *Bydun*, the Church of *Wallington* with 20 Acres of Land lying in the same Lordship. *Rad de Chaysneto* besides several Revenues in *Dunelme* to the Church of *Pesey*, two hydes of Land there *Com. Berks*, circa Ann. 1269. The Mannour of *Mixbury Com. Oxon*, by *Tho. de Sancto Walerico*, the Son of *Barnard de Sancto Walerico*, the Advowson of the Church of *Rysenden* in the Diocese of *Worcester*, by *Robert de Thayden*. *William de Braci*, gave the Church of *Stone* or *Stones* circa Ann. 1145. which *Gilbert* his Son and *Susan* his Wife confirmed. *Adelelmus de Fullerwel* with the consent of *Maud* his Wife, and *John* his Son and

and Heir, gave the whole Village of *Fulwell* in this County, with the Advowson of the Church thereof; from which Church the Abbat of this Place, was to pay to our University yearly, at the Feast of St. *Nicholas* two Marks. *Rob. Gay* and *Phillip* his Son, the Church of *Hampton*, or *Gay*, who afterwards with the Consent of *Maud le Pouere* his Wife, gave the Mannour thereof, with divers others; both Mannours, Churches, Tenements and other Lands, within our City, and several Counties adjacent: And in *Ireland* the Family of the *Doillys* were always Benefactors; concerning which should I make a Progress throughout the Register of Monuments belonging to this Abbey; it would prove too great a burden for me to undertake, and the Reader afterwards to peruse. Should I enlarge my self, also concerning their Liberties, that they enjoyed throughout most of these their Lands, as view of Frank-pledge, Court-leet, Free-warren, Toll, Tem, &c. would also (being somewhat out of the Road) seem fitter for another Place, where each might be particularly handled, than here, where method is only designed. We will now in the next Place (setting aside whatsoever is in relation to their great Endowment) speak concerning the Fabrick of this Abbey, which we find to be so stately and magnificent, as the Ruins did not long since shew that it was second to none in this County, for though it was at its original Foundation (then a Priory) of an indifferent and ordinary Model; yet in several Ages afterwards, by their large Donations it started up to be an Abbey, recruited likewise with divers Edifices, and Additions, as it appears, they procured of several Friends. It was reedified about the Year 1247. In which Year *W. Bishop of Sabinens* the Pope's Legate, did by his writing (a) dated at this Place the fourth of the Nones of May in the fourth Year of Pope Innocent the fourth, proclaim forty Days Indulgence and forgiveness of Sins, to all that would confer something toward the sumptuous building, as 'tis there express'd, then going forward at *Ousney*, whereupon many charitable People, upon those propositions did strive, who should outvie each other in Gifts, by which raising a considerable and no small Sum of Money, did both to the credit of this Place, and ornament of that end of the City, erect several Lodgings, Chappels, and two bulky and high Towers, which with the rest adjoining, because they are not now extant, nor one Stone almost (as I may say) left remaining upon another, I shall partly by tradition, partly by the draught of it I have, and partly by circumstance from Records describe; therein also shewing their several Benefactors, and other Places, wherein they according to their strict Rule spent their Days.

The usual Foot-way, which led to this sometimes so famous Monastery from the City, was over *Bookbinders Bridge*, and so through the *Hamel*, then going over a broad and paved way, called *Church-lane* (which had a Stone-wall on the left hand, and a Brook on the right) conducted the Passenger to the first and least of the Gates of the Abby, then leaving the Almshouse and St. *Nicholas* Chappel on the left hand, came into the greater Gate, which (b) Abbat *Leech* erected: It was built of Free-stone, having the Effigies of the *Virgin Mary* over it (to whom this Abby was dedicated) as also the Armes of

St. *George*, which is a plain Cross, on the one side, and the Armes of the Abby, or the *Doillys*, which is two *Bendlets*, on the other, and both exactly carved upon shields of Stone. Adjoining to the said Gate, was a little Cabin or Cell for the Janitor to lodge in, who according to their Rule, was to be *probabilis vitæ Senex, & Sapiens*, his Office was to keep the Gates, for the most part shut, not to let any in without leave from the Abbat, to have an Eye towards the young Canons in their wandring to and fro, to keep out Lay-people and young Women; especially Men bearing Weapons, or suspicious Varlets, who not only came with an Intent to filch, but also to pry into the Actions of the Canons, and so thereby take advantage to slander (though falsely) their Conversation, and render them odious to the Vulgar; he was also to receive poor People and Pilgrims with Love, and in the Name of God, not to let them abide long at the Gate, to the disturbance of the quiet, but send them away with refreshment, for which purpose he had several Loaves appointed by the Cellarer, to be laid in his Cell to distribute to them, especially on Fasting Days, when there was no Offal Meat from the Refectory, so great it seems was their Care in relieving all sorts of People that pretended Poverty, that though Corn was often scarce by reason of Famines (as we read) that happened in those Days, yet rather than send them away, they would diminish their usual Allowance at times of refection to relieve them. I remember I have read from a *Monkish* Author, a very memorable Accident that happened in this Place, and somewhat agreeable to this our Discourse, which goeth thus. In the time of a great Famine, the Abbat of *Oseney* on a certain Day caused all the Bread in the House, excepting that in the Refectory, to be distributed to poor People, that being done, and they sent away, they told their Fellows how well they had fared, who forthwith thinking to receive the same Favour, came all a little before the Canons went to Dinner, crying at the Gate for relief, the Janitor hearing them make such moan, told the Cellarer, but he having nothing left for them, told the Abbat, who beholding them with a compassionate Countenance, and pitying their Case, went immediately up to the Refectory, and finding the Bread that was provided for the Canons lying at each Trencher, caused all to be taken away and cut in several pieces, and divided among the said Beggars at the Gate, which being performed, the Canons with their strong Appetites, came a small while afterwards to refection, where though in a Minute before, their Bread was conveyed away, and none left in the House to supply their Trenchers, yet every one most miraculously as my said Author reports, found his Portion entire and whole, and lying in the same Place as before. Thus he, * from whence we may make a quære, that if they were so charitable in times of scarcity, what were they then in times of fullness? If they could spare out of their own Mouths, when they almost expected Death, what would they do, when all the Varieties imaginable were repositied before them: why you shall hear a resolution from a creditable Author, and one that was a Canon of this Abby. (a) *Eodem Anno* (saith he) *contigit in die omnium Animarum*, and the same Year, viz. 1234. it happened on *All-Souls* Day, King *Henry 3d.* said to his Attendants,

* *Credat Iudex ap* —

80

(a) *Inter
vet. char-
tas canob.
Ousney in
Thesaurar-
io adis
Christi.*

(b) *Ex M.
S. anonimi
Ousney, de
vitis Ab-
batum e-
jusdem pe-
nes Episc.
Oxon.*

* But n
unlike
cent Ab
of Abb
don, ten
H. 2. w
when a
great F
minera
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Box of
cent, gi
to the
by by
Canute
divided
among
Poor, :
in rot. c
Abbem
qua ha
(a) *Th
Wyke
cron. N.
b. b. C
ton. S
also Be
History
lib. 3.
6. p. 8*

Go you out into the High-ways and Streets, and gather together ten thousand poor People, to whom one of the chiefest of them answered, that there were not so many to be found in the whole Province; that is wonderful replied the King, are not all ye sufficient to gather ten thousand, when the Abbat of *Ousney*, then *Jo. Rading* can gather together fifteen thousand at his beck? But leaving these Digressions, let us proceed to the Gate where we left, and certainly they were People of great Charity, and not like those that are mentioned, *Anno 364. de hospitalitate Monachorum.*

After the entrance into the great Gate, which was on the *North* side of the Abby, was beheld a spacious Court, or Quadrangle, for the most part of free-Stone, and situated at the *West* end of the Church, from the Gate on the left hand, and so all under the said end of the Church docked and boarded, beautified with a boarded roof, having the Arms of Benefactors thereon; as also several Rebuscs and Allusions, intimating those Persons, especially the Abbats, that contributed towards the building: The chiefest of whom that extended his bounty thereto, was *John Lecch* (b) before mentioned, who built three parts of that Cloister, that led from the Refectory (which was on the *South* side of the Quadrangle) to be joined to that Cloister, at the *West* end of the Church, and so they made it to come half or more round the Court.

Going through the Cloister, the Passenger was conducted to the Refectory or common Hall, which was of a large and curious structure, it was rebuilt about the Year 1247. before mentioned; partly with the Money that was gathered for that purpose, and partly by Abbat *Leech* (c) it was the common place of resort, and where all met at the sound of the Bell, to take their Diet according to the Constitution, made by *Stephen* Archbishop of *Canterbury* at *Oxon*: That is, that in uno Refectorio simul edant, nec per se cuilibet, sed communiter omnibus victuala preparentur; and a little after in another place saith thus, omnem singularitatem interdicimus in Refectorio, ut cibus aliter uni, quam alteri preparetur; sed qui preest, videat, ut scilicet interdum alia preparentur, de quibus aliorum debilitas, & infirmitas, prout viderit expedire valeat relevari. Thus he. For the manner and decency that they used in eating, was that according to their Rule, the Scripture should be read and expounded, that so their Souls, as well as their Bodies, might at the same time be fed with spiritual food, that no contentious or quarrelsome words fall out between them; that at the blessing of the Table all appear in presence, and if any absent then to lose his portion of Meat for that time, and set at the lower end of the Table; and lastly whatever was left of their Meat, was conveyed to the Alms-Houses, or to that place called *Domus Dei* adjoining to the Abby, which I shall presently speak of. Their Meat was served from the Kitchen, adjoining to the Refectory on the *West* side, both ample and convenient for the purpose; where for their accommodation they had a Cistern, supplied by a Pipe that came from the Lavatory or Conduit, that stood in the middle of the Court, and that also supplied by an aqueduct, coming from *Renemoreswell* in *Henxey* field, * granted to them *Clim.* being Abbat by *Hugo* (d) the Abbat and Convent of

Abingdon: At the first making of which, I find some kind of difference to have happened between these and the Villains of *Henxey*, who pretended great Damage to ensue upon the breaking up of the Ground to lay their Pipes; but at last by a Compromise made between them, 'twas referred to the discretion of several honest Men, that in consideration of all Damages, that they thought were committed, (The Abbat being then *Clement*) and Convent of this Place, was to make Satisfaction.

Behind the Refectory, on the *South* side was the Νοσοκομειον, the *Noscomium* or *Infirmiry*, or as the antient word is (observed by a learned Author) the *Firmory*, which was a place allotted for the sick Monks, when they were removed from their Chambers, and where they had all Things convenient according to their Condition, both for matter of diet foreseen by the *Cellarer*, as also a Physician and an Overseer, or *Allend*: who was called *Infirmarius*. Adjoining to it was a little Chappel or Oratory, where there were Prayers said to them, by one of the Officers of the Church every Day. This Chappel, with the *Infirmiry* it self, was built the same Year before mentioned, in the time of Abbat *Leech*, who erected the most part of it; except the two *Western* Spaces. (g.)

The next place observable, is the εγχοιμηθριον the *Dormitory* commonly for brevity called the *Dortor*, it was a long Room divided into several Partitions, in every one of which was a Bed, resembling much those long Chambers at *Eaton* and *Winchester*, used for the same purpose by the Children there; in this *Dortor* all the Canons, except those that were aged, infirm, or employed in Offices belonging to the Abby, slept. Every one had his Bed to him self, and that also open at the feet towards the common passage, that the *Præfekt* as he went by, might see whether each kept his place, and not crept to any of his Fellows. After every one of them was reposed, there was a Candle set up to burn for the most part of the Night, or at least to serve till the time of performing their *Nocturnes* or Prayers appointed for certain hours in the Night Season; the Candle being lighted, the Keys of the *Dortor* were carried to the *Præfekt* or Vicar, by the *Servitour* belonging thereto, and by him again at the appointed time in the Morning opened; then each *Monk* receiving their Summons to rise, had half an hour or thereabouts allowed them, both in making up themselves and their Beds.

To pass by the particular Lodgings of the Canons, some whereof are yet standing, and adjoining to the River running behind them, we come to the place where the Abbat's Lodgings were sometimes standing, which was in the Ground now called . . . joining to the Mill-head, and without the common Court or Quadrangle near to the great Gate; they were very spacious, fair and large, and had an Hall more befitting a common Society, than a private Man. Herein the Abbat with his Family * did for the most part take his refection, excepting some particular high Days, when his presence was required in the publick Refectory. We find † this Place to be built in Abbat *Leech*'s time: As also the great Chamber adjoining to the Hall, most of which buildings were standing in our Fathers Days; especially the great Stone-Stairs that led up to the Hall, which by report were

(g) M. S. anon ut supra.

* And sometimes Tenants, and Strangers of quality. † Anon: ut supra.

b) Praefat. anon M. S.

c) Anon I. S. ut supra.

d) Regest. Ousney bib. Cotton, f. 61. d) Regest. ut supra f. 52. m. ade Christi.

broad enough for five or six Men going up in a breast.

The next Fabrick to be taken Notice of belonging to this Monastery, was a row of Building at the entrance between the two Gates before mentioned, and joining to the way, called the *Church-Lane* leading to the Abby Gate; it was called *Domus Dei*, the House of God, or God's House, *juxta & infram Janua Ousney*, and allotted for poor Clerks and other indigent People, servile about the Abby, and that lived upon the Offal Meat that came from the Monks' Table. These poor Clerks, I find had besides their usual and expected Portion, some kind of annual Allowance from the Abby, having had Land given them (though small) by several Benefactors, towards their Maintenance, or more properly their Liveries; among the rest was one Mr. *Galfridus Gyberwin*, who for the health of his and his Ancestors Souls, did about the seventh Year of King *John*, grant for ever * to the Abbat and Monks of this Place, his Tenement and all his Lands, containing six Yards lying in *Lews*, towards the sustentation of these Clerks; and so likewise others who deceased in our City, would often remember them in their Wills; they had a Chappel joining to their Habitation, *juxta & ante Fanuam Ousney*, as 'tis express'd (k) and dedicated to the memory of St. *Nicolas*; as also a Chaplain called *Capellanus Sti. Nicolai*, who celebrated Divine Service daily to them, and had an annual Pension of 40 s. allowed him, as also the benevolence of charitable Persons of this City; of whom one of the first was *Nicolas de Weston*, † a sufficient Burghers, who dying *An. 1271*. left to the Use of this Chappel 6 s. and to the Chaplain 10 s. At first I find this Chappel to be used only by these Clerks, but afterwards when both their Abby and Retinue encreased, these was upon their Petition to *Hugh Bishop of Lyncolne*, Licence granted, ‡ that the Servants, Tradesmen, and Mechanics that lived within their Limits; as also Strangers and Pilgrims, that occasionally steered their Course hither, have access to it in times of Divine Service. Look more in *St. Thom: Par: Chur:*

Having now done with the chief Buildings of the Abby it self, excepting the Church (of which more anon) we must proceed to speak of other necessary Houses belonging thereto, standing both before the Gate, as also at the West end of the Buildings, on the other side of the antient Water-Court called *Ealde*, of which so many I perceive were enumerated of several Professions, that it was called oftentimes *Villa de Ousney* (as I have shewed elsewhere in voce *Ousney*, amongst the Streets, Lanes, and Places in *Oxon*) and the first of which is *Tanneria* that stood by the River *Eld* beyond the Mill-Stream, their Employment it seems, was not only to work for the Shoemakers, Bookbinders and Parchment-makers belonging to the Abby, but also for other religious Places near adjacent; and therefore the Tanner thereof paid to this Convent 4 l. 13 s. 4 d. per *An.* And so beneficial in both respects was it, that as I find in the Rolls, *de corporibus Com:* In the time of *Edward 1st.* the Abbat was taxed for this Tannery. *Item Abbas de Ousney, debet 4 l. de Tal. bonorum venalium que habentur in Tanneria ibid:* They had also a Brewhouse, Bakehouse, and Slaughterhouse (overseen by the Cellarer). standing by the Waterside, near

their Mills, Bookbinders, Taylors, Luminours, Wax-Chandlers, &c. with many not now to be mentioned; all which Professions being within the Limits of this Place, were accounted as a Parish, and came to Divine Service, by the Bishop of *Lyncoln's* Permission, as before express'd, to St. *Nicolas* Chappel near the Abby Gate.

Thus we see whatsoever Heart could wish these Monks did enjoy, either of their pious Founders, or else succeeding Benefactors, who with great willingness and chearfulness, did give most part, if not all their Estates, to accomodate them with necessaries for humane Life; and so far did they proceed, that considering the strictness of their Rule, which chiefly bound them to their Cloister, did (both to exercise their Bodies and Devotion, and make the tediousness of their Life seem more pleasant) expend much in finishing pleasant Walks by the River's side, and invironing them with Elm Trees, as also Orchards and Arbours that were divided with cunning Meanders, as Fish Ponds, Dove Houses, and what not, situated for the most part on the South side of their Buildings; as we may somewhat perceive the Footsteps of them yet remaining. Besides all this a pleasant retirement to *Medley*.

Come we now to speak of the worthy Abbats of this Monastery, whom we find to have a Place among the Barons of this Realm, in the upper House of Parliament, as appears in several Summonitions thereto: That is to say in the 49 of *Henry 3.* * where *Osney* is set down in the seventh Place; in † another of the 4 of *Ed. 3.* and again in the 21st. ‡ of the same King, and not only so great were they in spiritualities, but also in temporalities, having (as I find) no less than the Duke of *Suffolk* to be their chief Steward of their Lands, for which (being perpetual in that Office) he received an annual Pension from them.

Abbas Osney, sedet in Parlamento apud St. Edm. Bury, circa An. 1294. v. Harpsfield, sec. 13. p. 446. &c.

Selden, Tit. of Honour, saith that *Osney* was summoned, as before *An. 49. Henry 3. p. 723.* and again in the 5 of *Edward 3. p. 726.*

Whether or no *Osney* Abbat, was not accounted one of those Abbats that might sit in Parliament; and yet no Barons sit there.

'Tis there mentioned, as if King *Henry 8.* did for the most part settle Cathedrals, where there had been Abbats, that had Votes in the Parliament house.

Abbats of Osney Monastery.

RADULPHUS.

A Canon * of *St. Frideswides* as I have before shewed, † he by his Advice, was partly a means why this Place was erected; and therefore constituted the first Prior thereof by the Founder *Anno 1129.* After he had governed here nine Years and five Months, died ‡ 1138. and was buried in this Church. *

The Abbats of *Osney* had often Summons to Parliament, but were not Barons.

* Ex: vet: chart: Ousney ut supra ex regest in ade Christi.

page 157. V. 578.

(k) Ibidem.

† Ex autog: vet: int: chart: Ousney.

‡ Ibidem.

* Summo nit ad parliament. i. tur: Lond: de An. H. 3. 49. in dor: rot: cla: d eodem An † Spelman Archaeolog ‡ Iterum in summa nit: de An Ed. 3. 21 parte prima. 28.

* Twayne Apol: Lib 2. p. 222 † Anon: Ousney M S. ut supra. ‡ Chron: T. Wyken supra. * v. V. 359

1. WIGODUS also a Canon of St. *Frideswides* succeeded the same Year in which *Radulphus* deceas'd, he governed 30 Years and 4 Months, * that is to say 15 Years and 7 Months in his Priourship, and the rest in his Abbatship; this Place being in his time made an Abby, whereas before it was only a Priory. He deceas'd Anno 1168. and was buried by his Predecessor in the Year 1151. he went to *Rome* concerning St. *George's* Church, against *Robert* the Prior of St. *Frideswides*, who from authority of *Walter* Archdeacon of *Oxon* (that had no right or title therein) laid claim to it, but by the Pope 'twas adjudged for *Ousney*: In his time Anno 1142. *Robert Doilly* the Founder hereof died, and was buried at *Ensham* Abby according to his Will, † wherein he had devoted his Body to be there interred, before the Foundation of this Priory was begun. See collect. ex Reg. *Ensham* what Lands he gave to *Custun*; but this is more proper for the Castle.

2. EDWARD the second Abbat ruled sixteen Years one Month and ten Days, he died in the Year 1183. and was here buried: In his time *Walter de Gaunt* a Canon of this Place, became the first Abbat of *Waltham* Abby, after its Restauration, being constituted in the same Place by King *Henry 2.* who by Authority obtained from the Pope, had settled also therein regular Canons, which he for that purpose had made choice of, out of several religious Houses in *England*, among which six were out of this Place.

3. HUGH DE BUCKINGHAM sometimes written ‡ *Hugo* or *John de Freke*, the third Abbat began 1184, he ruled almost 21 Years, and died 1205.

4. CLEMENT the fourth Abbat govern'd 16 Years, and died 1221. in the time of *Henry Doilly* the second. He in the first Year of his Abbatship, with the Convent obtained the Mannor of *Fulwell*, which with the Advowson of the said Church, was given by *Adel. de Fulwell*.

In his time Mr. *Benedictus* was consecrated Bishop of *Rocheſter* here.

5. RICHARD DE GRAY the fifth Abbat, and sometimes Prior of this Place, he ruled 8 Years, and died the 5th of the *Ides* of *July* 1229. and was interred here by his Predecessors, *Hugo* and *Clement*. In his time 1222. was a Council celebrated here by *Stephen* Archbishop of *Canterbury*, and what he did here.

6. JOHN RADING sub Prior of this Place, became the sixth Abbat; after he had governed six Years, resigned Anno 1235. and took upon him the Habit of a *Minorite* at *Northampton* (not at *Oxon*, as *Tho. Eccleston de adventu minorum in Angl. M. S.* a later Author hath) *feria quarta post fest. S. Mich: Math Paris*, relating this business (who hath it, *Abbas de Oseneia* for *Osneya*, corrected by Dr. *Wats*) tells us that he with the Abbat of *Walden*, *cordis pusillanimitate destituti*, followed the Example of *Ralph* Bishop of *Hereford*, who before had entred into the Order of the *Franciscans* at *Oxon*, as I have

there already in my discourse of them shewed.

7. JOHN LEECH, chosen the seventh Abbat 1235. consecrated on the Day before the Nones of *November*, the same Year, he ruled 14 Years, and resigned on the Feast of St. *Barnaby*, Anno 1249. In his Abbatship was most of this Place rebuilt with Additions, he himself expending much *de proprio* towards it, as I have already shewed. As also 1236. Mr. *Ric: de Writhe*, one of the Canons here was made Abbat of *Dorchester*, and *Richard* the Chaunter made Abbat of *Holchester*.

8. ADAM DE BERNIERS sometimes Cellarer, elected the 8th Abbat, the 4th of the *Ides* of *June* 1249. consecrated at *Dorchester* on St. *John Baptist's* Day, and installed on St. *Peter's* and St. *Paul's* Day following, *Prædicator fuit egregius* * (as a certain Author hath) *cujus prædicationi solabant Scholares Universitatis aliquoties interesse*; he governed five Years, and died the fourth of the Nones of *August* Anno 1254. He being dead two of the Canons were sent to the King then in *Gascoigne*, to desire leave to elect a new Abbat, which being procured, they elected

9. RICHARD DE APLETRE chosen on the Vigil of St. *Faith's* Day Anno 1254. consecrated on *All-Saints* Day, and on St. *Martins*

Whether or no their going to the King, doth not argue that the King was Patron of it, being the Lands of the *Normans*, came to him by *Escheat*.

At the latter end of this Abbat's time, *Ousney* paid an insupportable Tax.

the same Year, Installed. In his time Anno 1260. was an Agreement made between *Ousney* and *Roger de Aumary* Knight, concerning the Mannor of *Weston* for 300 Marks, which difference as it seems continuing 8 Years together (the said *Aumary* having the King and most of the Council on his side) but at last by the mediation of the King's Brother, the King of *Almaine*, was with Peace concluded. In his time also, when King *Henry 3d.* Anno 1265. had raised his Siege before *Kensworth* Castle, did the next Day before the Vigils of the *Nativity* come to *Ousney* † and there for seven Days space celebrated the time with great Revelling and Mirth. This Abbat a little before the Circumcision Anno 1267, by reason of frequent Infirmities, that his Body was subject to, resigned his Place, in the presence of *Richard* Bishop of *Lyncolne*; after he had governed 13 Years.

10. WILLIAM DE SUTTON sometimes Procurator of this House, began the same Year of *Apletre's* Resignation, and consecrated and confirmed at *Tingerst* on St. *Vincent's* Day the Martyr: And the first that was elected by Compromise; he governed 17 Years and died 1284. Several memorable Things occur of him in his Time: That is to say, at his Entrance or Installation to his Place, a *PalFREY* was extorted from him, by a certain Official of *Oxon*; who in the Audience of all the Assembly at that time met together, did with a sincere Oath taken before them all, swear that he would never install any Abbat, unless he would send him a *PalFREY* accommodated with all his Harnesses; which

* Anon: *Ousney ut supra.*

† Ex: *altero M. 8. anon: Ousney quem invenit T. Allen in bib: Hen: Ferrers: extat nunc in bib: Cotton v. 532.*

Ex lib. *Ousney* in *ib. Cotton* e quo *Seles Abbatum ejusdem. V. 59. 108.*

Tho' *collected* with, page 680. b. so that he was buried ere.

Reg. *Ousney* in *adebristi.*

which words being uttered, and every one there abashed, because of the presence of Bishops and Noble Men, that were invited to that Solemnity, did forthwith, least the Company should be so unexpectedly dissolved, by a solemn Protestation and Appeal deliver a Palfrey to him; but afterwards as it fell out, before the said Official could see his Error, or recall the enormity of his Fact, being overtaken with a grievous Disease, took upon him a religious Habit. The next observable of this Abbat, is; that he with the rest of the Prelates of *England*, as well Bishops as Abbats, went beyond the Seas to *Leiden*, to a Synod or Council, celebrated there the first of the Cal: of *May An. 1274.* (though *Gesnerus in lib: de consilijs edit: Wileberg Anno 1607. p. 518. hath 73.*) to consult of several Things belonging to the Church; namely, whether the care and study of War did not belong to the Prelates of the Church, as 'tis mentioned in the Books of *Macca-bees, &c.* As also to bring the *Greek* in subjection to the Bishop of *Rome*, and to correct the Vices of *Monks and Priests, &c.*

After this in the ninth Year of his Abbatship 1276. *Robert* Archbishop of *Canterbury*, came to this Monastery on the Nones of *March*, where after *Letare Jerusalem* was Sung, he visited *tam in capite quam in membris*, and received after he had done for Procuration Money 24 Marks, though *Boniface* his Predecessor, received according to the Constitution of the general Council, but four Marks *exceptis Excunijs*. Furthermore what remaineth to be said of this worthy Abbat, is that great Work of his (which is attributed by *Mr. Twyne, Apol: 212.* to *Will: de Quilton*, and by *Pitfeus, Append: Angl: Scriptorum Cent: 2. p. 581.* to *Will: Button*) in compiling the Register that belongeth to this Place; wherein he hath shewed a fatherly Industry and Care in relating the particulars of the Foundation of *St. George's College* and of this Abby; in recording also the Benefactors with their particular Charters, and Grants of several Mannors, Churches, and other Lands given to these *Monks*. In the latter end of which, he amongst other Things tells us, that he wrote it to prevent future Discords that might happen to them, either in spirituals or temporals, in relation to the State of the Abby; as also that he composed it, *velut turrem erectam contra faciem Damasci.*

II. *ROGER DE COVENTRE* the eleventh Abbat, governed 12 Years, and died 1296. In his time the *Ferws of Oxon* counterfeited the common Seal of this Place, to the great Damage thereof; and in the Year 1284. *Jo: Pecckam* Archbishop of *Canterbury* visited here, taking his Procurations in Money and not in a Feast, as some of his Predecessors had done. After the Conclusion he summoned the chiefest and learnedst Masters of that *University* to meet him here; where amongst several Things that passed, were divers Articles relating to Learning, as I have in my History shewed, condemned: Again in the Year 1290. on the 7th of the Cal:

of *March*, *Oliver B---p* of *Lyncolne* visited this Place again, *tam in capite quam in membris, &c.*

12. *JOHN BIBERY* the twelfth Abbat governed 20 Years, and resigned 1316. being the 9 of *Ed: 2.* 1 *Abbas Osney dat 5 partem bonorum Regi: Harpsfield: Sec: 15. p. 446.* about the Year 1294.

13. *JOHN DE OSNEY* ruled 14 Years, and died 1330. being the 11 of *Ed: 2.* and lyeth buried here by his Predecessors. A Parliament here 4 of *Ed: 3.*

14. *JOHN DE CUDLINGTON* or *KIDLINGTON* the 14th Abbat governed 44 Years and nine Months, and died 1373. being the 46 of *Ed: 3.* and lyeth Interred here; he built *Highbridge* and our Ladies Chappel, as I have shewed in their Places.

15. *JOHN BAKELAND* governed about 30 Years, and died 1403. what remains memorable of him, is that he built the Lock near *Ruley Abby*. In his time the Convent obtained the New Inn, Castle, Mills and Ringfmede, and overcome the Burgeses of *Oxon*, in Suit concerning Franchises, and a Composition made between these and *Rewley*, concerning several Differences heretofore happened; as also *Ousney* visited *An. 1384. Nov. 13.* by *William Courtney* Archbishop of *Canterbury*.

16. *WILLIAM WENDOVER* the 16th Abbat governed 26 Years, and then resigned *An. 1430.* He died on *St. Matthews Day, An. 1435.*

N. B. *John Bakeland* abovementioned, was Kinsman and Heir to *Thomas Bakeland, S: T. P.* and Vicar of *St. Peters* in the *East*.

17. *THOMAS HOKENORTON* ruled this Place 22 Years, and died 1452. I find him to be a great Benefactor to our University, in building 10 New Schooles for their Use; as also repairing several antient Halls that belonged to this Monastery: That is to say *Glasenball* alias *Pylets*, where now *Brazen-Nose College* Stable is, wherein he caused to be made 4 Chambers towards the Enlargement of that Place: Other Chambers also in *Depchall*, which is now the Stone-House, next adjoining to University College on the West side; others in *George Hall*, the Stone-House to the South end of *Cat-Street*; others in *Woodstock Hall* and *St. Edwards Hall* in *St. Maries Parish*, also

18. *JOHN WALTON* stiled elsewhere *John Mounstern*, the 18 Abbat began *An. 1452.* and in the Year 1472. consecrated to the Archbishoprick of *Dublin*, where you may see more of him, in *Wareus de præsulibus Lageniæ* p. 30.

In his time 1453. *John* Bishop of *Lyncolne*, gave leave to him and his Successors, as also to their Prebendary Churches of *Stow* and *Bybery*, wherein they had a peculiar spiritual Jurisdiction to wear a Vestment called *Almucia* (as 'twas used in Cathedrals) in Divine Service, according to the antient Custom of their Predecessors of *St. Georges*; which (as I have shewn) consisted of a Dean and Prebendaries. This Vestment being used most commonly by the Deanes, was lin'd within with

with Skins or Furs, and commonly called *Onus*, from the Greek Word *ἐπιμωσις* or Superhumérale, being worn over the Shoulders.

In *Balliol* College Library among the *M. S. S.* there, *B. 4. 1.* is *Boetius de consolatione* turned into *English* Verse by *John Walton* sometime Canon of *Oseney*, at the end of it is this Note, *Explicat: lib: Boetij de consolatione Philosophie de Latino in Anglicum translatus per Johannem Walton, nuper Canonicum de Oseney A. D. mccccx.*

In *Aa fo. 46.* the Sup: of *Jo: Walton Can: Reg:* for his Doctor's Degree in Divinity 1451. which belike may be this *Jo: Walton Aa. fo. 46. 1.*

Richard Leyceter succeeded *John Walton* the same Year of his Consecration *Anno 1472.* being the 19th Abbat of this Place.

19. ROBERT Abbat of *Oseney*, 8 *Henry 7.* 1493. *ut in-----St. Pet: or in Theb:edis Christi.*

20. WILLIAM BARTON the 20th Abbat of this Place and an able *Theologist*, occurs about the Year 1500. and 1514. he governed about 23 Years, *occurrit 12. & 14. H: 8. 22. H: 7. 488. occurrit etiam An. 1507. Oseney 13. H: 8. 1521.* I cannot find that he took a Degree. *Tho: Barton* opposed in Divinity 1511.

21. JOHN BARTON the 21th Abbat, Doctor of Civil Law, he began about the Year 1524. and governed about four Years.

John Barton surrendered up the Priory of *St. Frideswides* 1522. *Job: Abbas Oseney*, 16. *H: 8. John Burton* occurs Abbat of *Oseney* 16. and 26 *H. 8. 1534.* in a Lease that I have.

22. JOHN COOE the 22 Abbat, began about the Year 1527. and governed 4 Years or thereabouts. 16. he occurs 1528. *Sched: 15. A. B. 170.*

I cannot find that he took a Degree, *Job: Barton A. B. 197. Jo: Coketh B. 1537.*

John Barton began about the Year 1531. In the same Year happened a Conflict, between the Proctors of the University and the Servants of this Abbat, who as it seemeth abused them in their Night Walks, with other Affronts; upon which the Abbat being summoned to appear before the Commissary and Proctors in *St. Maries Church* at *Rewley*, was, because he commanded his Servants not to appear, being the Fact, as he averred, was done in his own Territories, pronounc'd disobedient. One *John Burton* Abbat, 26. *H. 8. 1534.*

23. ROBERT KING afterwards (and before the Dissolution of this Place) became the titular Bishop of *Roanenensis*, a See in the Province of the Archbishoprick of *Athens*, and thence was translated to be the first Bishop of *Oxon.*

Having now spoken as much as is extant upon Record, concerning the Abbats or Governours of this Place. The next is the *quondam Church* dedicated to the *Virgin Mary*; the last and chiefest Fabrick which craveth our Discourse, of which because I had more than usual to insert, I reserved for the latter end. A Fabrick I confess more than ordinary excelling, and not only the Envy of other religious Houses in *England*, but also beyond the Seas, not only the Admiration of our neighbouring

Inhabitants; but also of Foreigners that occasionally came to the University; especially for that excellent Architecture according to those times expressed about it, that is to say, the exquisiteness and variety, every Window about it did represent, the Uniformity of Pillars, each bearing for the most part a Statue, as also the Pinacles thereon equally marshalled; two stately Towers, one at the West end, the other between the Body and Chancel standing on the North side thereof; all which with many other varieties of Cuts and Carvings extant about it gave invitation to those (for the most part Outlanders) that were ingenious in Draught or Prospect to copy it forth; neither was it so rare for that curiosity without, but also as much or rather more within, not only entertaining the Eye, but also craving reverence upon the Adorer, or religious Apprehensions, resembling therein the antient Romans, who for the most part made choice of shady Places for their Devotion; on the Walls in the Choir several Stories in hangings curiously wrought, on the Ground were beheld the Statues of the dead, with several living Stones as 'twere, with Inscriptions on them, speaking the Person underneath deposited, all which with many other Rarities at the time of the Suppression, and since were by the Iniquity of time, and sacrilegious Persons most basely violated and defaced.

The extent of this Church, at it's first Foundation was but small; but at the Reedification we find the body thereof to be built by *John Leech* one of the Abbats before mentioned, assisted therein, as *Leland* saith, by one *Beaufort* a Knight, both whose Images for an especial Memorandum of their Bounty, were fairly Cut in Stone, and set up in the Vault or Arch over it; the said *Leech* also built the Chapel of the *Virgin Mary*, at the West end of the Choir, except the Roof and Tower adjoining. *Richard Appletre* Abbat of the Place also, builded the greater Altar, which was dedicated the 6 of the Cal: of *July An. 1267.* by *Richard Gravesend* Bishop of *Lincolne*, who caused 40 Days Indulgence to follow after; then was there *St. Thomas's Chapel*, being the middle Isle adjoining, built by an unknown (as yet) Founder, wherein was daily Service celebrated for the health of his Soul, in this Chapel. The Parishioners of *St. Thomas* (having a tradition delivered to them from their Forefathers) report that when the Castle was besieged, and they hindered their Access from *St. George's Church* (then their Parish Church) were freely admitted and licensed by the Abbat to come to this Chapel, being, as he alledged, a Parish Church, and there to hear Divine Service till such time that *St. Thomas's Parish Church* was built; which if this was true and not intended to be *St. Nicholas's Chapel*, then probably upon that Account this Church, nor at least the Chapel might have stood to this Day. There were other Chapels, as also double Isles on each side of the Church, but the Founders of and Benefactors towards them do not yet appear.

At the *West* end of the Church was situated the Campanile or Tower, which enduring the brunt stood firm and whole within these 17 Years, it contained a large and melodious Ring of Bells, the best as was thought in *England*, as *John Major* a *Scottish* Historian reported in these Words, *Campanis Cenobij de Osneya nullæ in Angliameliore putantur*; at the first Foundation there were but three besides the Saints and *Lelany* Bells, but by Abbat *Leech* encreased to the Number of seven, which as I find out of an old *Rationale* sometime belonging to this Church, and which speaks of the Office of every Bell in ringing on several Festivals, and tolling of Knells, were christned and called by the Names of *Hauteclere*, *Douce*, *Clement*, *Austin*, *Marie*, *Gabriel* and *John*, all which for the most part towards the Suppression (being before broke and recast) had gotten new Names, which by tradition we have thus; *Mary* and *Jesus*, *Meribus* and *Lucas*, *Newbell* and *Thomas*, *Conger* and *Goldeston*, which *Thomas* now commonly called great *Tom* of *Christ-Church*, had this Inscription not long since remaining upon it, *En Thome Laude resono Bim Bom sine fraude*; it being one of the biggest of their Bells, was accounted 6 Feet in its Diameter, which is 18 Feet in Compass, and therefore reputed to be as big as *Edward* Bell at *Westminster*, or *Dunstan* Bell at *Canterbury*, spoken of by Bishop *Godwin*. Dr. *Tresham* it seems baptized this Bell, when it was transported to *Christ-Church* (of which Place he was a Canon) with the Name of *Mary* for Joy (as Dr. *Humphreys* saith) of Queen *Marys* Reign; and being about that time Vice-Chancellor of the University hearing it accidentally Ring when learned *Fuell* was with him about other business, burst out into these Words? *O bellam & suavem harmoniam! O pulchram Mariam! ut Sonuit musicen! ut tinnit melodice! ut placet auribus mirifice!* Thus he; and so much was the old Man delighted with the noise of it, that he promised the Students, if they would come to Mass, which was then restored in *Q. Mary's* Days, to get the Ladie Bell at *Bampton*, of which Place he was Vicar, and others added to it, and make the sweetest Ring of Bells in *England*.

Our Discourse of the Church being now concluded, we must proceed to speak of those honourable Persons that lye here Interred, viz. *Edith Doilly*, the Wife of the Founder, who in her Widowhood gave several Lands in *Cleydon* and *Weston*, and died about the Year 1152. and was buried on the North side of the high Altar, with her Image of Stone lying on the Tomb in the habit of a Vowess, and holding an Heart in her right Hand, and on the Wall of the Arch over her Tomb was Painted her coming to *Osney*, and *Radulphus* waiting upon her as I have before shewed, and the Tree with the chattering *Pyes* thereon, all which as *Holinshed* says, was perfect remaining at the time of the Suppression.

Henry Doilly, the first of that Christian-name of the Family in *England*, Son and Heir of *Robert Doilly* the second, Founder of this Abby, who after he had bestowed many Lands here, as I have partly before shewed, died *An.* 1163. and was buried in the very middle of the Pres-

bytery, under a flat Marble Stone whereon was a floured Cross portraid.

Henry Doilly eldest Son and Heir of the said *Henry* the first, died 1232. and was buried in the new Addition a little before that time finished.

Adam Bishop of *St. Asaph*, who with *Roger* Archbishop of *York*, deceased at this Place (tho' *Godwinus* hath otherwise) *An.* 1181. was Interred here also, v. *Godwyn* in *Asaph*, p. 657. *Roger* died at *Osney*, was buried at *York*.

John St. *John* a famous Man buried on the North side of the Presbytery, in an high and large Tomb of Marble, with his Wife by him under a flat Marble, sans date. This *John* St. *John* might probably be the Father of *Roger*, killed at the Battle of *Evesham*, and also Son of *Roger* St. *John*, a Benefactor to this Abby, as I have before spoken of.

Leland tells us, that one *Plessets* a Nobleman lyeth in our Lady Chappel here in a fair Tomb, with an Image; which to me seemeth to be *Hugo Plessets*, who gave Land in *Kidlington* to this Abby, and who had his Habitation at *Hedington*, 5. Ed. 1.

Perhaps *John de Plessets* Earl of *Warwick*, See *Dugdale* of *Warwick*.

Hugh Plessets.

The Lady *Basilia de Wigornia*.

who died the 6th of the *Ides* of *May* 1272. was buried near to *St. George's* Altar.

Philip de Eya sometimes Treasurer to King *Henry* 1. (called by Mr. *Philpot* Ely) Interred here, he died on *St. Ambros's* Day 1275.

Stephen de Templer (the Son of *Osbert de Westbury*) who gave a certain Mead in the Parish of *Fulwell* called *Urnstoneflake*, and confirmed by *Atelina* his Daughter and Heir, buried here also.

Andrew Moriz, who gave 2 Carucates of Land in *Langport* and *Stow*, lyeth near him.

In a writing dat. 1266. I find one *Andr. fil. Morice* to give to *Osney*, granam suam in *Morton*: in pix: miscellan:

Ella or *Adela* Countess of *Warwick*, buried before the high Altar 1300. Vol. I. p. 4. 142. 170. At the Head of *Henry Doilly's* Tomb, under a flat Marble in the Habit of a Vowess, graven on a Copper Plate: She I find whilst she lived a Widdow, gave money for the help of poor Scholars, to be by them borrowed by Pledges in time of their necessity; which by the Chancellor was not only put in a Coffe or Chest, called for many Years after *Warwick* Chest; But in memory, of the same published an Ordination dated before the *Ides* of *May* 1293. wherein he appointed that the Scholars, who were yearly by the Mass Priest and publick Attendant of the University, in their circuiting the Schools, required for their Suffrages for the Benefactors of the University, were therein to nominate and pray for *Ella* Countess of *Warwick*, next to King *Henry* 3. because she was his Kinswoman; being as I have observed the Daughter of *William Longespee* Earl of *Salisbury*, Son of the Baseborne of King *Henry* 2. by *Robert Clifford* his Concubine, for which they were to receive several Days of Indulgence; so that the Authority of the Diocesan, were not in the said Nomination through the Schools restricted.

fitted. She, as it appears, died the 9th of February An. 1297. though her Masses, as is elsewhere manifest, were celebrated the 22d of February and 23d of November, both with a Deacon and Sub-deacon.

She died 1300. So Dugdale in Warwick, Beaufort a Knight and a Benefactor to this Church lyeth in the Choir, at the head of Countess Ella her Tomb.

Many other worthy Persons, besides twenty of the Abbats (of whom about nine were with their Sepulchres translated An. 1272. and laid before the high Altar) were under rich and beautiful Monuments here interred, but having not as yet sufficient Proof who they were, I shall not at this time insert them; and therefore having spoken as much as is thought fitting concerning this Place, I shall put a Period to my Discourse, with the Period of this Abby, viz. That being valued at the Suppression to be worth 654 l. 10 s. 2 d. ob. q. per Annum, was by Robert King the commendatory Abbat, with the rest of the Convent surrendered up with all it's Lands appertaining thereto, the seventeenth of November, in the 31 Year of Henry 8. into the King's Hands, who afterwards minding to bring it into a Bishoprick, did till three Years after forbear the Sale of it; and then accordingly performed his Intentions, of which look more in the Cathedral.

I shall conclude this Discourse of Osney as Ovid of Troy, vide Weaver p. 38. or with the Words of Malmsbury X. p. 6. aut eo circiter.

It lyeth buried under it's Rubbish.

The Verses also out of Ovid de Fast. v. Collect: ex Windfore lib: 2. p. 62.

Mors etiam Saxi nominibusque venit. Englished by Mr. Sandys thus.

When Stones as well as Breath
And Names do suffer Death.

Sands of Tyrus, p. 216. lib: 3. thus, but this once famous Tyrus, is now no other than an heap of Ruins, yet have they a reverent respect, and do instruct the pensive beholder with an exemplary Frailty.

The very Ruins of that Place are gone to ruin. Terry p. 61. of Troy.

But this Place so famous formerly through all these Parts, is exceedingly lessened and lodged in Obscurity.

A loose Paper.

And therefore all that shall be said in that Point, shall be but a word of the Liberties of their Precincts belonging to their Abby, which stood for the most part on the Honor of Waleries, of which I find much Difference between them and the Town to have formerly, as also between Ch: Ch: Coll: (who are now the Lords of the same) and them lately to have happened; and therefore also I shall abate my Discourse in that particular: Their Liberties then which they had, contained those Tenements standing near their Habitation, which were not a few; as also all that part of St. Thomas's Parish within the Stream running under Bookbinders-Bridge, claimed view of Frank-Pledge, and as much as to the view belongeth, Chattles of Thieves and Felons, &c,

fac, toll, tcm, and Insurgentibz, and that their Tenements and Homages therein were quitt of Shires, Hundreds, Wards, Dangel and all Pleas, and other Exactions and Quarrels, except Murders and Thefts proved within the same Bounds; which Tenements, as also their Others in and without the City in the Suburbs were free from tollage, as appears by an Inquisition in King Henry the third's time, &c. with others, which for the same reason I omit.

When this Monastery of Osney had flourished for the Space of 410 Years, viz. from the Year of our Lord 1129, which was the 30th Year of the Reign of King Henry the first, till the Year of our Lord 1539. which was the 31st of King Henry 8. it was surrendered into the King's Power, by Robert King then Abbat Commendatory of this Church. Within a short Time after, it was converted into a Cathedral Church. The Foundation was large and ample, of a Bishop with his Revenues and Proportion allotted severally to himself, of one Dean and six Prebendaries, Priests secular of his Chapter, of Chaplains, singing Men, Choristers and an Organist for Divine Service, of Servants and Officers for Attendance, in every several Charge and Office. When King Henry the 8th's College, in the site of Frideswide, had flourished for the Space of 13 Years, and this for the Space of three, it was again by Dr. Cox, the Dean that then was, and the Chapter, surrendered and yielded up unto the King's Disposition, who presently caused the Church and Cloister, and many of the Buildings to be utterly subverted, and removed the Bishoprick and Cathedral Church to be translated to his own College at Frideswide, then already surrendered, and prepared to give them Room and Entertainment.

Of this Monastery of South Osney, Mr. Hearn in his Preface to his Edition of Textus Rossensis p. xlii gives this Account: The Monastery and Church of South Osney are thrown down and levelled with the Ground, and the Land on which they stood is now plow'd up; so that all the Prospect we have of the said South Osney only affords us the Out-Houses, and those almost ruin'd with Age, that is the old Mill and the like.

Then the same Mr. Hearn at the bottom of the same Page, gives us a Quotation from his Edition of Nebrigensis, p. 793. in these Words. I remember full well what happened not many Years since, to a certain Building, raised partly out of Stones brought from Osney Abby; many of the Foundations of which Abby (which had fine Walks, some of which may be now traced) were then dug up, as others have been since, particularly when the Soil on which the Abby stood was first plow'd up, which was in the beginning of February 1717-18. After the said Building was raised to a considerable height, of a sudden a good part of it cleft from the rest, fell down, and had like to have done considerable damage.

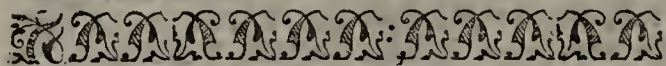
The Cut of the Remains of this renowned Monastery, is here inserted from the same worthy Author.

In the Appendix ccclxxxiii and ccclxxxiv are two Orders of King Edward the third. Ibid. p. 319. the first discharging the Abbat from serving

Hutten's
Antiq. of
Oxford, in
Hearn's
Edition of
Textus
Rossensis.
page 318.

Hearn's
Preface ad
Text. Ross.
page xlii.

ving as a Baron in Parliament; and the other, a Receipt for Church Plate, taken from the Monastery to be pawn'd for that King's Use,



St. MARY'S College of Regular Canons of St. Augustin at Oxford.

Situated between the Inn commonly call'd the *Star-Inn*, and the lane that goes from *Bocardo* to *New-Inn*, on the West side of the Street, which was built for a Receptacle and Studying Place for the Regular Canons of St. Augustine of several Abbeys of England, who, as I understand, before this Place was built, which was in K. H. the 6th's Time, had obtain'd from the singular Devotion of K. H. the 5th, another place in Oxford under his Signet, with Commission from the Lord Treasurer to purchase Lands for a Mansion Place; but the said King's Will being not fully perform'd, the Canons for that Time were frustrated of their Designs, totally dispers'd, and their Business came to nought: wherefore to renew it again; and that they might be privileg'd in having a Nursery for the young Canons of their Order in the University, as others had, did with an unanimous Consent, viz. the Prior of the *Holy-Trinity* in London, the Abbat of *Waltham*, the Prior of *Twyndham*, the Abbat of *Leicester*, the Prior of *Gisburg*, the Prior of *Bridlington*, the Prior of *St. Oswald* in Nostel, the Prior of *Hexham*, and the Prior of *Carlisle*, in the Name of the rest did, I say, with a joint Consent Petition K. H. the 6th. that the work which had Slept for many Years might be carried on; wherefore the same King by his Letters Patent, * dated the 24 December the 14 Year of his Reign, that is 1435, gave leave to *Thom. Holden* Esq; and *Elizabeth* his wife, (whom these Canons had before procur'd) to give and assign to the Prior of *St. Trinity* London, and to his successors for ever in the Name of the whole Order, one Messuage with Gardens thereunto belonging, lying in the Parishes of *St. Peter* and *St. Michael* within the Walls of the City, to the yearly value of 40 s. beyond reprises which they viz. *Thomas* and *Elizabeth* held of the King in free Burgage. They having then obtain'd this House, did afterwards in process of Time much enlarge it with Buildings, both at the entry into the little Lane or Alley, leading from the High-Street thereunto, as also on the other side almost opposite to *New-inn-Hall*, which Building is now standing, and was employ'd not long since as a Conventicle House for the *Quakers*. The pious Founder, also willing to extend his Charity further, laid the Foundation of a Chappel intending a Library over it, but he dying † 17 August A. D. 1440 before it was quite built; did in his Will Order for the finishing thereof, as much Moneys that would serve, for the necessary Expences, besides 103 l. 6 s. 8 d. in which the Abbat of *Lieccster*, the Abbat of *St. Osyth* in *Essex*, and the Prior of *Gisburg* in *Yorkshire* were by their Three Obligations bound to him, for towards ether Expences in Build-

ing; besides a Vestment for the Priest, with a Cope or whood lin'd with red Satin, on which he would have both his, and his Wife's Arms work'd and after the Death of his said Wife, they should have for ever, his better Vestment and Ornaments for the Chapel, as also xx l. to be bestowed upon Books for the Library there.

The Lands that belonged to this College, I think were few or none, for the Canons thereof were maintained by the greater Abbeys of this Order, who sent them here to gain Academical Learning, some more, and some of a lesser Number; and after two or three Years or more, when they were graduated, were taken Home to Teach their Fellows, and others put in their Places. Besides these Regular, there were Secular Monks, as they are call'd in their Statutes, * which were Commoners, and Battlers, both which, especially the Canons Regular, were govern'd by a Prior, and both he and they by Statutes, which as I find were consulted of, by a Convocation of that Order, at *St James's* near *Northampton*, A. D. 1446, and committed to the discretion of *Tho. the Abbat of Ousney*, for the framing and compleating of them; who Two Years after, upon Examination and Approbation, published them in this College, under the said Abbat's Seal, to whose oversight this Place did pertain, which tho' made for Monks, yet seem to be extract'd from some of the Statutes of our ancientest Colleges, viz. in our Chapel Duties, the usual way of performing Divine Service, their solemn Days wherein High Mass was said, especially on *St. Augustin's Day*, the Father of this Order, the Dedication of the Chapel, with other Commemorations for the Founder and the like; and the Mulcts imposed on the Absent, as well the Regulars, as Commoners and Battlers, they had their Sacrist and Praecentor or Rector chori, as we now call him, chose annually amongst them, whose Office was to have the custody of Vestments, Books, Utensils and other Ornaments of the Chapel, the Praecentor to give Notice, what Prayers to be said, when such or such Service to be perform'd, what Hyinn, Versicle, or Collect to be Sung, and in all high Festival Days, both Seculars and Battlers to be at his Command in the Office of offering Wax, Frankincence, and blowing the Organs, but in the lesser Festivals the Seculars were not bound to be present, but to go to the Parish Church wherein they lived. Their Hall Duties also for the most part like those of the College: As reading a Latin Chapter every Day in the Term Time, speaking always of Latin, (excepting Gaudy-days) both in the Hall and the Limits of the College, not dining in their Chambers without special leave from the Prior, and the like, with many other Statutes relating to several Matters, which for brevity sake I Omit.

Priors and other Heads of this College.

- I. WILLIAM WESTKARRE S. T. P. & Sape Commissarius Univers. temp. H. 6.
- II. Dnus. CEME vel CAME Prior A. 1467.
- III. THOMAS BEEL. S. T. Bac. 1509.

4 THOM.

* Ex dem Litera prefat.

† Ex ver. Calendario dom. S. Tho. Mart: juxta Stafford. in Regist. Chicheley. fs. 437. 474:

* Sta tuta hujus Coll. pmi me. A. W

4. THOM. MASSY, Prior, *A.* 1532, in quo Anno detrusus fuit, per Canonicos ejusdem occurrit prior iterum *A.* 1534, and 1538, fuit curatus Ecclesie. S. Georgii Oxon. & Canonicus Regularis de Ouseley.

5. JARVIS MARKHAM ultimus Rector vel Prior, *A.* 1541.

6. RICHARD LEYCESTER Canonicus Regularis & Prior Studentium Coll. B. Mariæ ut occurrit in Reg. A a a p. 225. 1. 10 Jan. 1465.

7. JOH. HAKBORN, S. Th. Bacc. prior Studentium Coll. Canonic. B. Mariæ Oxon.

8. THO. BEEL was afterwards D. D. L. Prior of St. Marie Spittle without Bishopsgate, and Episcopus Liden.

Principales hujus Collegii post Dissolutionem.

1. Mr. JO. BURY, *A.* 1547.

2. Mr. ALEX. ELCOCK, *A.* 1556.

The Chappel here, with the College, was dedicated to the Virgin Mary, and in it were the Bodies of the Founder, who died *A.* 1440, and Elizabeth his Wife, deposited under a fair Marble Stone, with their Images curiously cut on Brasse, and an Inscription underneath, which Chappel, after its Dissolution, was with a Garden adjoining, *Anno Eliz.* 18, demised by the Mayor and Commonalty to Jo. Wait (who also before held it) for twenty one Years, as also Part of the Cloister for as many Years to Mr. Tarlton, the one paying 26 s, the other 2 s: Yearly Rent, by whose Usage especially the Cloister which led from the Chappel towards the great Gate almost opposite to Newin-Hall, was much ruined and demolished; and the said Chappel which was a very fair Fabrick built with Free Stone, and very good Workmanship to be seen about it, was given to Braxen-Nose College by the Owner thereof, to lay the Foundation of their own Chappel; which for that Use was demolished and taken away, *A.* 1656.

What else is memorable of this Place before its Dissolution, was that Des. Erasmus, when he was at Oxon, *An.* 1497 and 98, as appears by his Epistles to Joh. Sextinus and Will. Mountjoyus, studied and had his Abode here, and from whence also his Epistle before his Disputation de Tadio & pavore Christi was dedicated to John Collet, then Professor of Divinity in Oxon: From hence, as mine Author tells me, he went to Cambridge, where he began to write in the Year 1510, as appears from an Epistle to And. Ammonius; though Londinensis * and his Follower tells us, that he studied there in 1506, but with what Authority I have not as yet seen: A little after, or about the same Time, was one Robert Ferrar, a Regular Cannon here, who in the Beginning of King Edward VI. became Bishop of St. David's, from whence being violently thrust out in Queen Mary's Days, became a valiant Martyr, and ended his Life in the Flames at Caermarthen, *A.* 1555, of whom the Reader may see more in Master Fox his Book of Martyrs.

Thus far may be said of this Place, so long as 'twas a Priory.

BRIDLINGTON

Priory of Regular Canons, in Yorkshire.

Concerning this Monastery, the *Monasticon*, Vol. 2. p. 161, gives us the Foundation Charter, the Confirmation of Earl Gilbert, and the Charters of Gilbert de Gaunt Earl of Lincoln, King Henry the First, King Stephen, King Henry the Second, John the Son of John de Harpham, R. the Son of Hernisius, Walter de Ver, Maud the Daughter of Stephen Consul of Britany, Robert de Gaunt, Gilbert de Gaunt, Robert de Gaunt again, the Bull of Pope Innocent the Third, a Deed concerning Fivle Quarry, and the Charter of John de Neuile; of which also see the *English Abridgement*, p. 139.

Now it is here to be observ'd, that in the *Monasticon* aforesaid, the Charter of R. the Son of Hernisius abovementioned, gives to this Priory the Church of Gansla: But in the learned Mr. Hearn's *Fragmenta Sprottiana*, I find a Charter of Walter de Ver conferring the same Church on these Canons, which Charter the Reader may see in the Appendix, Num. CCCLXXXV. This I have observ'd, and leave it to the Judgment of the Reader, how they should both bestow the same Church.

I find no more of this Priory, besides what is in Mr. Willis's History of Abbies, p. 269, viz. *Willis. Hi.* That William Wolde, Prior thereof, was hang'd *Abb. Vol.* at Tyburn, *An.* 1537, for opposing King Henry 2. p. 269, the Eighth's Measures. And *ib.* p. 274, a remarkable Letter, copy'd exactly from one of Mr. Dodsworth's MSS. number'd 24, 25, 26, in the Bodleian Library at Oxford, whereby the Reader may apprehend what immediate Care the Visitors took to demolish the Monasteries at their first coming into their Hands; on which Account it is not to be wonder'd at, that even the Sites of so many Religious Structures are altogether forgotten, and the Traditions of the Buildings unremember'd at this Distance of Time.

A Letter from Richard Bellycys, 14 Nov.

PLESythe your good Lordship to be advertyfed, I have taken down all the Leade of Jervase, and made itt in Pecys of half Foders, which Lead amountyth to the Number of 18 Score, and five Foders, with thyrty and four Foders, and a half that were ther before; and the said Lead cannot be conveit, nor caryed unto the next Sombre, for the Ways in that Countre are so foull and deep that no Caryage can pass in Wyntre; and as concernynge the raising and taking downe the House, iff it be your Lordshipp's Pleasure, I am mindeth to lett it stand to the Spring of the Year, by reason of the Days are now so short it wolde be double Charges to doe it now; and as concerning the

• selling of the Belles, I can not sell them above
 • 15 s. the Hundreth, wherein I would gladly
 • know your Lordship's Pleasure, whether I should
 • sell them after that Price, or send them up to
 • London; and if they be sent up, surely the
 • Cariage will be costly from that Place to the
 • Water; and as for *Brydlington*, I have doyn
 • nothing there as yet, but spayreth it to *March*
 • next, because the Days now are so short; and
 • from such Time as I begyn, I trust shortly to
 • dispatche it after such Fashion, that when all
 • is finished, I trust your Lordship shall think
 • that I have bene no evil Howsbound in all such
 • Things as your Lordship appoynted me to do;
 • and thus the Holy Ghost ever preserve your
 • Lordship in Honour.

• At York this 14th Day of Nov. by your most
 • bounden Beadman,

Richard Bellycys.

This Letter was written *An. 1538*,

The following Grant I had from the Reverend
 Mr. *Forster*, late Rector of *St. Clement's Danes* in
 the Strand, London, which I suppose to belong to
 this Monastery of *Bridlington*; tho' here call'd *Bu-*
lington, because I have not ever met with any such
 distinct House of *Bulington*; and it is frequent
 to find the same Name variously written, as we
 see above that it is also call'd *Brelinton*. If I mi-
 stake, such as shall get better Information, are de-
 sir'd to correct the same: The Grant is as fol-
 lows:

TO All, &c. *Hugh Nevil* greeting, Know ye,
 that I, for the Health of my Soul, and of the
 Souls of all my Predecessors and Successors; and
 for the Souls of all those, whose Goods I at any
 time unjustly took away, have given, &c. to the
 Monastery of *Brelington*, &c. all the Land in the
 Territory of *Wikenbe*, which I had of the Gift of
 Robert Chamberlain of *Wikenbe*, viz. Five score A-
 cres lying together at *Flittland*; also all the Land
 in the Territory of *Snellishund*, of the Gift of
Helron of *Snellishund*; also all the Land at *Snelle-*
shund of the Gift of *Peter Wikes*, (being six Acres,) &c.
 This Donation I made to the said Monaste-
 ry for the Maintenance of two Chaplains, who
 shall perform Divine Service in the House of *Bu-*
lington for ever, for the Souls of my Father, my
 Mother, and all, &c. as above.

The next that occurs, is the Charter of King
Stephen, not that which is in the *Monasticon* con-
 cerning the Port of *Bridlington*, but a larger;
 wherein that Prince confirms all Donations 'till
 then made to this Monastery, and particularly
 recites them, and among the rest mentions two
 Carucates of his Demesne, as if they were his own
 Gift; the same is in the *Appendix*, NUM.
 CCCLXXXVI, taken from Mr. *Thoresby* of *Leeds*
Scriptores Eboracenses, one of the Manuscripts for
 which I am oblig'd to that worthy Gentleman.

Lastly, NUM. CCCLXXXVII is the Decree of
 the Official of the Archdeacon of *Richmond* in
Yorkshire, for appropriating to this Monastery the
 Churches of *Couton* and *Grenton*.

LANTHONY

*Monastery of Regular Canons of
 St. Augustin, in Gloucester-*
shire.

*The Catalogue of the Priors of
 Lanthony, from the History of
 Lanthony in the Cotton Li-*
brary. JULIUS D. x. 3.

1. ERNISIUS. William, a Knight belonging to *Bibl. C*
Hugh Lacy and *Ernisius*, Chaplain to Queen *Julius,*
Maud, forsaking the World, began to lead an x. 3.
 Eremitical Life together at *Lanthony* in the Year
 1103, and built a Church there, which was
 dedicated in Honour of *St. John Baptist* by *Urban*
 the Diocesan Bishop, and *Ramelius* of *Hereford*, in
 the Year 1108. Soon after, at the Perswasion of
Ernisius, they drew to them many Companions,
 and with the Consent of Archbishop *Anselm*,
 founded a Monastery of Regular Canons. *Ernisius*
 was chosen Prior of the new founded Monastery,
 and confirm'd by the Diocesan Bishop.

2. ROBERT DE BETUN succeeded upon the
 Death of *Ernisius*, and some time after was tran-
 slated to the Bishoprick of *Hereford*.

3. ROBERT the second DE BRACI succeeding
 the other Robert, and finding his Priory much in-
 fested by the *Welsh*, translated the same from *Lan-*
thony to a certain Place without the City of *Glou-*
cester, then call'd *Hyde*, given him by *Milo* the
 Constable, Earl of *Hereford*, and having there,
 with wonderful Expedition, built the Church
 and Monastery, gave it the Name of *Lanthony*,
 from its former Seat. The Church was dedica-
 ted by the Bishops *Simon* of *Worcester*, and *Robert*
 of *Hereford*, Anno 1136, in Honour of the Blessed
 Virgin *Mary*.

4. WILLIAM of WYCUMB, Chaplain to the
 aforesaid Bishop Robert, was Canonically elected
 the next Prior, who some Years after becoming
 hateful to Roger Earl of *Hereford*, the Patron of
 the Monastery, for having blemish'd his Father
Milo's Reputation in Writing, and not belov'd
 by his Monks because of his great Austerity, was
 oblig'd to resign his Priorship, and continu'd the
 rest of his Life at *Freme*, contenting himself with
 the Company of one Canon.

5. CLEMENT, the Sub-Prior, being chosen in
 the Place of *William*, govern'd many Years.

6. ROGER of NORWICH, Sub-Prior of the
 Place, succeeded next: Being struck with a Pal-
 sy in his latter Years, he call'd to him one *Geffry*
 of *Henelowe*, a Clerk of great Fame then living
 at *Bristol* in the Service of *Robert Hardingham*, and
 much celebrated for his Skill in Physick, on whom
 he bestow'd great Gifts, became extraordinary
 fond of, and kept him near his Person 'till the
 Day of his Death, which happen'd on the 17th
 of the Kalends of November, and at his last Hour
 appointed him his Successor.

7. GER-

7. GEFERY of HENELAW, after the Death of Roger, was promoted to the Priorship, and in the Year 1203 made Bishop of St. David's. Here I must take in the Assistance of Mr. Willis's Hist. of Abbats.

8. MATTHEW was elected to this Dignity; who being made Abbat of Bardney, in the County of Lincoln, Anno 1214, was, I judge, succeeded by

9. JOHN, He occurs Prior, Anno 1218, and was on his Decease, which happen'd An. 1240, succeeded by

10. GODFREY, On whose Resignation, Anno 1251,

11. EVERARD was elected Prior. After whom I meet with

12. MARTIN.

13. ROGER de GODESTRE.

14. WALTER, An. 1285.

15. JOHN de CHAUNDOS, An. 1289.

16. STEPHEN.

17. PHILIP, by some call'd Peter.

18. DAVID.

19. THOMAS of GLOUCESTER, He resign'd his Office, Anno 1301, and had for his Successor,

20. JOHN, He occurs Anno 1310, 4 Edw. 2. who his Successors were I find not, but after him I find Mention made of

21. SIMON BROCKWORTH.

22. EDWARD ST. JOHN.

23. WILLIAM CHERITON.

But when these liv'd, my Authors are silent; and all I know is, that one William, whom I take to be William Cheriton, was Prior here Anno 1358. Mr. Wharton names one William, by assigning him the Year 1397.

24. WILLIAM of PENEURY.

25. THOMAS ELINHAM, in the Year 1415, writ a Chronicle from Brute to his own Time, which is in MS, in the Cotton Library, Claudius E. 4. Also an History in Elegiac Verse of the Actions of Henry the Vth, King of England, MS. in the King's Library at Westminster.

26. HENRY DEAN, who presided here in the Reign of King Edward the Fourth, and was first made Bishop of Bangor, Anno 1496, says Mr. Wharton; and afterwards in 1502, Archbishop of Canterbury.

27. EDMUND FOREST: He govern'd, as A. Wood says, Anno 1513, and had for his Successor, as I presume,

28. RICHARD HEMPSTED, whom A. Wood calls HART, An. 1534. He, with William Nottingham and twenty one others, subscrib'd to the King's Supremacy September 2, and afterwards sign'd the Surrender May 10, 1539, with the like Number of Monks, viz. 21, and obtain'd a Pension of 100 l.

Note, That the Monastery of Lanthony in Monmouthshire, from whence this in Gloucestershire, proceeded, as has been said, became afterwards a Cell to it, and so continu'd till the Dissolution, when Mr. Willis, Vol. 2. p. 142, tells us, John Ambrose was Prior, and that he, John Neleland, and three others, subscrib'd the Supremacy in 1543.

F E L L E Y

Monastery of Regular Canons of St. Augustin, in Nottinghamshire.

RALPH Britto of Annesley, by the Consent of his Heirs, gave and confirm'd to God and the Blessed Mary, and St. Helen; and Frier Robert the Hermit, and his Successors, the Place of Felley, with the Appurtenances in pure Alms. It was afterwards by the said Ralph and Reginald his Son, given to the Priory of Wirkfop, in the Year 1156, 2 Hen. 2.

Thoroton's
Nottingh:
p. 253.

In the Year from the Incarnation, according to the Course and Computation of the English Church, 1311, in the 6th Year of Pope Clement the Vth, May 6, the Prior and Canons of the Monastery of Felley, of the Order of St. Augustin, having the Church of Annesley for their proper Uses, appear'd in Southwell Church, before the Official of the Archdeacon of Nottingham, and humbly besought him, that their ancient Evidences, whilst they were yet perfect, might be published and recorded; whereupon he cited Sir Thomas, Rector of the Parish Church of Kirkby, Sir John, Lord of Annesley, Knight, and Sir William de Manthorpe, Priest of Lincoln Diocese, whom the matter chiefly concern'd, to appear the Friday next after the Feast of the Ascension the same Year, in the Church of St. Mary at Nottingham before him, to shew Cause Canonical of Impediment, if they had any; but they not appearing, there was produc'd a Writing, which had an oblong Seal of very old white Wax hanging to it, the Impression whereof contain'd the Figure of a certain Woman standing in the middle of the Seal, and holding her right Hand upon her right Side, and carrying on her left Hand stretch'd out the Sign of a Bird. The Circumference was, Sigillum Leonie de Raines. The Tenor, that Leonia des Raines, and Henry de Stutivil her Son and Heir, gave the Church of Annesley, with all its Liberties and Appurtenances, to God and the Blessed Mary of Felley, and the Canons there serving God, for the Health of King Henry, Son of the Empress, and Robert de Stutivil, and her and their Ancestors; for which they were to find one Canon and Light, to celebrate for the Souls of the forementioned King Henry, and Robert de Stutivil, and their Ancestors, and for her and hers. The Witnesses were William the Chaplain, Hugh Parson of Kirkby, John his Brother, William de Mara, Alan de Bosco, Ralph de Yvetot, &c.

There was another Writing produc'd, whereat was hanging a round Seal of old white Wax, the Impression whereof contain'd the Figure of a Lion passant, and the Circumference was Sigillum Reynaldi de Annesley: It imported, that Reynald de Annesley, at the Request of his Father Radulph le Brett, gave to St. Mary, and the House of Felley, and the Brethren of that Place, the Dominion and whole Right of his Patronage which he had in the Church of Annesley, in pure Alms, for the Health,

Health, or Safety of himself, and of his Wife and his Heirs, and for the Refreshment of all his Parents departed. The Witnesses were *Andrew*, the Canon of *Suthwell*, *Drogo* Brother of the said *Reginald*, *Alan* the Chaplain of *Suel*, *Robert* Son of *Azor*, *Lisia de Barton*, *Reginald de Insula*, *William Bretrun*, *Hugh de Anneslei*, *Daniel* the Son of *Swan de Annesley*.

There was also another Writing, with an oblong Seal of old green Wax hanging at it, the Impression whereof contain'd the Image of a certain Bishop standing in his Pontificals, holding his Episcopal Staff in his left Hand, and lifting up his right Hand to bless; the Circumference of it being *Sigillum Gaufridi Dei gratia Ebor. Archiepi.* the Tenor whereof imported, that *Gaufr.* by the Grace of God Archbishop of *York*, and Primate of *England*, seeing the Controversy between *Lionel de Raines*, and *Henry* her Son, and *Reginald de Annesley*, and *Hugh* Parson of the Church of *Kirkeby*, concerning the Church of *Annesley*, was appeared in his Presence by all of them, giving their Right to the Canons of *Felley*, he therefore confirm'd it to them for their proper Uses.

There likewise were produc'd Letters Apostolical, sign'd with the Subscription of very many Cardinals and their Marks, consign'd with a true leaden Bull, or Seal, hanging in a Silk String, in which Bull, on one Side appeared the Heads of the Blessed *Peter* and *Paul* the Apostles, with Superscriptions set to them in the accustomed manner, and on the other Side was coin'd *Celestinus Papa 111*: The Tenor of it imported, that Pope *Celestin* the Third took the Church, and Prior, and Convent of *Felley* into his own and *St. Peter's* Protection, and confirm'd to them the Rule of *St. Augustin* for ever, and whatever Possessions or Goods they then had, or afterwards by the Grant of Popes, Bounty of Kings or Princes, Offering of faithful People, or other just Ways they could get, particularly in the Place where the Church was situate, with all the Appurtenances, of the Gift of *Ralph de Anneslei*, the Church of *Anneslei*, with all its Appurtenances, *Bradelei* with the Seat of a Mill, *Lamberstorth*, the Sart of *Ralph Sauteclif*, the Sart of *Robert*, the Sart of *Gocelin*, *Claverthwayt*, the Sart of *Gilbert*, *Kyrkeleis*, with the Appurtenances, the Rent of *Nottingham*; of the Gift of *Serlo de Peslei* the Land of *Hulvesdis*, with the Appurtenances; of the Gift of *Hubert Fitz-Ralph* five Shillings; of the Gift of *Peter de Le* twelve Pence; of the Gift of *Robert de Hervi*, the Land of four Shillings; of the Gift of *William Briton*, one Acre of Land, and fifteen Pence of Rent at *Chesterfield*; of the Gift of *Reginald de Insula*, two Bovats of Land; of the Gift of *Galfre de Barre*, one Bovat of Land, and 20 Acres at *Tiversfold*, and the Land of *Suel*; of the Gift of the Constable of *Chester*, half a Mark at *Newark*; of the Gift of *Simon de Lelesbane*, two Virgats of Land at *Hoverton*, and one Bovat at *Colwey*; and that none should presume to exact Tythes of their Arable Lands, which were in their own Hands, or till'd at their Costs, or of the Nourishments of their Cattel; and that it should be lawful for them to receive to Conversion Clerks or Lay, Free and Absolv'd, flying from the World, and there without any Contradiction to retain; and forbid that any of their Brethren, after Profession made in their Place, should depart without Licence of the Prior, except to obtain a more strict Religion, and that none should dare

to retain any so departing, without the Caution of common Letters. And that when there should be a general Interdict of the Land, it should be lawful for them, the Gates being shut, and excommunicate and interdicted Persons excluded, the Bells not stirr'd, to celebrate divine Offices with a loud Voice. And inhibited, lest any should presume to publish Sentence of Excommunication, or Interdict against them or their Church, without manifest and reasonable Cause, or grieve them in new Debts or Exactions. And farther decreed, that the Sepulture of this Place should be free, that none should hinder the Devotion and Last Will of them, who should have delivered themselves to be buried there, except by Chance they were excommunicated or interdicted, yet saving the Right of those Churches from which the Bodies were taken, and the like, as free Choice of the Prior, and Security from all manner of Trouble or Disturbance; and a great Curse and Excommunication for all Infringers of her Liberties, &c. It was sign'd by all or most of the Cardinals then at *Rome*, and bore Date *Anno Domini 1194*, and in the fourth Year of Pope *Celestin* the 3d, the 14th of the Kalends of *August*.

John, Prior, and the Convent of *Wirkfop*, seeing that many Contentions were mov'd between them, and the Prior and Convent of *Felley*, both because they were wont to receive ten Shillings of that House yearly, due to them from the Beginning of it, by the Inposition of the Founder; and also challeng'd certain Subjections and Obediences, and to have Interest and Voice in their Elections, and for these Causes saw themselves burden'd and weary'd with expensive and laborious Prosecutions, as well as the House in the like Defences, by the Advice and Consent of the Reverend Father and Lord *Godfr.* Archbishop of *York*, releas'd all in his Presence; the rest of the Witnesses being the Abbats of *Rufford* and *Welbecke*, the Priors of *St. Oswald*, *Thurgarton*, *Newstede* and *Shelford*, *Mr. John Clarell*, *Sir Richard de Sutton*, Canon of *Suthwell*, *Sir Robert de Stotewil*, *Walter de Sudham*, *Reginald de Annesley*, *Godfr. Barri*, *Simon de Aslaeton*, Knights, *Sir William*, Rector of the Church of *Kirkeby*, *Alexander de Wandesley*, and others; for which Release *Henry*, Prior of *Felley*, and the Convent of that Place, granted to the Church and Canons of *Wirkfop*, the yearly Rent of 20 s. which Composition was confirm'd by the said *Godfrey*, Archbishop of *York*, by his Instrument dated at *Scroby*, 5 Non. March 1260. and in the third Year of his Pontificate.

Yvo de Heriz, for the Safety or Health of the Soul of his Brother *William*, gave to God, and *St. Mary of Felley*, and to *William de Lovetor* the Prior, and the Canons there serving God, twenty Acres, &c. in *Ogeston* and *Brachinphey*. The Witnesses were *Hubert de Crick*, *William Barry*, *William de Hewit* of *Wyverton*, *Ralph de Poer*, *Ralph de Annesley*, *William Pyte*, *Simon* the Chaplain of *Wynfeld*, and very many more.

Robert de Heriz gave them a Sart in *Ogedeston*, which *Edward the Smith* of *Wistanton* held. The Witnesses were *Sir Walter* Abbat of *Derby*, *Gilbert* Prior of *Thurgarton*, *Albred* Prior of *Newstede*, *Simon* Son of, or *Fitz-Richard*, *Philip de Belmes*, *Philip de Uston*, *Richard Aaron*, *Robert de Aungevin*, *William Pite*, *Roger Pite*, *John Plungun*, *William de la Vale*, *Galfre de Heriz*, *Robert*, Son of *Robert de Heriz* the Donor.

Yvo de Heriz confirm'd this, according to the Deed which the Monks had of his Father.

John de Heriz, for the Health of his Soul, and Sarra (I suppose his Wife) gave to this Church of Felley ten and eight Bovats of his Land in Tibbelsfeld, to sustain two Canons of that Convent, who should daily celebrate in that Church of Felley for ever. The Witnesses were William the Prior of Thurgarton, Robert de Wyllaby Galfr. Berri, William de Heriz, Reginald de Annesley, Yvo de Heriz, Roger de Aencourt, Ralph de Wynfeld, Roger de Somervill, Ywan Baeton and others.

William Pite of Tibbelsfeld, released to the Canons of Felley, and their Successors, the Homage, and all the Right and Claim which he had in the Heirs of Sir William de Heriz, and in all that Land, with the Appurtenances which Thomas the Miller some time held of Waren Pite his Father, in Willeby on the Wold.

Galfr. de Langley, for the Health of his own Soul, his Father's, Mother's, and his Wives, Christiana and Matilde, his Children, Ancestors, Successors, Friends and Benefactors, and all the Faithful departed, gave to God, St. Mary, and Sir Ralph, the Prior of Felley, and the Canons there serving God, and their Successors, his whole Land, which he had in Effover, viz. Peynstonyryst, which he bought of Simon de Mankham, Rector of the Church of Effover and Williamfeld, which he bought of William de Uston; so that his Name, and the Name of his Wives before mention'd, and the Souls of his Ancestors and Successors, should be daily nam'd and specify'd in the Mass, which is sung for the Benefactors of the said House; and that every Year one Mass should be solemnly celebrated, with Placebo and Dirige, on the Day of his Death or Obit, as for a Prior of that House; and on that Day for his Soul, and all the aforesaid, thirty poor People should be fed, whereof every one should have one white Loaf [Micham] and two should have one sufficient Mefs [Ferculum] and one Flagon [Lagenam] of the better Beer or Ale; and one other Mass should be celebrated for the Soul of Maud his Wife, on the Day of her Anniversary, viz. on the Translation of Benedict the Abbat, and on that Day five poor People were to be fed, as before is mention'd, &c. The Witnesses were Sir Gilbert de Preston, and John de Oston, then the King's Justices, viz. 52 Henry III. Galfr. (de Langley) his Son, William de Langford, Knights, Robert de Willeby, Ralph de Rerysby, Galfr. Detheh, Roger de Somervill, Hugh de Chaunny, and others.

These Lands were confirm'd by Robert, Son of Ralph de Rerysby, and Robert, Son of Sir Robert de Willeby, who were Heirs of Serlo de Plesley, a Benefactor also, and formerly Lord of Effover, now Ashoure in Darbyshire.

They had many other Benefactors. There is the Exemplification of a Charter of King Henry the 3d, in 18 Edw. 1. which shews that the Canons of Felley should be quit of Toll, and all Customs throughout all England.

King Edward the first, in the 34th Year of his Reign, granted to the Priory of Felley, the Tithes coming of the King's Effarts in the Hayes of Lindeby, Romwood and Willey, which are out of the Bounds of any Parish whatsoever. In Attenborow, is shewn the Interest which this Monastery had in that Church.

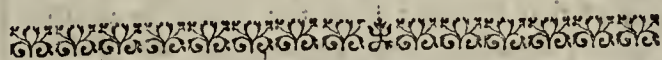
The House and Site of the Priory, or Monastery of the Blessed Mary of Felley, and all Messuages, Houses, Orchards, Gardens, Lands and Tenements within and without the said Site in Felley and Annesley, and forty Acres of Arable Land and an half, twenty of Meadow, three hundred fifty-six of Pasture, with the Appurtenances in Felley and Annesley's also one Messuage, one Barn, one Watermill, call'd Felley Mill, and two Parcels of Meadow, &c. Sept. 1. 30 Hen. 8. were granted to William Rolles, and Lucy his Wife.

They were granted 4 and 5 Philip and Mary, to Sir Anthony Strelley, and Joan his Wife, and the Heirs of their Bodies.

King James, 7 June, in the first Year of his Reign, granted to Anthony Millington and his Heirs, the Reversion of the House and Site of the Priory of Felley, &c. which King Henry the Eighth had of William Rolles, at the yearly Rent of 17 l. 3 s. It was Gilbert Millington's, who was attainted, yet I think it remains to Edward Millington his Son, or to Edward's Son, his Grandchild.

The Monasticon, Vol. 2. p. 56. has only two small Notes concerning this Monastery, containing Ralph Annesley's giving the Church of Felley, to St. Cuthbert of Radeford, and Pope Alexander the 3d confirming the Church to Wvirkfop, as also William Archbishop of York's appropriating the Church of Adingburgh to this Church of Felley, to increase the Number of the Canons. More of it I have not found in any other.

What became of Bolles and Strelley, the two first who had Grants of this Monastery from the Crown, I find not, though it appears they enjoy'd it not long; but Gilbert Millington, the Possessor of the same abovenam'd, was one of those Miscreants, who took upon them to sit as Judges upon their Sovereign King Charles the first, and as such afterwards attainted.



THURGARTON.

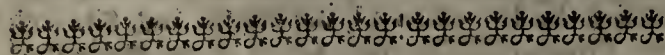
Monastery of Regular Canons of St. Augustin, in Nottinghamshire.

Thoretton in his Nottinghamshire, gives us no more concerning this Religious House, than what is in the Monasticon, Vol. 2. p. 92. the Substance whereof is in the English Abridgment, p. 135. nor have I met with any more elsewhere, except the little Mr. Brown Willis has in his History of Abbies, Vol. 2. p. 169 and 332, being only what follows.

1. HENRY was Prior, Anno 1209. as was
2. ADAM, Anno 1270. After him we meet with
3. JOHN ALLYSTRE.
4. ELIAS.
5. GILBERT.
6. WILLIAM, and
7. RICHARD.

JOHN BERWICK was presented by King Henry the Eighth, Anno Regni 28, on the Resignation of Thomas Dethick; at p. 169, he tells us, John Berwick was the last Prior, who with eight Friars (Canons it should be) surrender'd this Convent 14 June, 1539, 30 Hen. VIII.

The Lands and Rents in Hickling in Nottinghamshire, belonging to the Monastery of Thurgarton, were by Letters Patents, dated 30 June, in the 6th Year of the Reign of King Edward the Sixth, granted to Lionell Ducket and Edward Whitchurch, excepting the Tithes belonging to that Monastery; which August 16, 5 Eliz. were by her granted to Sir Thomas Gresbam, and his Heirs.



WIRKSOP, or WORKSOP, or RADFORD

Monastery of Regular Canons of St. Augustin in Nottinghamshire.

HAVING an ample Account of the Foundation of this Monastery, and of the Donations made to it, by several Deeds, and Charters of Princes in the *Monasticon*, Vol. 2. p. 50, and p. 937, as also in the *Englisch* Abridgment of the same, p. 131, and 227, we shall avoid repeating the same Things, and only add some Particulars there omitted.

Thoroton's
Nottingh.
p. 453.

The Lovetots having founded this House, their Possessions, and together with them the Patronage of the Monastery, in Process of Time, pass'd to the Furnivals, they marrying the Heiress of that Family; from the which, by another Female, the same was convey'd to the Talbots, Earls of Shrewsbury, and in them continu'd till the Time of the Dissolution; when King Henry the Eighth, 22 November, in the 33d Year of his Reign, granted to Francis, Earl of Shrewsbury, and his Heirs, the whole Site and Precinct of the Monastery of Worksop, and all Messuages and Houses, and several Closes and Fields, and four Acres of Arable in Manton in the Parish of Worksop, &c. to hold of the King in Capite by the Service of the tenth Part of a Knight's Fee, and also by the Royal Service of finding the King a right Hand Glove at the Coronation, and to support his right Arm that Day, as long as he should hold the Scepter in his Hand, paying Yearly 23 l. 8 s. 0 d. ob. Rent.

King Edward the Sixth, Sept. 2, in the first Year of his Reign, granted to Henry Bishop of Lincoln, the Reversion of the Rectory of Worksop, and all the Tithes of Corn, Hay, &c. in the Parish of Worksop belonging to the said Rectory.

A good Part of the Church is yet standing, in which lay William de Lovetot, the Founder, on the North Side by the Wall at the lowest Step tending to the high Altar. He dy'd 7 Non. Apr. Richard de Lovetot, his Son, is bury'd below his Father, under a white Stone at the left Side of Sir Thomas Furnival; William Lovetot, Son of Richard, by the lowest Step in the same Pavement.

The last Thomas Furnival lyes in a Tomb of Alabaster, beyond the principal Choir, on the North Side, and William on the South Side. This for the Memory of these Founders and Patrons, and for the same Reason is added what follows:

The Inscription upon the Tomb of JOHN, the second Earl of Shrewsbury, in this Place was thus:

SEpulchrum magnanimi et prepotentis Domini, Domini Johannis Talbot, Comitis Salopiæ secundi, ex regio sanguine ducentis originem. Qui Henrico Regi fidiſſimus, bello apud Northamptoniam gesto, ante signa strenue pugnans, honesta morte cecidit die decimo Julii, Anno Dom. nostri Jesu Christi, 1460.

Et Metrice sic;

*SALOPIAE Comitis lapis hic regit ossa Johannis,
Cui nihil antiquius quam fuit alma fides.
Hic ut serviret Regi, tormenta subivit
Intrepidus ferri sanguineamq; necem.
Ergo licet parvum condat sua viscera saxum,
Virtus Angligenum lustrat in omne solum.*

High Commendations for a Man that dy'd in Defence of an Usurper.

To this Mr. Willis only adds thus:

THOMAS STOKKES last Prior, with fifteen Brethren, surrender'd this Monastery Nov. 15, 1539, to Henry the Eighth, and had a Pension of 50 l. per Annum assign'd him, which he enjoy'd Anno 1553.

Hist. At.
Vol. 2.
p. 170.



HAGUSTALD, or HEXAM.

Monastery of Regular Canons of St. Augustin, in Northumberland.

IN the Province of Northumberland, on the South Side of the River Tyne, and not far from it, is seated a Town, now small, and meanly inhabited, but, as appears by the Remains of Antiquity, formerly large and magnificent. It has taken the Name of Hestoldeſham, from a Rivulet call'd Hestild. The blessed Queen Etheldred, Daughter to Annas King of the East Angles, was first marry'd to Tunbert Prince of the Southern Girvii; and he soon dying, afterwards to Ecfred, King of Northumberland; yet, by the Protection of God, she ever preserv'd her Virginity. This Lady gave to St. Wilfrid, then Bishop of York, the aforesaid Town, with the Country about it, about the Year of our Lord 674, for him to honour it with a Bishop's See, for him and others after him to enjoy.

Ricard.
Prior I.
guſt. X.
Scriptor.
p. 290.

Tho', as has been said, St. Wilfrid was then Bishop of York, yet he was in Banishment, and another chosen in his Place, to whom he resign'd and



A SOUTH WEST PROSPECT OF THE CHURCH OF RADFORD, BY WORKSOP.





THE OLD ABBY GATE-HOUSE AT RADFORD, BY WORKSOP.



THE OLD VIRGIN, 1711, NORTH STREET, NEW YORK

contented himself with this new See of *Hagustald*. St. Wilfrid, about the Year of our Lord 674, which was about the 40th of his Age, began there to build a most curious Church to the Honour of God and St. Andrew the Apostle, in Acknowledgment for a considerable Blessing obtain'd by his Intercession, which was an extraordinary Readiness in Learning whatsoever he apply'd himself to. He built the lower Part of this Church, with Vaults and Oratories under Ground, and several Passages of extraordinary Ingenuity. He rais'd Walls of an immense Length and Height, all of square Stones, supported by well polish'd Columns of several Sorts, with three distinct Isles. He also in a wonderful manner adorn'd the Walls, the Roof and the Capitals of the Columns that supported it, as also the Arch of the Sanctuary, with Histories and Images, and several carv'd Figures standing out, or in Relieve, and painted of divers Colours. He likewise encompass'd the Body of the Church on all Sides with Pentices and Portico's, which he distinguish'd with wonderful and inexpressible Art, with Walls and winding Stairs: In those very winding Stairs, and above them, he made Galleries, and several Passages, every way so artificially, that a vast Multitude of Men could be there, and go round the Body of the Church, without being seen by any of those that were in it below. He farther plac'd many Oratories both above and below, private and beautiful in the very Portico's, and in them Altars in Honour of the Blessed Virgin Mother of God, St. Michael the Archangel, St. John Baptist, the Holy Apostles, Martyrs, Confessors and Virgins, with all their Furniture in most decent Manner. Some of which remaining to this Day, appear like Towers and Fortresses. We are not able to express what holy Relicks, what religious Persons, what Number of Ministers be plac'd there for the Service thereof; and how nobly he furnish'd the same with Books, Vestments, and all other Ornaments. Many more Things we pass by, all destroy'd, tho' the Ruins still remain. In short, this was the most beautiful of nine Monasteries, over which that Holy Prelate presid'd; nor was there any like it, at that Time, on this Side of the *Alps*.

The same Holy Bishop obtain'd several Privileges for this Place, all establish'd by the Authority of Kings and Princes, and confirm'd by Popes and Archbishops. It was particularly granted, that no Person should be any way molested within a Mile of the same every way, but might be there in all Safety from all Persons whatsoever; which Privilege is preserv'd to this Day; and there are Boundaries on the four Sides of the Church, shewing how far that Liberty extends; and any Person infringing the same, is liable to pay a great Fine, and lyes under Excommunication; so that it has at several Times secur'd great Numbers of People, even in Time of War, from the Violence of Enemies. It was no difficult Task for that Holy Father to be at so great an Expence in the Service of God, for being Head of nine Monasteries, and possess'd of several whole Provinces, and much Wealth, he was so much honour'd and respected, that very many Abbats and Abbeesses committed themselves and their Monasteries to his Direction; and others left him to dispose of what they had after their Deaths. Besides, Princes and Noblemen committed their Sons to his Care; and he had brought Masons

and all other the ablest Artificers with him from France and Italy.

The Bishops of this Church, and the manner how it was converted into a Monastery of Regular Canons, being in the *Monasticon*, Vol. 2. p. 91; and in the *English Abridgment*, p. 135, it will be needless to repeat the same here. There are also in the *Monasticon*, as quoted above, the Charters of King Henry the Third, and King Edward the First, this last being an *Inspeximus* and Confirmation of their Possessions. There is likewise the Grant of Richard Cumin, of the Land of Stancroft. Having met with nothing more that is remarkable concerning this Abby, (of which Mr. Willis makes no Mention) either in our printed Historians, or Manuscripts, I proceed to other Matters.

LILLESHELL

Monastery of Regular Canons of St. Augustin, in Shropshire.

WHAT is said of it in the *Monasticon*, Vol. 2. p. 144, and p. 942, and in the *English Abridgment*, p. 138 and 229, can receive very little Improvement here; all I have met with concerning it being what Mr. Willis tells us, *Hist. Abb. Vol. 2. p. 191*, and is, that Robert Watson, the last Abbat, had a Pension of 50 l. per Ann. assign'd him at the Dissolution.

In the *Appendix*, NUM. CCCLXXXVIII, is a Composition between this Convent and Edeline, the Daughter of Durandus the Priest: There are also two Grants of Land by Rob. Wudechor, and Adam de Brimton, NUM. CCCLXXXVIII. B. and CCCLXXXVIII. C. which is all I have to add concerning this Monastery.

NORTON

Priory of Regular Canons of St. Augustin, in Cheshire.

THE *Monasticon*, Vol. 2. p. 158, has the Charter of Roger Constable of Chester, confirming the Donations of his Ancestors and others to this Monastery; the Charter of King Edward the Third confirming the same, and the Pedigree and History of the Founders, whereof the Substance may be seen in the *English Abridgment*, p. 141. To this Sir Peter Leicester, in his *Antiquities of Chester*, adds what follows.

William Fitz-Nigell founded a Priory at Runcorn, Anno 1133, 33 Hen. 1.

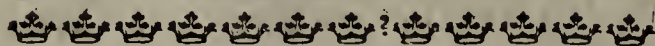
William Constable of Chester, Jun. the Son of William Fitz-Nigell, Constable of Chester, who dy'd about the End of Henry the First's Reign, remov'd the Canons of Runcorn to Norton, as may appear by his Deed, which I found copy'd out with many others belonging to Norton Priory, in a long Parchment Roll, of a very ancient Character, remaining among the Evidences at Norton, 1665.

The aforefaid Deed taken from *Leycester's Antiquities*, is in the *Appendix*, NUM. ccclxxxix.

The Names of some Priors of Norton, out of Leycester's Antiquities of Cheshire, as I find them collected by Mr. Willis.

Hist. Abb.
Vol. 2.
p. 50.

1. HENRY occurs about the Year 1159, in the Time of King *Richard the First*; as does
2. RANULPH, about the Year 1210, in the Time of King *John*. After him,
3. ANDREW occurs about the Year 1230; as does,
4. ROGER de *Lincoln*, Anno 1285; and
5. JOHN de OLTON; Anno 1315. Next to whom I find
6. JOHN de WENIRHAM, about the Year 1350; and after him, I meet with
7. THOMAS, who was Justice of *Chester*, Anno 1368. Ten Years after which, I find
8. RICHARD, Anno 1378. After whom
9. ROBERT LEFTWICH is the next in my Catalogue. He occurs An. 1455, and 1459. Who were his Successors I am ignorant, or the Time when the last Prior, viz.
10. THOMAS BARKETT was admitted; who surrendering this Convent at the Dissolution, obtain'd a Pension of 24 l. per Annum, which I find him possess'd of Anno 1553; when there remain'd only this one Pension in Charge, besides his own, viz. 5 l. to *William Boyes*, and 5 l. in Fees, and 1 l. 6 s. 1 d. in Annuities.



B R O O K

Monastery of Regular Canons of St. Augustin, in Rutlandshire.

Wright's
Rutland.
p. 26.

THE Foundation of this Monastery, as also the Confirmation by King *Henry the Second*, is in the *Monasticon*, Vol. 2. p. 130, and in the *English Abridgment*, p. 137, the following is all we have to add.

This was the only Monastery of either Sex in this County. In the 19th Year of King *Henry the Third*, on the Friday next before the Feast of *Pentecost*, the Prior of *Kennilworth* presented Brother *Richard de Ludington*, one of the Canons of *Kenilworth*, to be Prior of the House of *Broc*; which *Richard* the then Bishop of *Lincoln* invested into the said Office, by delivering into his Hands the Book of the said Priory.

At the Time of the Dissolution of this House, *Roger Harwell* was Prior of *Broke*, and had a Grant from the King of 10 l. per Ann. for his Maintenance, untill he should be otherwise provided of some Ecclesiastical Preferment, which Grant bears Date 2 July, 28 Hen. 8. But it seems that this *Roger Harwell* did not behave himself well and prudently in the Surrender of the same, as ap-

pears by the following Letter writ to Secretary *Cromwel*, and dated 17 June, 1536, from the Abbat of *Kenilworth*.

Right honorable and my singular good Master, my convenable duety with Condignè recommendatjons humbly unto your Mastership remembryd. May it please you to be further advertisyd of such matter as at this day I and my pore house are much perplexed and unquietid in, concerning our mannør and Cell of *Broke* in the County of *Rotteland*, which by the unjust and untrue demeanor and behaviour of such my Chanon as I sent thider for to have the Governance and Rule thereof, and for that he had not such profitable and commodious Pencyon assigned and made sure unto him during his Life as he and his Counsels wold and could devyse and aske hath instyled the King's Highness in his Court of Augmentatjons unto the hoolle tythe and intest thereof, which wold and shall be onle your merciful favour be ministrid and shewed therein a utter undoing and distruction of my house and monastery for ever; for it is not unremembred I dowte not unto you that when I first receivd your Letters concerning the said House at my next sending after the said your Letters I offrid the semè and lesse of the same unto any friend of yours that it please you to nam thereunto, and so entred into Bargain and lesse and dimisid it after such forme and facion as ye knowe, with bord of a M. Mark unto the lesse for his Surety and State therein, accordingly, wych if it cannot be performed by us we be dangred in the said Sum by the Laws of this Realme, wherefore it may please you of your goodness and frofit charite to be a mean unto the King's highness, and to order of his Counsel that shall have the hering, ording and determination of the said matter that our just, trewe and perfit interest of the said Manner of *Broke* with the Appurtenancies which was perpetually and freghly given unto our Monastery of *Kenellwerth*, in pure Almesse as it is most evidently apparent in evidence may still belonge and apperteyn unto our said house, according as thys Law is and right doth require and aske, and for that it shall not become me to stand in contention and traverse with his highness, or to defend or prosecute any thing that his Grace and Counsel do suppose and deme to be his right and title by his Laws newly made and ordered it may please your Mastershippe for and in my Name to be solicitour and mediatour, that I and my House may have and enjoye of the Lesse of our said Sovereighne Lord the residue of all the Lands and Tenements at this day belonging unto the said Cell of *Broke* for such resonable Rent as they now be demysed by me and for like yerys in fee ferme to thentent that such my Lesse as now hath them by me may enjoy and continue such dimysson as is demised unto them in salvation of the Bond of the said M. Mark whereunto I and my house stand charged. And where it pleased the King's Highnes for my good and true service done to his Grace at the Insurrection of *Coventre* to my great charge, to promise me his favour in any my reasonable suyte concernyng right of my house, I shall for his goodness to me in this case shewed accept my self well recompesid, and what end soever your

your Mastershippe shall take, I shall at all
oures abyde, for in you nowe is all my trust,
as God knoweth, who ever prosper you in ho-
nour. At Kenellworth, the xvii day of Junii,

Your humble Orator,

WILLIAM, Abbat ther.

This Priory was in the 26th Hen. 8. valu'd at
40 l. per Annum, as appears by a Catalogue then
taken of the Values of all Religious Houses;
which Catalogue was afterwards inserted in the
Book of First Fruits and Tenths. But in Speed's
Catalogue, which was made at the Time of the
Suppression, later than the other, it is valu'd at
43 l. 13 s. 4 d.

After the Dissolution of this House, which
happen'd with the other lesser Monasteries, in
the Year 1536, 26 Hen. 8. that King granted to
Anthony Cope, Esq; the late Priory of Canons of
the Blessed Virgin Mary of Broke, in Broke, in the
County of Rutland; as also the Manor of Broke,
with the Appurtenances in the said County of
Rutland, to hold in Capite by Knight's Service, re-
serving out of the Premises the yearly Rent of
4 l. 13 s. 11 d. payable at Michaelmas, which
Grant bears Date the 9th of September, in the
28th of Hen. 8.

In the second Year of Edw. VI. Sir Anthony
Cope obtain'd Licence of the King to alienate the
said Manor of Broke in Com. Rutland, to Andrew
Noel, Esq; and his Heirs for ever; in which Fa-
mily this Manor continues at this Day.

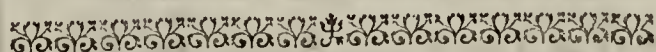
Wright's
Additions
to his Rut-
landshire,
p. 5.
Of the Priory of Canons here at Brook, I have
this further to add, out of certain old Deeds and
Grants now in my Possession. Their Estate lay
at Brook, Braunston, Knauston, Okeham, and Lang-
ham, all Towns near adjoining. As to what
they held in Braunston, I find that Reginald, Son of
Roger de Branteston, gave to God and the Sacrists
of the Church of the Blessed Mary of Broc, the
yearly Rent of 12 d. which the Canons there did
use to pay yearly to the said Reginald, as Capital
Lord of Braunston, for one Bovat of Land holden
of him; which said Rent he did appoint for the
maintaining of the fourth and fifth Lamp at our
Lady's Vespers and Mattins; and in like manner
for the Maintenance of the fourth and fifth Can-
dle at the High Mass, and at our Lady's Morning
Mass. A little before the Suppression, Robert Or-
well Prior, and the Convent of this House, did
by their Lease, dated 12 May, 23 Hen. 8. demise
to Robert Reve, John his Son, and Joan his Wife,
dwelling in Knofton in the County of Leicester, a
Messe Place and four Yard Lands, with all Hou-
ses, Messuages, Pastures, Commons and Liberties,
late in the Tenure of the said Robert Reve, lying
in the Town and Fields of Knoufington and Braun-
ston, for their several Lives, at the yearly Rent
of 43 s. 4 d. and besides usual Covenants and
Lessees, oblig'd themselves to set and plant one
hundred Ashes upon the Land and Ground so
demis'd, within the space of five Years next en-
suing from the Date of the Lease. This Lease
was confirm'd by Anthony Coope, Esq; to whom
the Lands belonging to this Priory were granted
after the Suppression. The rest of the Lands be-
longing to this House, with the Reversion upon
this Lease, were sold and conveyed 20 Jan. 36
Hen. 8. by Anthony Coope of Hardwicke in the Coun-

ty of Oxford, Esq; to John Burton of Braunston;
yet some of the Lands being held in Capite, were
not alienated 17 Oct. 13 Eliz.

Walkelinus de Ferrarius, who was Lord of Okeham,
Langham, and Brook, in the Time of King Henry
the Second, and seems to be the first Founder of
this House, gave to God and to the Church of
St. Mary of Broch, and the Canons there in pure
and perpetual Alms, the Homage and Service of
Jordanus de Saxonis, and whatsoever Right he had
in him and his Tenement; and also the Tithes
of the Profits arising from the Fair of Okeham,
held at the Feast of the Decollation of St. John
Baptist, and of the Mills of the said Town of
Okeham, and of Langham. Witnesses to which
Deed, were Simon the Priest of Okeham; Gilbert
his Brother, Hugh de Ferrarius. William de Frenes,
Geffry de Carento, Master John the Physician, &c.
This Deed was afterwards confirm'd by Henry de
Ferrarius, Son of Walkeline, and after that by Isabel
de Mortuomari, Sister and Heir of the said Henry
de Ferrarius. Long after this, viz. At the great
Court of Edward, Duke of York, who was also
Earl of Rutland, held at Okeham, on the Wednesday
next after the Feast of St. Michael, in the 6th Year
of Henry IV. the then Prior of Brook, exhibited
his Claim to the Tithe of the Mills of Okeham and
Langham, valued at 24 s. per Annum, which his
Predecessors had formerly enjoy'd, except for six
Years last past; but whether he ever enjoy'd
them afterwards, does not appear. The before-
mentioned Isabel de Mortuomari granted to the Pri-
or and Canons of Broke, a Tenement in Langham,
which Gilbert Carecarius held of her, and directed
her Precept under her Seal to William Hampton,
her then Bayliffe at Okeham, to deliver to the
said Prior, full Seisin of the same.

In the Place where the Priory of Brook formerly
stood, viz. about a Flight Shot from the Town,
has been, since the Dissolution of the said Pri-
ory, erected a very fair House, which has been
for many Years past the Residence of the Noble
Family of the Noels.

Mr. Willis gives us no more of this Monastery, Hist. Abb.
than that Roger Harwell was the last Prior, and at Vol. 2.
the Dissolution had a Pension of 10 l. per Annum p. 86.
assign'd him.



OULVESTON, or OSULVESTON

Monastery of Regular Canons of of St. Augustin, in Leicester- shire.

I Find in the Account of John Dodington, the
King's Receiver in this County, (Rutlandshire) Wright's
3 Edw. VI. Mention of a small Estate in Belton, Rutland.
p. 23.
belonging to the late dissolv'd Monastery of Oul-
veston in Com. Leicester; viz. One Cottage and
certain Lands there, with the Appurtenances, then
demis'd to William Clerke to hold at the Will of
the Lord from Year to Year, paying the yearly
Rent of 4 s. at the Feasts of the Annunciation of
Our Lady, and St. Michael equally.

All Mr. Willis has of this Monastery is, that John Staunton, with eleven others, subscrib'd to the Supremacy, 17 Oct. 1534. See it in the *Monasticon*, Vol. 2, p. 276, and in the *English Abridgment*, p. 147.



LAUND

Monastery of Regular Canons of St. Augustin, in Leicestershire.

Ibid.

HERE (in Rutlandshire) was belonging to the late dissolved Monastery of Laund in Com. Leicester, one Tenement with certain Lands of the yearly Rent of 20 l. demised by the said Monastery to Thomas Drake; also the Tithes with one Piece of Land or Meadow, call'd *Est-Miklengs*, demised by the said Convent to Thomas Woodhouse, alias Webster, at the yearly Rent of 6 l. 10 s. all which was granted by King Edward VI. the 25th of May, in the second Year of his Reign, to George Lord Cromwell, and Elizabeth his Wife, for their two Lives.

Here was also belonging to the said Monastery of Laund, one other Tenement with Lands thereunto belonging, of the yearly Rent of 10 s. demised by the said Monastery to Thomas Woodhouse, alias Webster, for the Term of 61 Years, by Deed dated 22 May, 30 Hen. 8.

To this Mr. Willis adds, that John Lancaster Prior, and five others, subscrib'd to the King's Supremacy; and that in the Year 1553, the said last Prior had a Pension of 60 l. Will. Wrothe 6 l. Hugh Helley, 5 l. 6 s. 8 d. Will. Bartonner, 5 l. 6 s. 8 d. and Robert Barret, 5 l.



GISEBURN

Monastery of Regular Canons of St. Augustin, in Yorkshite.

TO what is said concerning this Monastery in the *Monasticon*, Vol. 2. p. 147, and in the *English Abridgment*, p. 139, all we can add in this Place is what follows from Mr. Willis.

ROBERT PURSGLOVE, alias SYLVESTER, Suffragan Bishop of Hull, last Prior, surrender'd this Convent 22 Dec. 1540, and had a Pension of 166 l. 13 s. 4 d. assigned him, which he enjoy'd Ann. 1553.

But in the Appendix we have a considerable Number of Charters, all of them from the Originals in the Hands of Thomas Strangways Robinson of Pickering in the County of York, Esq; and Ralph Thoresby of Leeds in the same County, Esq; and a Donation to the Prior or Convent here of Lands, &c. for maintaining a Chantry in the Church of the Holy Trinity at Kingston upon Hull, and an Hospital for 12 poor Men, taken from Mr. Dodsworth's MSS. in the Bodleian Library, No. 7. Föl. 69. The Charters are 16 from Num. cccxc to Num. ccccvii. The Donation for the Chantry and Hospital, Num. ccccviii.

H A V E R I N G L A N D; or HAVERLAND

Monastery of Regular Canons of St. Augustin, in Norfolk.

THE *Monasticon* does not mention this Place: And Mr. Willis says no more of it than these Words;

THOMAS CLARK occurs Prior, Anno 1526.

He calls it HANERLAND, alias MONTJOY, but does not tell us whence he had this Note.

I have not, in all my Search, been able to find any more of it, saving only two Charters, the one confirming the Possessions thereof by Pope Sixtus the 4th; and the other the Protection of Pope Clement; both which are in the Appendix, NUM. ccccx, and ccccx.



K E N I L W O R T H, or KENELWORTH.

Monastery of Regular Canons of St. Augustin, in Warwickshire.

SEE this in the *Monasticon*, Vol. 2. p. 114, and in the *English Abridgment*, p. 136, to what is there said, we here add in the Appendix, NUM. ccccx1, King Henry the 8th's Licence to the Prior and Convent to acquire Lands and Revenues to the Value of 40 l. per Annum; which Favour perhaps he granted, that he might have the more to rob them of afterwards; for NUM. ccccx11 is the Surrender of that Abby into the said King's Hands. Mr. Willis has furnish'd us with

The Names of the Priors of this Monastery.

1. BERNARD occurs in K. Henry the First's Time. Hist. Ab.
2. LAURENCE in King Stephen's Days. Vol. 2.
3. ROBERT, between the Years 1150 and 1170. p. 243.
4. WALTER, in Henry the Second's Time.
5. SYLVESTER occurs Prior, An. 1202, in King John's Time; as does
6. DAVID, Anno 1239, 23 Hen. 3. The next I meet with is
7. ROBERT de ESTELEY. He was elected Prior by Conge d' Elire, dated 2 Nov. 1273, 51 Hen. 3. and had the Temporalities restored to him the 22d of December following. He resign'd An. 1277, to
8. RICHARD de TYNELESFORD, who obtain'd the Royal Assent 18 Feb. 1280, 7 Edw. 1. and had the Temporalities restor'd to him the 3d of March following. On his Death, which happen'd Anno 1293, by Virtue of a Conge d' Elire, dated the 12th of August.
9. ROBERT de SALLE was elected the same Year, and had the Temporalities restor'd to him the Sept. following. On his Death, as I judge, succeeded
10. THOMAS

10. THOMAS de WARMYNGTON, elected Prior, the 13th of the Kal. of June, 1332, whose Successor

11. JOHN de PEYTO, was elected about the 2d of the Id. of April, 1335. After him,

12. HENRY de BRADNEY occurs Prior, Anno 1361; as. does

13. THOMAS de MERSTON, Anno 1395; and

14. WILLIAM de BRAYLES, Anno 1400; and

15. THOMAS KIDERMISTER, Anno 1402; and

16. THOMAS HOLYGREVE, Anno 1439. To whom, according to my Authorities, succeeded

17. JOHN YARDLEY, the 2d of May, 1458; and then

18. RALPH MAXFELD. He presided Anno 1494; and was, I presume, succeeded by

19. WILLIAM WALL, Anno 1519. In which Year he supplicated at Oxford for the Degree of Batchelor of Divinity. He occurs Prior of this Convent Anno 1535; and was succeeded by

20. SIMON JEKYS, the last Prior, elected Anno 1538, not long before the Dissolution; at which Time he, with sixteen Canons, surrender'd the same to the King's Visitors, 14 April, 1539, 3 Hen. 8, and had a Pension of 100 l. per Annum granted him; and so had the other resigning Canons small Pensions.

Wright. in his Rutlandshire, p. 23. says, The Prior of Kenelworth was Lord of Brook, and Part of Braunston, in the County of Rutland, in the 9th of Edward 2.

BOLTON

Monastery of Regular Canons of St. Augustin, in Yorkshire.

I Have nothing to add concerning this Priory, to what is in the *Monasticon*, Vol. 2. p. 100, and in the *English Abridgment*, p. 136, but the following Line from Mr. Willis, *Hist. Abb.* Vol. 2. p. 269, viz.

RICHARD MOONE, last Prior, surrender'd this Convent 29 Jan. 1539, 30 Hen. 8.

And in the *Appendix* are three Deeds of Donations made to these Canons from the Originals in the Hands of Sir Wal. Calverly, Bart. and R. Thoresby, Esq; NUM. ccccxiii, ccccxiv, and ccccxv.

NOSTEL, or St. OSWALD's

Monastery of Regular Canons of St. Augustin, in Yorkshire.

TO what is said in the *Monasticon*, Vol. 2. p. 35, and in the *English Abridgment*, p. 129, concerning this Monastery, I will here add from Mr. Willis:

The Names of some Priors, out of Dr. Tanner's Collections.

1. ADULPHUS, Prior of this Place, resign'd the same Anno 1133.

2. SAVARDUS occurs Prior, Anno 1153; as does

3. ASKEWILLUS, about the Year 1196; and

4. JOHN, Anno 1201.

5. RALPH, occurs Prior, about the Year 1215, as do these following Priors in the Years hereafter mentioned, viz.

6. WILLIAM, Anno 1219.

7. JOHN, Anno 1221, and 1235.

8. STEPHEN, Anno 1239, and 1242.

9. BENEDICT, Anno 1245.

10. ROBERT, Anno 1252.

11. WILLIAM, Anno 1255, and 1262.

12. RICHARD de WARTIA, Anno 1276, and

1282.

13. JOHN de INSULA, alias DEWSBURY, was admitted Prior on the Id. of August, 1288.

14. HENRY de ABERFORD occurs Prior, Anno 1322, and 1328; as doth

15. JOHN de INSULA, elected Prior Anno 1328; he occurs also Anno 1339. (Note, That John de Insula above-mention'd, is in Mr. Willis's Catalogue, as above quoted; and this John de Insula is in Adenda, p. 338, the Times allotted them are so different, that they must be two distinct Men, and there might happen to be two of the same Name.

16. ADAM, Anno 1389.

17. RICHARD WOMBULL is entitled late Prior in a Deed, Anno 1396.

18. JOHN HUDRESFELD occurs Prior, An. 1455.

19. WILLIAM ASHTON occurs, Anno 1483.

20. RICHARD HIRST, Anno 1495; and

21. RICHARD MARSDEN, Anno 1515. The last Prior was

22. ROBERT FERBER, who surrendering his Convent, 20 Nov. 1540, 31 Hen. 8. had a Pension of 100 l. per Annum assign'd him, which I perceive he enjoy'd with his Preferment to the See of St. David's, 9 Sept. 1528.

The Lease granted by the Convent of Nostell to Roger Malet, Gentleman, of their Tythes at Wrangbroke, and Elmfall.

THIS Indenture made the xiiij day of Februari in the Thirtie yeare of the reagne of our soverane lorde King Heneye the VIIIth, King of Englande and of Fraunce, lorde of Ireland, defensoure of the Christen faith, and in Earth immediatlie under Christ the supreme head of the Hoolle Church of Ingland, Betwix Robert Priour of the House and priorie of Saint Oswald of Nostel and the Convent of the same on the one part, and Roger Malet, Gentyلمان, on the other partie, witnesseth that the above-namyd Priour and Convent by there hole assent and assent have dimiside and to farme letten and by thes presentes dimisith and to farme lettith unto the above namyd Roger Malet, Gentyلمان, and his assignes all thare Tithe, Corne and hay within the Towne and fealds of Wrangbroke, and the Tithe hay of Elmfall to be had and holden to the aforesaid Roger and his assigns from the feast of Saint Martin in winter last past before the Dayt of this Indenture to thende and Terme of xxxi Years then next foloyng fullie to be compleated and endid, paying yearelie therefore to the abovesaid Priour and Convent and their successours at the aforesaid Monastery

Ralph Thoresby Esq;

Monastery of Sainct Oswalde fix pounds and ten shillings at the feast of the Purification of our Laydie hooly to be payd. And if it fortune the abovesaid yearely Rent of vi l. xs. or any parcell thereof to be behynd and uncontent and payde for the space of fourtie days after any of the feasts at which it ought to be paid. Then it shall be lefull for the aforesaid Priour and Convent and thare successors to re-entre of to and in thare aforesaid Tithe, Corne and Hay of *Wranbroke* and *Elmsfall*, in thare own ryght and former stat therein, and to make dimission of the same at there owne pleyzure to any persons, any thing to the contrary in this present Indenture recited notwithstanding. In witnesse whereof to the one part of this Indenture remayning with the aforesaid Roger Malet, the abovesaid Priour and Convent have sett thare Common Seall. To the other part wharof the above namyd Roger Malet, Gentyllman, haith sett his Seall geven in the Chapter House of the aforesaid Monasteri of Sainct Oswalde the day and year above written.

The Seal to this remains, but much defac'd, being on a sort of Paste, perhaps white at first; but turn'd yellow with Age.

On the back-side of this Lease is the following Endorsement.

THE trew Intent and meaning of this Leasse Indentyd, is that the within namyd Roger Malet of Normanton in the County of York, Gentyllman, shall enjoye and occupie all the profetts within the Town and feildes of *Wranbroke*, and the Tithe Haye of *Elmsfall* pertaining to the Priour and Convent of Sainct Oswalds of Nostell at the day of the dayt of this Indenture, for the Terme and and termys of xxxi Years in as ample and large maner as the faide Roger haith occupide the same by the space sex yeares next before the dayt hereof, for the within specyfyde summe of vi l. xs. in the Ycare. In witness whereof the tenor of this indorsyng is written of the backsyde of boith the Indentures.

MOTESFONT, or MONTI-FONT, or MONTESFONT

Monastery of Regular Canons of St. Augustin, in Hampshire.

SO variously I find it written, by the first Name in the *Monasticon*, Vol. 2, p. 332, and in Mr. Willis's History of Abbies, Vol. 2, p. 206; and by the other two Names in the Bull of Pope Alexander the 6th, for suppressing the same, the which Bull is in the *Appendix*, NUM. ccccxvi.

I have found nothing to add concerning it besides the said Bull, only the following Words from Mr. Willis, as above quoted; viz.

WILLIAM SHEPPARD, last Abbot, had a Pension of 20 l. per Annum assign'd him, which he enjoy'd Anno 1553.

B R I S T O L

Monastery of Regular Canons of St. Augustin, in Gloucestershire.

THE *Monasticon*, Vol. 2, p. 253, gives us an Account of this Monastery, as does the *English Abridgment*, p. 144, where is also the Catalogue of the Bishops since erected into an Episcopal See by King Henry 8. but the Catalogue of the Abbats before the said Erection being omitted, will be properly inserted here from Mr. Willis.

Abbats of this Monastery.

1. RICHARD, the first Abbat, instituted Anno 1148, and govern'd till his Death, which happen'd Sept. 1, 1186. On his Decease, as I judge, one
2. PHILIP became Abbat; and was remov'd Anno 1196, as the *Monasticon Anglicanum*, Vol. 1, p. 1034, informs us, to Bellelande, Co. York. After him, I meet with
3. JOHN, stil'd Abbat of Bristol; some Authorities I have seen mention him as the second Abbat. He dy'd Feb. 12, 1215, whereupon another of the same Name, viz. a second
4. JOHN was chosen to succeed; who deceasing within six Weeks after his Nomination,
5. DAVID was elected to this Dignity. He is said, in the *Annals of Worcester*, to resign Anno 1234; but according to Mr. Wharton's Collections, he dy'd that Year; and was succeeded by
6. WILLIAM de BRADESTON, elected May 21, 1234. He is said to resign Anno 1242, on the 20th of August; after which he liv'd ten Years, viz. till May 20, 1252, and then dy'd. On his Resignation,
7. WILLIAM LONG, call'd in *Anglia Sacra*, CAMERARIUS de KEYNSHAN, succeeded Anno 1242. He dy'd May 17, 1264, and was succeeded by
8. RICHARD de MALMSBURY, on whose Death, which happen'd Sept. 13, 1276.
9. JOHN de MARINA was elected, and had the Temporalities restor'd him, October 10, 1276. He dy'd Feb. 21, 1286, and was succeeded by
10. HUGH DODINGTON. He dy'd Nov. 26, 1294, and was succeeded by
11. JAMES BARRY, who obtain'd the Royal Assent December the 16th following. He dy'd Nov. 12, 1306; and was succeeded by
12. EDMUND KNOWLE, elected by Virtue of the Royal Licence, dated Nov. 30, 1306. During his Government he built the Church, which is now standing, from the Ground, with the Vestry, &c. and farthermore procur'd of the King a Confirmation of all the Possessions of the Monastery, as may be seen in the Patent and Clause Rolls, dated 10 Edw. 2. He dy'd June 19, 1332, and was succeeded by
13. JOHN SNOW, who receiv'd the Benediction from the Bishop of Worcester at Hartlebury, on the Friday after St. Thomas a Becket's Day, viz. July 7, 1332, (that is, his Translation.) He dy'd July 12, and was succeeded by
14. RALPH ASSHE, confirm'd Abbat August 2, 1341. He dy'd March 1, 1351, and was succeeded by
15. WILLIAM

Hist. A
Vol. 1.
p. 226.

15. WILLIAM COOKE, who on Account of the Vacancy of the See of *Worcester*, receiv'd the Mandate for Installation from the Prior of *Worcester*, in *April*, 1353. He resign'd *Oct.* 1, 1363, and dy'd *April* 8 following, being first succeeded on his Resignation by

16. HENRY SHELLINGFORD. On whose Death, which happen'd on the 2d of *December*, 1388.

17. JOHN CERNE became Abbat. He dy'd *October* 5, 1393, and had for his Successor,

18. JOHN DANBURY, or DANBERY. On whose Death, which happen'd *Jan.* 10, 1428.

19. WALTER NEWBURY was prefer'd to this Office; in the Administration whereof, he met with great Troubles; for being unjustly expell'd for five Years, one *Thomas Sutton* intruded into his Place, and kept the same from him till he was thrust out of the Convent for Dilapidations, and other Wastes he committed: On which Account no Mention is register'd of his Death. As to Abbat *Newbury*, he is reported to have been a good Benefactor to his Church, and to have built the Manor Place of *Almondsbury*, which at this Day pertains to the Bishoprick of *Bristol*: He dy'd *Sept.* 3, 1463, and was succeeded by

20. WILLIAM HUNT, elected *Sept.* 11, 1463. He dy'd *March* 14, 1481, and was succeeded by

21. JOHN NEWLAND, elected *April* 6 following. He was a very learned Man, and of great Abilities, being often employ'd by King *Henry* the 7th in Embassies. During his Government, he beautify'd his Church much with Buildings, and wrote an History of the same, with an Account of the noble Family of the *Berkleys*. He dy'd *June* 12, 1513, and was bury'd in his Church under a fine Monument. His Successor was

22. JOHN SOMERSET, who dying, as my Author puts it, *Anno* 1535, tho' I rather think it was 1533.

23. WILLIAM BURTON succeeded to this Dignity upon *Sept.* 9, 1534. He, with *Giles* and seventeen others of this Monastery subscrib'd to the King's Supremacy. Three Years after which, he either deceas'd, or resign'd, whereby Room was made for the last Abbat.

24. MORGAN WILLIAMS, elected *Anno* 1537; who surrender'd his Convent into the King's Hands on the 9th of *December*, 1539, and obtain'd a Pension of 80*l.* per Annum for Life: Fuller in his Church History, Book 6, p. 317, mentions him as charg'd with Incontinency, tho' I see little Ground for his Aspersions. I presume he was dead before the Year 1553.

Mr. *Willis* can find little Ground for the Aspersions above, nor indeed can any other find more than *Fuller's* bare Word, he producing no Authority for the same.

We have in the *Appendix*, Num. ccccxvii, inserted the Charter of King *Edward* 3. by which he discharges the Abbat of this Monastery from coming to the Parliament, the said Abbat praying to be so discharg'd, in Regard that no Abbat of that Place had been ever summon'd to that Service before the 10th Year of the Reign of the said King *Edward*; and this Discharge was granted in his 15th Year, the Abbat not being fond of that Trouble and Charge as may be seen in the said Charter.

POGHELE, or POCHELE

Monastery of Regular Canons of St. Augustin, in Berkshire.

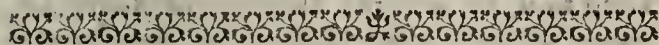
Spoken of in the *Monasticon*, Vol. 2, p. 266, and in the *English* Abridgment, p. 146, not mention'd by Mr. *Willis*; nor do I find any farther Account of it, but only two Bulls, which are in the *Appendix*, NUM. ccccxviii and ccccxix. The first of Pope *Alexander*, Authorizing them to perform the Divine Office in their Church, with the Doors shut, when the Land shall be under an Interdict: And the other of the same Pope, taking the Monastery into his Protection, as may be seen in the Place above refer'd to.



D R A X

Monastery of Regular Canons of St. Augustin, in Yorkshire.

FOR this also I must refer to the *Monasticon*, Vol. 2, p. 96, having nothing more concerning it, but only a Lease of Land let by the Prior and Convent thereof to *John* the Son of *Nicholas Oggoteby*, without Date; which see in the *Appendix*, NUM. ccccx.



T H O R N T O N

Monastery of Regular Canons of St. Augustin, in Lincolnshire.

Concerning this Monastery see the *Monasticon*, Hist. Ab. Vol. 2, p. 198, and the *English* Abridgment, Vol. 2. p. 141. All that can be added from Mr. *Willis* is, p. 124.

JOHN MORE Abbat, WILLIAM HOBSON Prior, JOHN YORK, and twenty two others, subscrib'd to the Supremacy 25 *Aug.* 1534, 26 *Hen.* 8.

WILLIAM HOBSON, who I presume succeeded *More* in the Abbacy, had a Pension of 40*l.* per Annum.

I have not met with any more in any other but only in *Rymer's Fœdera* is King *Edward* the Third's Discharge to this Abbat from coming to the Parliament, he having been wrongfully summon'd to serve as a Baron, from which he pray'd to be exempted; and it was accordingly granted. The King's Discharge is here omitted, being exactly the same as that to the Abbat of *St. Augustin* at *Bristol*, which may be there seen, and therefore it is needless to repeat it: But in the *Appendix*, NUM. ccccxxi, is a Receipt of King *Edward* the Third, of Church Plate borrow'd of the Monastery, to be pawn'd for his Expedition against *France*, never to be restor'd.

I P S W I C H

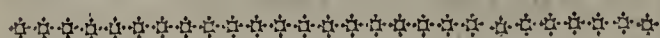
*Monastery of Regular Canons of
St. Augustin, in Suffolk.*

MR. *Willis* has no more of this Monastery than that

JOHN THELFORD was Prior, *Anno* 1533.

See the *Monasticon*, Vol. 2, p. 295, and the *English Abridgment*, p. 149.

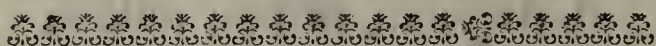
This was one of the Monasteries suppress'd by Cardinal *Wolsey*, for Founding of his intended Colleges at *Ipswich* and *Oxford*; for doing whereof, he obtain'd a Bull of Pope *Clement VII.* which see in the *Appendix*, NUM. ccccxxii.



W O O D K I R K

*Cell of Regular Canons of St.
Augustin, in Yorkshire.*

THIS I do suppose to have been a Cell to the Monastery of *Nosfel*, finding no Account of it any where, nor any Mention in the *Monasticon*, more than the Name and Valuation in the General Catalogue, the which Valuation is 17 l. 0 s. 4 d. But among the other Helps, I have receiv'd from Sir *Walter Calverly* of *Calverly* in the County of *York*, Bart. is an Original Grant of some Land to it, by *Alice* the Daughter of *Robert Scot*, where it is to be observ'd, that *Scot* was the ancient Name of this noble Family, which has since taken that of *Calverly*, the Place of their Residence for many Ages past. The said Grant is in the *Appendix*, NUM. ccccxxiii.



K I R K A M

*Monastery of Regular Canons of
St. Augustin, in Yorkshire.*

Hist. Abb. Vol. 2. P. 275. ALL Mr. *Willis* has concerning this Monastery, above what is in the *Monasticon*, Vol. 2, p. 105, and in the *English* Abridgment, p. 136, is this

JOHN KYLDWYCKE, last Prior, with seventeen Friars, (it should be Canons, these being different from the Freres of St. Augustin,) surrender'd this Convent the 8th of December, 1539, 30 Hen. 8. and had a Pension of 50 l. per Annum assign'd him.

I have not met with any more concerning it, but an Original Lease communicated among others by that worthy Antiquary *Ralph Thoresby of Leeds, Esq;* the which is in the *Appendix*, NUM. CCCCXXIV.

B R E D O N

*Cell of Regular Canons of St.
Augustin, in Leicestershire.*

Mention'd in the *Monasticon*, Vol. 2, p. 39, and Vol. 3, p. 62, and in the *English* Abridgment, p. 130, and 260. To which I can add no more than a Grant of Land to it by *William Wentworth*, which is in the *Appendix*, NUM. ccccxxv.



W I K E S

*Nunnery of Canonesses of the
Order of St. Augustin, in
Essex.*

OUR Accounts concerning this Nunnery, are but short and confuse, the *Monasticon*, Vol. 2, p. 282, has nothing more concerning it but the Charter of King *Henry* the Second, confirming its Possessions; and by which it appears to have been founded by *Walter Mascherel*, in the Reign of King *Henry* the First, as may be seen in the *English* Abridgment, p. 148; as also that it was dedicated to *St. Mary*.

Weaver, in his *Funeral Monuments*, has as little, and that erroneous; for he says it was founded by King *Henry* the Third, or at leastwise by him confirm'd: And that it could not be founded by him, appears by what has been said above. *Mr. Willis*, in his *History of Abbies*, does not mention this Place.

All that I have found further concerning it, is in *Rymer's Fœdera, &c.* Vol. 2, p. 234, and 238; and that is as uncertain and confuse as the rest; for in the former of those Places, he calls it the Monastery of *Wilkes*, of the Order of *St. Augustin*, in the Diocese of *London*; and in the latter, he names it the Monastery of *Wikes*, of the Order of *St. Benedict* in the same Diocese; and it is certain that they are not two distinct, but one and the same Monastery; besides that, the two Bulls he gives us are of the same Pope *Martin*, scarce differing in a Word; and all the Difference between the Dates is, that the first is of the *Nones of January*, in the second Year of his Pontificate; and the other of the *Ides of February* in the same Year: But it is certain that those Volumes have many gross Errors. Not being able to reconcile these Differences, I have given both the said Bulls in the *Appendix*, NUM. ccccxxvi, and ccccxxvii, leaving them to the Readers farther Enquiry.

These Nuns must have been such as are now call'd Canonesses, because the Charter confirming the Grants made to them in the *Monasticon*, Vol. 2, p. 282, and in the *English Abridgment*, p. 148, is of King *Henry* the Second; and the Monastery was founded in the Reign of King *Henry* the First; whereas the Friars, and consequently the other Nuns of *St. Augustin* did not

come into *England* till the Reign of King *Henry* the Third. The *Monasticon* has no more concerning this Monastery but the aforesaid Charter, wherein the Foundation is mention'd, nor have we any Thing to add to it more than the Ruin of it, which *Newcourt* delivers thus:

Newcourt,
Vol. 2.
p. 656.
This was one of the Monasteries, granted by King *Henry* the 8th, in the 20th Year of his Reign to Cardinal *Wolsey*, towards Founding his Colleges at *Oxford* and *Ipswich*; but reverting to the Crown, upon the Cardinal's *Premunire*, it was granted to *Gilbert*; for in 4 *Eliz.* one *Edward Gilbert* had Licence to alienate to *William* and *Robert Vesfy*.



L A C O C K

Nunnery of Canonesses of the Order of St. Augustine, in Wiltshire.

THE *Monasticon*, Vol. 2, p. 341, and the *English* Abridgment, p. 152, just mention the Foundation of this Nunnery from *Leland*; then give an Account of the Founders from the Register of *Lacock* in the *Cotton Library*; and two Charters of the same, the one of King *Henry* the Third, and another of King *Edward*.

Having been favour'd with a very fair Register Book of this Nunnery by that worthy and communicative Gentleman *Ivery Talbot* of *Laycock* in *Wiltshire*, Esq; the present Possessor of that Place, I shall in the *Appendix* give many Charters and Extracts of all the less considerable; which cannot be all inserted in a Work of this Nature, by reason they would swell it to an immoderate Bulk. We shall also, in this Place, make some few Historical Remarks collected from the said Register; and particularly concerning the few Abbesses therein mention'd, of whom we have no Account elsewhere.

It is here, in the first Place, to be observ'd, that these Nuns were Canonesses of *St. Augustin*, and not of the other Order of the same Saint, the Friars whereof are call'd *Eremites* of *St. Augustin*; and this is undeniable, in regard that their Monastery was founded in the Year 1229; whereas the *Eremites* of *St. Augustin* came not into *England* till the Year 1252, and consequently there could be no Nuns of that Order till some Years after.

Abbesses of Lacock.

1. *ELA*, Countess of *Salisbury*, having founded and endow'd this Nunnery, became herself the first Abbess thereof, as appears by several of the Deeds and Charters, which may be seen in the *Appendix*. She occurs as Abbess in the Year 1241; but when she dy'd, I do not find.

2. *BEATRIX* occurs next Abbess, without either the Time of her Promotion or Death, only she appears to have follow'd *Ela* by the Charters in the *Appendix*.

3. *ALICE* must, by the Evidence of the same Charters, have been the third; but, like her Predecessors, without any certain Time, those Deeds being generally without any Date, and not so much as dispos'd according to due Order of Time, the same Abbesses being nam'd in several Places sometimes before and sometimes after one another.

4. *JULIANA* was Abbess after her by the Testimony of the same Charters; the which having no Dates, the Time of her Presiding is no farther known than that she occurs in a Charter dated 17 *Edw. 1.* which is the Year of our Lord 1288.

Wymarca occurs Priorefs of this Nunnery in a Lease of Land she let of a Messuage and some Land to *Robert Carpenter*, which may be suppos'd to have been during a Vacancy of the Abby, but the Time appears not, the Lease having no Date.

5. *AGNES* occurs Abbess here in the Year 1299; in a Lease of that Date granted by her to *Richard le Marechal* of *Lacock*.

6. *JOHANNA de Montefort* occurs Abbess of this Nunnery in 32 *Edw. 1.* being the Year of our Lord 1303, when this Abbess, before the King's Judges at *York*, gave Forty Marks to *Robert Bardeney*, for passing a Fine to secure her in the Possession of two Messuages and two Yard Lands and an half, with Appurtenances, at *Natton* near *Lacock*.

7. *MARGERY* of *Gloucester* was Abbess in the Reign of King *Edward* the 4th, as appears by an Inquisition taken in the 8th of King *Henry* the 8th, which is in the *Appendix*.

23. *Johanna Temys*, by the same Inquisition, appears to have been Abbess in the 8th Year of King *Henry* the 8th, and so she continu'd till the Dissolution of her Nunnery; for, as all above is collected from the Charters in the Register of that House; so all that *Mr. Willis* gives us concerning the same, is that

Johanna Temmys, (so he writes her Name) the last Abbess, surrender'd this Convent 31 *July*, 1539, 30 *Hen. 8.* and had a Pension of 40 *l. per Annum* assign'd her, which she enjoy'd *Anno* 1553. Hist. Ab. Vol. 2. p. 256.

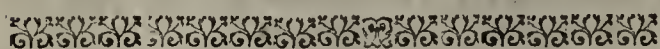
The Charters and Extracts relating to this Nunnery, taken from the above-mention'd Register thereof, are in the *Appendix*, from NUM. ccccxviii to NUM. ccccxlix.

We will here subjoyn what occurs relating to this Nunnery, in *Mr. Hearn's* Notes on *Newbri-genfis*, p. 735, where speaking of the Monastery of *Godstow*, he says thus.

I cannot but here relate what a very worthy Friend lately inform'd me of. He said, That he was at the Nunnery of *Lacock* in *Wilts* in *September*, 1712, and that a Woman shewing him the House there, brought him into the Chapter-House, which, as well as the Treasury, (which is a sort of Stone Tower) and the Kitchen, (where is to be seen the Nuns old Boyler,) is still standing, where she told him many lay'd bury'd; and then putting by the Mould, she took out a Stone Coffin, within half a Foot of the Surface of the Earth, and gave it to him to look at. The View my Friend made of it was but cursory, and he mark'd nothing down in Writing, so durst not trust to his Memory, to give farther Particulars, unless it was to tell me, that he made a very deep Step, perhaps sixteen Inches, or a Foot and a half, to go into it, and he believes, that the Floor was formerly even with that

Hearn in
Not. &
Spi. p.
735.

that of the Cloyster, which is also still standing, and out of which we go into it, for they could never bury dead Bodies, in Coffins of Stone and Marble, but six Inches under Ground, or the Breadth of a Plank, to be laid over them even with the Surface of the Ground. He ask'd the Woman, Whether the Tradition of the Place gave an Account of any who there lay bury'd? But all the Answer she could give him was, That that House had formerly been a Nunnery, and the Nuns lay all there bury'd; which he the more easily believ'd, because he knew it to be a common Thing, now-a-days, for Monks to bury in their Chapter-Houses. Besides, he knew that it was the Custom here in *England* likewise. For *John Chinnock*, the 54th Abbat of *Glastonbury*, was bury'd *A. D.* 1420, in the new Chapter-House, as *Robert of Winchester* had been bury'd in the Old Chapter-House of that Monastery, as we learn from *Leland's Itinerary*, Vol. 3, p. 85, and *Collet.* Vol. 6, p. 103. And the Reason why *Chinnock*, being a Prelate, was not bury'd in the Church, but in the Chapter-House, is, because he perfect-ed it, having been began and finish'd to the Middle by Abbat *Fromont*, who dy'd *A. D.* 1322. For Prelates, particularly Mitred ones, are generally bury'd beyond Seas, in the Church of the Abby, or in some particular Chappel, built out of the Cloyster Garden, most an end by some Abbat, for a Burying-Place for himself and his Successors.



FELIXSTOW, alias FYLLSTON, or FLIXTON

Nunnery of Canonesses of the Order of St. Augustin, in Suffolk.

THIS Nunnery is barely mention'd, without any Particulars, except the Name of the Foundress, *Margery*, the Wife of *Bartholomew Creke*,

in the *Monasticon*, Vol. 2. p. 362, and in the *English Abridgment* of the same, p. 155. Mr. *Willis* in his *History of Abbies*, Vol. 2, p. 223, adds the following Prioreesses thereof, from Dr. *Tanner's* Collections.

Prioreesses of Flixton.

1. EMMA de BEHOLM is the first I find. She was admitted Prioreess the 11th of the Cal. of Decemb. 1301. The next that occurs is
 2. MARGERY de STONHAM; upon whose Death
 3. ISABELLA de WELTHAM was confirm'd Prioreess April 9, 1345; as was
 4. MARGERY HOWELL, April 3, 1376; and upon her Death
 5. CATHERINE HERWARD, elected and admitted Oct. 1392. After her I meet with
 6. ELIZABETH MOORE: On whose Resignation,
 7. CATHERINE PILLEY was confirm'd Prioreess Sept. 28, 1414. She govern'd 'till the Year 1432, when resigning,
 8. MAAD PITCHER was admitted to this Dignity Oct. 31, 1432. Her Successor, as I guess, was
 9. MARIONE DALINGHO: Upon whose Death, which happen'd Anno 1446,
 10. CECILIA CREIKE was elected June 10, the same Year. The next I meet with is
 11. HELEN. Upon whose Resignation,
 12. MARGERY ARTIS's Election was confirm'd May 12, 1466. After her
 13. ISABELLA occurs Prioreess, Anno 1503; as does
 14. ALICE WRIGHT, Anno 1520; and
 15. ELIZABETH WRIGHT, Anno 1532.
- The last I can find, says Mr. *Willis*: And she was the last; for then the Nunnery was suppress'd, with others, to endow Cardinal *Wolsey's* intended Colleges, for which he had a Bull from Pope *Clement* the 7th, which is in the *Appendix*, NUM. CLIX.





THE HISTORY OF THE
LIFE OF THE
VENERABLE FATHER
JOHN DE LA POPE
BY
JOHN DE LA POPE
1711



A Regular Canon Premonstratensian in his common habit; see him in the Monasticon in the Habit for the Choir.



OF THE
M O N K S,
 CALL'D
P R E M O N S T R A T E N S E S.



THESE Monks, vulgarly call'd *White Canons*, first came into *England*, in the Year 1146, where their first Monastery, call'd *Newhouse*, was built, in *Lincolnshire*, by *Peter de Saulia* (the *Monasticon* calls him *Peter Gosla*) and dedicated to *St. Martialis*.

A Catalogue of all the Monasteries of Premonstratenses there were in England, in the Reign of King Edward the First, when he granted his Protections to them and all other Monasteries.

THE Abbat of *Barlinges*.
 The Abbat of *Lavendene*.
 The Abbat of *Torre*.
 The Abbat of *Croxton* and *Newbo*.
 The Abbat of *Alnewick*.
 The Abbat of *Begeham*.
 The Abbat of *Beauchief*.
 The Abbat of *Duresford*.
 The Abbat of *Tichefield*.
 The Abbat of *Wellebeck*.
 The Abbat of *St. Radegundis*, near *Dover*.

The Abbat of *Langdone*.
 The Abbat of *Tupholme*.
 The Abbat of *Hagbenby*.
 The Abbat of *Westdereham*.
 The Abbat of *Wenlinge*.
 The Abbat at *Langeley*.
 The Abbat of *Leyston*.
 The Abbat of *Langdon*.
 The Abbat of *Tonebrigg*.
 The Abbat of *Kenilworth*.
 The Prior of *New Place*, near *Guilford*.
 The Prior of *Christ's Church* at *Twyneham*.
 The Abbat of *St. Agatha*.
 The Abbat of *Ceverham*.

Brother *Nicholas Sottes*, Procurator General in *England* for the Abbat of *Belleport*, of the Order of *Premonstratenses*.

Brother *William Sampson*, Procurator General in *England*, for the Abbat of *Blancland*, of the same Order.

The Abbat of *Cokerford*.
 The Abbat of *Newhus*.

In all 27, besides the two General Procurators, who whether they had Monasteries or no, does not appear; but the *Monasticon* reckons 29, which renders the Numbers equal: Yet this Catalogue joyns *Croxton* and *Newbo* under one Abbat, whereby one of the Number is sunk, which would otherwise be 30 here, whereas the *Monasticon* enumerates them distinctly. Again, this Catalogue has *Duresford*, *Tonebrigg*, and *New Place*, of which there is no mention in the *Monasticon*. *St. Radegundis*, near *Dover* and *Kenilworth*, mention'd in this Catalogue, the *Monasticon* places among the *Canons* of *St. Augustin*. In short, the Disagreement is too

too great to mention all the Particulars. It must be allow'd that Time might afterwards make some Alteration as to these Monasteries, besides that, both Authors might be subject to some Mistakes.

Of the Original of this Order, and of the Founder thereof, there is a sufficient Account in the *Monasticon*, Vol. 2. p. 579, and in the *English Abridgment*, p. 186, for which reason it will be needless to add more in this Place.



BILEGH, or MALDON

Priory of the Order of the Premonstratenses, in Essex.

CONCERNING this Priory the *Monasticon*, Vol. 2. p. 626, only informs us, from *Leland*, that the Canons of *Perendune*, in the Year 1180, remov'd from thence to *Maldon*, and there built themselves a small Habitation on the Lands of *Robert Mantel*. There is also the Charter of King *Richard* the First, reciting and confirming the Donations made to the same. This same in the *English Abridgment*, p. 190.

This Priory was founded Anno 1180, by *Robert Mantel*, and dedicated to St. *Nicholas*, for Canons *Premonstratenses*, and endow'd with several Lands and Churches; by the said *Robert*, and *Robeis* his Wife, as also by *Picot* of *Perendune*, and *Roger* his Son, *Ralph de Marci*, and *Buelcelina* the Wife of *Roger de Langford*, confirm'd by the Charter of *Richard* the First, dated *December 7*, in the first Year of his Reign.

The Advowson of it, in Process of Time, but how I find not, came to the *Bourchiers*, who had demean Lands in *Great* and *Little Malden*, for I find, that *Elizabeth*, Daughter and Heir of *Bartholomew*, Lord *Bourchier*, Widow of *Sir Lewis Robsert* dy'd seiz'd of the Advowson, *July 1*, 11 Hen. VI, 1433, and *Henry Bourchier*, Earl of *Essex*, her Heir, who dy'd *April 4*, 23 Edw. IV. with his Lady *Isabel*, were bury'd in the Chapel of the Blessed Virgin in this Priory, being seiz'd of those Manors, &c.

Henry de Wingham, Bishop of *London*, in 1262, gave 360 Marks Sterling by his Will to R. Abbat of *Bileigh*, and to the Convent of that Place, to find two Chaplains in the Church of St. *Paul*, *London*, to celebrate for his Soul, each of them to have six Marks yearly, and four Marks to be distributed on the Day of his Obit, between the Canons and the Servants of the said Church, and 25 Shilling to the Poor on the same Day, and half a Mark to the Chapter of St. *Martin le Grand*, *London*, every Year. To the Observance of which, the Abbat of *Bileigh* oblig'd himself and his Convent, dated on the Feast of St. *Catherine* the Virgin, 1298.

Note, That Newcourt here, and also Mr. Willis, call the Heads of this House Abbats, and yet the House itself a Priory, which is a Contradiction, and it could be no other than a Priory, and the Heads thereof Priors, there being no mention of such an Abby in *Reynérus*, nor any other that I have met with.

At the Suppression it was valu'd at 157 l. 16. 11 d. ob. per Annum, according to *Dugdale*; *Speed* says 196 l. 6 s.

After the Suppression, King *Henry* the VIIIth, in the 32d Year of his Reign, granted to *Sir John Gate*, the whole House and Site of this Monastery, &c. and a Mill call'd *Bileigh* Mill, to be held in capite; who by

Licence from that King, alienated the Premises to *William March* and his Heirs, whose Son and Heir *William March*, in the first of Queen *Mary*, dy'd seiz'd of the same, as also of the Manor of *Bileigh*, and of divers Parcels of Land in *Malden*, and five Messuages, 2 Mills, 1000 Acres of Land in *Bileigh*, *Malden*, *Wodeham-Walter*, *Ulling*, *Langford*, and the Rectories of *All-Saints*, and St. *Peter's Malden*, belonging to the Monastery, leaving *Mary*, Wife of *Richard Bowes*, *Marionetta*, Wife of *Richard Baynham*, and *Elizabeth March*, his Sisters and Coheirs.

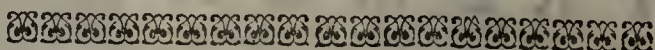
After this, they were in *Thomas Frank*, who held them in 5 and 6 of *Philip* and *Mary*, of the yearly Value of 80 l. and also in 1 *Eliz.* whose Son and Heir, *Richard Frank*, held them in 22 *Eliz.* and 25 *Eliz.* had Licence to alienate the whole Capital Messuage, &c. to *Roger Warnesfield*, and *William Towse*, and their Heirs.

There were also certain Lands in the Parish of Saint *Peter Malden*, call'd *Spittle Lands*, once belonging to this Monastery, which King *Henry* the VIIIth, in the 31st of his Reign, granted to *William Gunston*, Esq; to be held in Capite, which were held by *Benjamin Gunston*, Son and Heir of *Benjamin Gunston*, 20 *Eliz.* and *William Vernon*, in 3 *Edw.* 6. held divers Lands and Tenements, and a Mill near *Malden*, also belonging to this Monastery.

WILLIAM KIRKBY occurs Abbat, or Prior here, 1478, as does

THOMAS SCARLET, Anno 1500, at which Time the Convent consisted of 11 Canons, besides the Abbat, or Prior.

JOHN COPSHERSE was the last Abbat.



WELBECK

Monastery of Premonstratenses in Nottinghamshire.

THIS Monastery was begun in the Time of King *Stephen*, who confirm'd the Gift which *Ralph de Bellofago*, made to God and the Church of St. *James*, at *Wellebeck*, of the Land of *Clun*, of his Fee, afterwards, viz. 1 *John*, call'd *Hungreclun*, as appears also by the Deed of *Ralph Silvan*, and *Margaret* his Wife, directed to *Henry* Archbishop of *York*, who liv'd in that King's Reign, wherein they gave and confirm'd to Lord, or *Sir Gerlo*, Abbat of *Neubus*, and the Order of the *Premonstratenses*, and namely to the Place of the Abby, which his (the said *Ralph's*) Brother *Thomas* had begun, in pure Alms, all their part which they had in that Place, and the Wood which was between the Rivulet and the Cart-way which leads from the Place of the Abby unto *Belgh*, &c.

See *Thomas de Cukeneý* the Founders Foundation Charter in the *Monasticon*, Vol. 2. p. 599, and King *Henry* the II'd's Confirmation of all Grants to the same, 1b. 602. and in the *English Abridgment*, p. 187.

Robert de Menill, sometime Lord of *White-well*, in the County of *Derby*, gave to the Church of *Welbeck*, a Quarry in his Land, where-ever it could be found most convenient, to build the Church of St. *James*, and other Offices, and free Ingress and Egress for those that carry'd Necessaries for the Building.

Walter

Walter de Gusbull, Knight, granted a Quarry thro' the whole More between the Town of *Whitewell* and *Belgb*, and other where in the said common Pastures of the Parish of *Whitewell*, where ever it could be found, and free leave to discover, dig, work and carry, &c. as the Charter of the said *Robert de Menill*, his Ancestor, mention'd, without Contradiction.

Ralph de Bassett, by the Consent of *William Bassett* his Father, and *Maud* his Mother, whose Inheritance they were, gave to the Canons of *Wellebeck*, his Mills of *Languat*, the Condition whereof was, that the Men of the Town of *Languat*, and of *Hoghton*, were to make the House and Dam of the Nether Mill, at their Cost, and to grind their Corn of their proper Wanage, or Tillage, at the 16th Grain, and what they bought at the 20th, and the Abbat and Convent were to make the upper Mill, and dam at their Cost, and it was lawful for the said *William Bassett*, and his Heirs, to fish in the upper Pool, whensoever they would, as the Abbat did.

Walter de Haincourt, by the Consent and Favour of *John*, his Son and Heir, gave to God and the Church of *St. James*, at *Welbeck*, the whole Land which *Geffry de Krestewell* held of his Father, and *Ralph* the Son of him, free from all Service belonging to him, except 5 *l.* yearly, and three [*preces*] Boons of one Plow, or Carucat, and three [*preces*] Boon Days in Harvest, viz. the first with one Man; the second with two; and the third with as many as shall be found there daily reaping. And free from all Service to the King, except *Dana-geld*, or the King's common Aid, by his command should be levy'd throughout the whole Country, in every County, likewise the Sheriffs, and the King's Bailiffs [*prepositi*] the Canons were to pay for that Land. This Grant he made at the Intreaty, and by the Consent of the said *Ralph*, Son of *Geffry*, who surrender'd the Land to him, that he might grant it to the said Church of *St. James*, and the Canons, who gave the said *Ralph* a Mark of Silver, and four Goats. The Witnesses were *Robert* the Presbyter, *William de Cukenev*, *Thomas* Lord of *Cukenev*, &c.

Oliver de Eyncuria, Son of *John de Eyncuria*, gave to the said Church of *Wellebeck*, the Tithe of his Multure of his whole Mill at *Cresswell*, and of the Issues and Profits which *Oliver Deyncourt*, his Son recogniz'd, 16 *Hen.* 3, before *S. de Segrave*, and his Fellow Justices, Itinerant.

Roger Deyncourt gave to the Church of *Welbek*, to sustain three Canons to celebrate divine Service in that Convent, his whole Land and Meadow in *Wynefeld*, with common of Pasture in *Loghagh*; except the Advowson of the Church of *Wynfeld*, and the Land which belong'd to the Boat of the Parkhouse, &c.

John de Eyncourt, Rector of the Church of *Wynefeld*, Brother of *Sir Roger de Eyncourt*, sometime Lord of the Park *Morton* of (*Derbysbire*) for the Health of his Soul, and the Soul of the said *Roger* his Brother, Lord and Ancestor, and of the Lady *Alice*, Wife of the said *Roger*, confirm'd the Gifts of this said Brother, viz. his whole Land of *Wynefeld*, &c. and the Homage of *William de Eyncourt*, Brother of the said *John*, and of the rest of the Freeholders, and Services of the Natives, with their Sequels, and that whoever should hold the Manor of *Park*, should defend the said Land from all Suits, &c. *Roger de Eyncourt*, Brother of the said *Sir Roger*, Lord of *Park*, made the like Confirmation.

William Dein-court was call'd *Bassett*, after whose Decease *John Deyncourt* entred.

Sir Richard de Wiverton for forty-nine Marks of Silver given him by *Geffry Fitz-Peter*, gave to the Abby of *Wellebek*, the Town of *Dukmanton*, in *Derbysbire*,

which *Sir Richard Bassett* confirm'd, and so did *Henry de Stuteville*, and *Leonia de Reynes* his Mother, of whose Barony it was held.

King *Edward* the First, by his Charter bearing Date at *York*, 5 *April*, 19 *Edw.* 1. granted to the Abbat and Convent of *Wellebec*, and their Successors Free Warren in all their Demefne Lands in *Whyten*, *Filingham*, *Ingham*, and *Cotes* in the County of *Lincoln*, *Whatton*, *Aslahton*, *Flintham*, *Kniveton*, *Yvershagh*, *Glediborp*, *Hatfield*, *Hirst*, *Belgb*, *Cukney*, *Colingthwait*, *Languat*, *Cloune*, *Norton*, *Milnethorp*, *Swaynthorp*, *Ulcotes*, and *Strape*, in the County of *Nottingham*, *Dukmanton*, *Winefeld*, *Newbold*, and *Cresswell* in *Derbysbire*. The same King by another Charter, dated at *Kenevillerworth*, 1 *June*, 29 *Edw.* 1. granted his whole Part of the Wood and Soil of *Rounwood*, between the Wood of the said Abbat, and the Park of *Thomas de Furnivall*, extending itself by the King's High Way between *Wirkesop* and *Warsop*, towards the West, and containing 60 Acres by the Perch of the Forest, together with that Place of Land which was call'd *Caberton Storth*, by the said Wood, paying 28 *s. per Annum*, for all Services; which last the said Abbat had Licence to inclose, and make a Park of, and to destroy and fell the Wood, and Estart the Soil, or otherwise to make Profit, as he should see convenient; and by this Warrant, 3 *Edw.* 3. they claim'd, &c. where the Jury found the Abbat, and all his Predecessors and Canons, but not their Tenants or Men, quit from Toll of all Things, which they could secure to be their own Demefne, and from Bridges, except the Town-Bridge of *Nottingham* was broken.

The Composition between the Abbat and Convent of this Place, and the Bishop of *Ely* concerning certain Chantries is in the *Monasticon* as above quoted, where are many other Particulars relating to this Monastery, which are therefore not taken Notice of here.

King *Henry* the VIIIth, 26 *Feb.* in the 30th Year of his Reign, granted to *Richard Whalley* and his Heirs, the Site of the Abby of *Welbeck*, and all the Houses and Lands beneath the Site of it, and the two Granges call'd *Bellers Grange*, and *Hirst Grange*, and the several Clofes and Groves, &c.

Queen *Eliz.* 20 *May*, in the first Year of her Reign, granted Licence to *Richard Whalley*, Esq; and *William Whalley*, Gent. to alienate the House and Site of the Monastery of *Welbeck*, by the Name of the Demefne of the Manor of *Welbeck*, and the said two Granges *Bellers* and *Hurst*, and the Grange of *Gledethorpe*, and the Manor of *Norton*, and the Grange call'd *Hardwick Grange*, to *Edward Osborn*, Citizen and Clothworker of *London*, and his Heirs. She, 9 *Febr.* 42 *Eliz.* granted to *Robert Booth*, Esq; and *Ranulph Catterall*, Gent. the whole Site, &c. which sometime was belonging to, and Parcell of the Lands of *Richard Whalley*, Esq; it became afterwards the mansion House of the Duke of *Newcastle*.

The Church of this Monastery, dedicated to *Saint James*, is now utterly vanish'd, except the Chapel for the House was any Part of it, which of late Years also has lain bury'd in the Ruins of it's Roof, the Want whereof does a little diminish the Glory of this new Palace, yet seeing that neither the Wisdom, nor Piety, nor Charity of those formerly concern'd here, nor their Right, Title, nor Propriety, nor indeed of God himself, could in this Place secure or preserve a Church against a King and Parliament, professing the same Religion, I cannot perceive how the most obstinate and zealous Pretenders to Religion and Property of this Time, can justly wonder though his Grace be not much concern'd for the ruinous Chapel.

The

The Number of the Acres of the Woods of the Abby of *Welbeck* were, of the first Foundation of the House in Woods about the House sixscore Acres. Of the Gift of the King of *England* in *Roumwood* fivescore and ten Acres. Of the Gift of *Richard*, Son of *Richard*, in the Hay of *Cukeney* fourscore Acres. Of the Gift of *Thomas de la Rivere* in *Hesfelbund* eight Acres. Of the Gift of *Brian de Insula*, in the Wood of *Eskelbagh* fourscore Acres. These Acres were measur'd by the King's Perch, containing 24 Feet. The Sum is 338 Acres, sixscore to the Hundred.

Abbats of this Place, I do not find, nor any more remarkable, besides what is here, and in the *Monasticon* above referr'd to, only Mr. *Willis* in his History of Abbies, Vol. 2. p. 170, tells us, that in King *Henry* the VIIIth's Time, here were accounted 22 Religious in this Convent, and that *Richard Richmond*, alias *Benty*, the last Abbat, surrender'd this Convent, 20 June 1538, 30 Hen. VIII. and had a Pension of 50 l. per Annum, assign'd him, and seven more of the ungodly Canons had small Pensions allow'd them for that vile Service of betraying their Trust.

Thoroton above has shown, how the Site and Lands of this Monastery pass'd from one to another, till they came to the late Dukes of *Newcastle*, whose Family we see is extinct, and that Title transferr'd to another.

CROXTON

Monastery of Premonstratenses, in Leicestershire.

SEE this in the *Monasticon*, Vol. 2. p. 603, and in the *English* Abridgment, p. 188, and 262. This Monastery, in the Reign of King *Edward* the IIIrd, was almost burnt down, and the Canons thereof all perish'd by Pestilence, except the Abbat and Prior, as may be seen in that King's Letter in the *Appendix*, NUM. CCCCL. excepting the Abbat from collecting the Tenth for the King, for those Reasons, as also because the said Abbat was infirm, and the Monastery stood in a lonesome Place, where the Mony so collected, could not be secure.

I have no more to add concerning it, besides the Names of the Abbats from Mr. *Willis*.

Abbats of Croxton.

1. RALPH DE LINCOLN was made Abbat, not long before the Year 1231. After
2. JOHN occurs Abbat, Anno 1241, as does
- 3 JEFFRY, Anno 1242, and
4. THOMAS, Anno 1250.

Hist. Abb.
Vol. 2. p.
109, and
327.

5. WILLIAM DE GRAHAM was confirm'd Abbat the 17th of the Cal. of June, 1274.

6. WILLIAM DE BRACKLEY occurs Abbat, Anno 1319.

7. JOHN ARGHUM occurs Abbat, Anno 1477. He dy'd Anno 1491, and was succeeded the same Year by

8. ELIAS ATTERCLIFF. He was on the 4th of Jan. 1499, presented to the Vicarage of *Thingden*, in *Northamptonshire*, which he resign'd Anno 1501. He dy'd Anno 1534, and was succeeded by

9. ROBERT DERBY, who was presented to this Abbacy by *Thomas Lord Berkley* the 22 d. of April 1534.

10. THOMAS GRENE was last Abbat. He occurs Anno 1539, in which Year he with 20 Monks of this House surrender'd the same to the King's Visitors, 3 Sept. 30. Hen. VIII. and had a Pension of 80 l. per Annum.

NEWBO, or NEBO

Monastery of Premonstratenses, in Lincolnshire.

TO what is said of it in the *Monasticon*, Vol. 2. p. 612, and in the *English* Abridgment, p. 188, I have no more to add than one Grant of two Acres of Land to it, by *Robert de Acastris*, the which see in the *Appendix*, NUM. CCCCLI.

BLIBOROW, or BLIBURGH, or BLITHBURGH

Monastery of Premonstratenses, in Staffordshire.

TO what is in the *Monasticon*, Vol. 2. p. 593, and in the *English* Abridgment, p. 187. Mr. *Willis* only adds, that JOHN WRIGHTON was Prior, Anno 1534, nor have I found any thing farther concerning it, than that it was one of those suppress'd by Cardinal *Wolsey* to endow his intended Colleges, which vain Project of his never took Effect. Pope *Clement* the VIIIth's Bull for suppressing of the same, and several others to that Purpose, is in the *Appendix*, NUM. CLIX.





OF THE
O R D E R
 OF THE
R E G U L A R C A N O N S
 O F
Arouasia, or Arroasia.

Of the first Institution of the **R E G U L A R C A N O N S**
of **A R O U A S I A.**



AROUASIA near Bapaume, in Artois, was a Place that serv'd to shelter Robbers; but about the Year 1090, it was sanctify'd, by being the Habitation of three Holy Eremites, viz. Heldemar of Tournay, Conon or Conrad, who was afterwards a Cardinal, and Roger of Arras, who built in that Place a little Cell or Oratory, which they dedicated in Honour of the *Holy Trinity*, and St. Nicholas. Lambert, Bishop of Arras, confirm'd that Settlement, by his Letters, dated the 21st of October 1097, directed to Conon: For which Reason many place the Beginning of this Congregation in that Year; but it appears, by the same Letters, that Heldemar was then

dead, and he is set down as the first Provost appointed by Conon, Anno 1090, in the Catalogue of the Abbats of that Abby, publish'd by the Gentlemen of St. Martha, who have also set down his Epitaph, wherein he is styl'd Founder of that Abby, which was govern'd by Provosts, till St. Bernard's Time, when Gervais, who was the third Provost, and who succeeded Richerius, in the Year 1124, took the Title of Abbat, which was also given to his Successors.

This Gervais is styl'd Founder of the Congregation, perhaps because in his Time this Abby became the Head of 28 Monasteries; but it has long since ceas'd to have a Being, and its last General Chapter was held in the Year 1470. The Monasteries of Henein Leitard, three Leagues from Doway, of St. Nicholas at Tournay, of Choques, and of Mareles in Artois, depended on it as well as those of Werneston, Zunebeck and Soetendal in

Flanders, of St. John at Valenciennes, St. Crispin, and St. Leger at Soissons. There also belong'd to it four Pories in Ireland, two of them at Dublin, one at Rathoy, in the County of Kerry, and one at Rathbele in the County of Limerick, as also some in England.

Their Habit was White; and as the Cardinal de Vitry informs us; they were Austere, did eat no Flesh, wore no Linnen, and kept strict Silence.

NUTLEY, *alias* St. MARY IN THE PARK

*Monastery of Regular Canons of
Arroasia, in Buckinghamshire.*

THIS Monastery is in the *Monasticon*, Vol. 2. p. 154, and in the *English Abridgment*, p. 139, but there plac'd among the *Regular Canons* of St. Augustin, as if it had not been distinct from the others; whereas it certainly was of this Reformation we here speak of. However all we have to add concerning it is what follows from *Reynerus*.

Reynerus,
p. 159.

After the *Regular Canons* of St. Augustin, came into England those of *Arroasia*, in the Year of our Lord 1112, concerning whose Admission we have the following Charter.

" We Walter Gifford, Earl of Buckingham, and Her-
" mengard, the Countess his Wife, have given, in per-
" petual Alms, for the Health of our Souls, &c. to
" God, and St. Mary of the Park, and to the Abbat
" and the Canons of the Park, there serving God, all
" my Park of Grendam, and whatsoever is contain'd
" within the Compass of the Park, &c. and the Mill
" of Grendham, free and discharg'd from all Service
" and Exaction, to build to the Honour of God, and
" the most Blessed Virgin Mary, a certain Abby of
" Regular Canons, according to the Order and Insti-
" tute of St. Nicholas of the Church of Arroasia and
" Forestenden, and for the Maintenance of the Canons
" there serving God, we give our Land of Hameid, &c.

Arroasia, is an Abby in the Diocese of Arras, the Head of the Reformation of the *Regular Canons*, who, as *Jacobus de Vitriaco*, in his Western History, speaks of them, retaining the Foundation of the Rule of St. Augustin, in order to correct the Flesh with its Vices and Concupiscence, banish'd Flesh from their Refectory; besides this they did not wear Shirts, but lay at Night in their Dormitory in Woollen Tunicks, and providing against imminent Dangers, added some other necessary and decent Institutions, building them upon the afore-said Foundation.

Note, That in the *Monasticon*, the Park, by *Reynerus* call'd Grendham, is written Crendon. This is all I have found concerning this Congregation in general, or its Monasteries in England.





OF THE

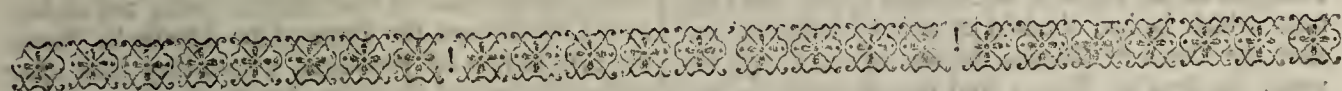
O R D E R

O F

R E G U L A R C A N O N S

O F T H E

H O L Y S E P U L C H R E .



The Original of the R E G U L A R C A N O N S *of the*
H O L Y S E P U L C H R E .



THE *Monasticon*, Vol. 2. p. 573, and the *English Abridgment*, p. 185, having but a very imperfect Account of the Original and Progress of this Order, it will be proper here to give the Reader some more ample Information concerning the same.

The Historians of the Order of the *Regular Canons* pre-

tend, that when Godfrey of Bouillon had conquer'd the Holy Land, and made himself Master of the City of

Jerusalem, on the 15th of July 1099, he soon after put *Regular Canons* into the Patriarchal Church of the Holy Sepulchre. F. du Moulinet adds, that he had taken them along with him, and did not only put them into that Church of the Holy Sepulchre; but also into all the others wherein he settled the Divine Service; as those of the Temple of Solomon, Mount Sion, Mount Olivet, Gethsemani, Bethlehem, Hebron, Nazareth, and many other Towns in Palestine. But the Canons that Prince put into those Churches, (he not living long enough after his Election to that Kingdom to settle the divine Worship in all the Churches which F. du Moulinet names) were no other than *Secular Canons*, who

who, as we are inform'd by a Chartulary of that Church of the Holy Sepulchre, of the Original of the *Regular Canons*, took the Name of that Church; the which Chartulary was in the Library of Mr. *Petau*, Counsellor of the Parliament of *Paris*, and had formerly belong'd to *Philip de Mazieres* Chancellor of *Cyprus*, when Mr. *Andrew du Chesne* took a Copy of it with his own Hand, which is to be seen in the King's Library.

It is true that *Godfrey of Bouillon*, some Days after he had been proclaim'd King of *Jerusalem*, put *Canons* into the Church of the *Holy Sepulchre*, on whom, as *William of Tyre* says, he settled Revenues, for their Maintenance. *Daybert* having been afterwards about the latter end of the same Year, chosen the first *Latin* Patriarch, and *Godfrey* dying the next Year, 1100, *Baldwin*, who succeeded him in the Kingdom of *Jerusalem*, had much Controversy with *Daybert* the Patriarch, who having govern'd his Church almost three Years amidst many Troubles, was at last compell'd by Force to quit it, and saw an Intruder put into his Place, being *Evremar*, whom *Baldwin* caus'd to be elected. As soon as that Patriarch had usurp'd the Patriarchal See, he retrench'd part of the *Canons* Prebends, and allow'd each of them only 150 *Bizantines per Annum*.

Daybert going to *Rome*, to complain to Pope *Paschal* the 11d, of the Wrong done to him, in obliging him by Force to quit his See, and that his Legate had declar'd that See Vacant, without having heard him, the Pope restor'd him to his Church; but in his Return to take Possession of the same, he dy'd at *Messina*, in the Year 1107. *Gibelin*, Archbishop of *Arles*, whom that Pope sent at the same Time to *Jerusalem*, to compose the Disorders in that Church, was made Patriarch of *Jerusalem*, and *Evremar*, who had intruded into that See, was constituted Bishop of *Cesarca*. The Letter written by the Patriarch *Gibelin*, to King *Baldwin*, some Days before his Death, which hapned in the Year 1111, farther proves that those *Canons* of the *Holy Sepulchre* were not *Regular Canons*; for in that Letter, he tells the King, he could have wish'd to have spoken with him before his Death, but that being prevented, he prays him by his Authority, to uphold what he had enjoy'd his *Canons*, which was to eat in common, according to the Custom of the *Canons* of several Churches, and particularly those of *Lyons* and *Rheims*. *Arnoul*, Archdeacon of the Church of *Jerusalem*, whom *William of Tyre* calls the *first-born of Satan*, and *Son of Perdition*, had caus'd himself to be chosen Patriarch before *Daybert*, and oblig'd to quit that Dignity, which he had obtain'd by unjust Methods; but after the Death of *Gibelin*, he was by the King's Favour, put into his Place; and though rais'd to that Dignity, he did not cease to lead a scandalous Life, which oblig'd Pope *Paschal's* Legate to depose him, in the Year 1115. He appeal'd from the Legate's Sentence, and went to *Rome* to the Pope, who, for the sake of Peace, restor'd him, in the Year 1117, when he had sworn upon the Holy Evangelists, that he was innocent of the Crimes laid to his Charge, as is express'd in that Pope's Bull. This *Arnoul*, in the Year 1114, oblig'd the *Canons* of this Church to follow the Example of the Apostles by living in common,

and to observe the Rule of St. *Augustin*. He gave up to them, for their Maintenance the one half of all the Offerings made at the *Holy Sepulchre*, and all those of the Holy Cross, which they had in their keeping, except those that should be made on Holy *Friday*, or when the Patriarch should carry the real Cross, on Account of some publick Necessity. He also yielded up to them two thirds of the Wax, and all the Tithes of the City, and all the Country about it, excepting the Lands that belong'd to the Patriarch, and all that the King had given to the *Holy Sepulchre*, to make amends to that Patriarchal Church, for the Jurisdiction it had over *Ezbleem*, before that Place was made a Bishoprick; and besides all this he gave them the Churches of Saint *Peter*, at *Joppe*, and of St. *Lazarus*, with all their Appurtenances, as appears by that Patriarch's Letters, wherein he pretends to much Zeal for reforming the deprav'd Manners of those *Canons*, though he had been the first that set them the ill Example.

The Houses these *Regular Canons* had in the *Holy Land*, as they are nam'd in the Bull of Pope *Celestin* the 2d, were those of the *Holy Sepulchre* of *Jerusalem*, St. *Peter*, at *Joppe*, the *Holy Sepulchre* at *Acre*, St. *Mary* of *Numaz*, in the Territory of that same Place, the *Sepulchre* at *Mount Peregrin*, St. *Mary* at *Tyre*, and the *Quarentain*, that is, the Place where our Saviour *JESUS CHRIST* fasted forty Days and forty Nights. The *Regular Canons* at *Mount Olivet*, were not of the Congregation of the *Holy Sepulchre*. These *Canons* did not enjoy those Places long, for the *Sarazens* having again made themselves Masters of the *Holy Land*, in the Year 1187, in the Reign of *Guy of Lusignan*, they were oblig'd to quit their Monasteries, and retire into those they had in *Europe*, their Congregation having then spread itself into several Countries.

Lewis the Younger, King of *France*, at his Return from the *Holy Land*, brought some of them, whom he put into the Church of St. *Sampson* at *Orleans*. The Earls of *Flanders* did the like, and a *Polish* Gentleman founded a Monastery of them at *Mieko*, 8 Leagues from *Cracow*, where many others sprouted, so that it is now Head of a Congregation of about 20 Houses, in *Poland*, *Silesia*, *Moravia* and *Bohemia*, and govern'd by a Superior, who calls himself General of all the Order of all the *Holy Sepulchre*, tho' the *Canoneses* of that Order in *France*, *Germany* and *Spain*, do not own him as their Superior.

These *Canons* and *Canoneses* pretend to much greater Antiquity than that we have assign'd them, and deduce their Original from the Time of the Apostle St. *James*, the first Bishop of *Jerusalem*, whom they look upon as their Father and Founder; but this has been already sufficiently prov'd to be a Fiction. Their Habit differ'd in several Countries, that they wore in *England*, may be seen in the *Monasticon*, as above quoted. This Order was suppress'd in the Year 1484, and their Possessions given to the Knights of St. *John* of *Jerusalem*, but that Suppression did not take Effect in *Poland*, and some Parts of *Germany*; and there are still *Canoneses* of the Order in *France* and *Spain*.

I have no more to add concerning this Order, but refer to the *Monasticon*, as above.







A Carmelite Friar.



OF THE

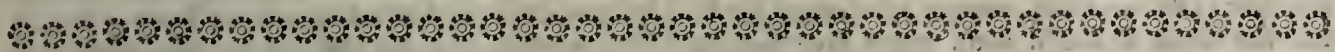
O R D E R

OF THE

C A R M E L I T E S, *in* E N G L A N D

Commonly call'd

W H I T E F R I E R S.



*The Original of the Order of the Friars of Our Lady of Mount Carmel,
commonly call'd Carmelites, or White Friars; their Primitive Rule,
and the Alterations made therein by Popes.*



*T*HE Carmelites have long maintain'd a Controversy with severall Writers, concerning their Antiquity and Origin, the which Controversy was never handled with so much Heat as it was about the End of the last Century, between the Religious Men of this Order, and the

Jesuits; when it gave occasion to both Parties to publish several Works, and to Petition the Popes, *Innocent* the 11th, and *Innocent* the 12th, as also *Charles* the 2d King of *Spain*; the *Carmelites* to have those silenced who disputed their Antiquity, which they carry up to the Prophet *Elias*, whom they look upon as their Patriarch and Founder.

The Curious may see an excellent Account of this Controversy, in the History quoted in the Margin, which is here omitted, as no way pertaining to our Purpose. That Dispute having given much Scandal, Pope *Innocent* the 12th, at last, silenced both Parties, whereof our Author takes Notice, and then proceeds as follows.

Brief of the 20th of November 1698. I owe too much Submission to the Commands of Popes, to presume to act contrary to their Intentions. That Brief of Pope *Innocent* the 12th, enjoyning me Silence, as to the Primitive Institution of the *Carmelites* by the Prophets *Elias* and *Elisba*, obstructs my urging the Reasons I could alledge to oppose it. So that, if the *Carmelites* had those Prophets for their Founders, I will not refuse them that Honour; and I leave them in Possession of the Pretensions they have long had; that there has been an uninterrupted Succession of their Order, from those Prophets to this Day. Nay, I will allow them to carry back their Antiquity even to the Days of *Enoch*, who liv'd before the Flood; since some of those Bulls on which they build to prove they are descended from *Elias* and *Elisba*, and particularly that of Pope *Pius* the 4th 1477, say they are descended from the Prophets *Elias*, *Elisba* and *Enoch*. It is true that the *Carmelites* deny that *Enoch*, who is mention'd in the Bulls, to be the same *Enoch* that was taken away from among Men, as the Holy Scripture says, *Gen. Chap. 5.* but they tell us, it is another *Enoch* of *Amathim*, Disciple to *St. Mark* the Evangelist. In short, since they pretend, that ever since their first Institution, they have made the three Vows that are essential to a religious Life, they will find it a difficult Task to prove an Hereditary Succession of their Order, from *Enoch* the Son of *Jared*, and Father of *Mathusalem* to this Time; for the Holy Scripture does not take Notice that God commanded *Noah* to take any *Carmelites* into the Ark, and if any one of *Noah's* Sons had been a *Carmelite*, he could not have taken the Vow of

R r

Chastity;

Chastity; since all *Noah's* Sons went into the Ark with their Wives, and after coming out of the Ark, they all of them had several Children.

As the Bull of Pope *Innocent* the 12th above mention'd, only silenc'd us as to the Primitive Institution and Succession of the Order of the *Carmelites*, from the Prophets *Elias* and *Elisha*, so it does not deprive us of the Liberty of controverting the other Pretensions of those Religious Men. If they find a Proof of that Hereditary Succession in the Person of *John* the 2d, the 44th Patriarch of *Jerusalem*, whom some Authors look upon as only the 42d Bishop of that City, and the first Patriarch, I do not design to urge any thing to the contrary, or to strike that illustrious Patriarch out of the Catalogue of the renowned Men of the Order of the *Carmelites*; because it would be acting contrary to the Orders of the Pope, who has enjoyn'd Silence in that Affair: But they are quite out, when they ascribe to him the Book of the Institution of Monks, which they pretend was the Rule they follow'd, till the Patriarch *Albert* gave them another. For *John* was not promoted to the Episcopal Chair of *Jerusalem*, which was not then Patriarchal till the Year 386 or 387, and in that Book, which they ascribe to him, there is mention of the *Scapular*, which the *Carmelites* did not wear till the Blessed Virgin had given it to the holy *Simon Stock*, two Years before the Death of that Saint, which was in the Year 1285, and he would also therein have taken Notice of the White Mantle or Cloak, and of the Hood, which they did not wear till the Year 1287, or 1288, without mentioning the Fables that Book is stuff'd with, which have made all Learned Men look upon it as a false and fictitious Work, the Author whereof could not live before the 12th Century. On account of that fictitious Book, *Peter Wassel*, a reform'd *Carmelite* of *Alost*, and Prior of *Antwerp*, ascribes to that Patriarch several Works that have either no Author's Names, or are falsely given to others, which he has Collected, and Printed at *Brussels* in two Volumes in Folio, Anno 1643, under the Title of the Works of *John* of *Jerusalem*. But tho' that *Carmelite*, (says *Monsieur du Pin*, who has taken the Pains to collect them) has writ one whole Volume to make out that the Works contain'd in his first Tome, were really of *John* of *Jerusalem*, and has endeavour'd to vindicate them from all Errors; yet it may be said, that he has perform'd nothing of what he promises in his Title, and that he has fill'd that long and tedious Treatise with nothing but frivolous Conjectures, groundless Suppositions, manifest Fashoods, or such Matters as have no Relation to his Subject, so that all his Superstructure, wanting a Foundation, it soon fell to Ruin, and is become the Scorn of all Men that pretend to Literature.

The *Carmelites* are so far from agreeing among themselves in relation to their Pretensions, that *John le Gros* of *Toulouse*, one of their Generals, about the Year 1411, is so far from believing, that *John* the Patriarch of *Jerusalem*, did ever write a Rule for the *Carmelites*, and prescrib'd them a Method of Living; that on the contrary he says, that he receiv'd that of St. *Basil*, which he caus'd to be observ'd by the *Anchorites* of *Mount Carmel*. He adds, that this Patriarch of *Jerusalem* was promoted to that Dignity, by Pope *Adrian* the first, in the 8th Year of his Pontificate, on account of the Sanctity of his Life. He reckons that Patriarch of *Jerusalem* the 44th after the Apostle St. *James*. Thus he speaks in the Garden of *Mount Carmel*; but in the Key to that Garden, he still explains himself more fully, and says, that the *Anchorites* of *Mount Carmel*, having been baptiz'd by the Apostles, dispers'd themselves over that same Moun-

tain at *Jerusalem*, at *Acre*, and other Parts of the Holy Land; and that they every where Preaching the Faith of *JESUS CHRIST*, it happen'd that *Basil* the Great, who was also an *Anchorite*, writ a Rule for some *Eremites* who adher'd to him; that some of those who liv'd on *Mount Carmel* follow'd that Rule: that afterwards Pope *Adrian* the first, in the 8th Year of his Pontificate, rais'd to the Patriarchal See of *Jerusalem* Brother *John*, an *Eremit* of the same *Mount Carmel*, on account of the Sanctity of his Life; that the same Patriarch *John* gave to his belov'd Disciple Brother *Caprasius*, and the other *Anchorites* of *Mount Carmel*, the Rule of St. *Basil* for them to observe; that he gave them no other, but that they liv'd according to that Rule till the Year 1023.

This is what we find in an antient Manuscript of that Garden of *Mount Carmel*, which is preserv'd in the Library of the *Carmelites* at *Frankfort*, as *F. Papebroch* writes, in the History of the Patriarchs of *Jerusalem*; but in the Mirror of *Carmel* printed at *Venice*, in 1507, where that same Garden is inserted, they have left out what *F. le Gros* had said concerning Pope *Adrian* the 1st's electing that Brother *John* the *Eremit* of *Mount Carmel* Patriarch of *Jerusalem*. They perhaps found out, that the Time when that Pope liv'd could not agree with that of the said Patriarch of *Jerusalem*; for *Adrian* not being made Pope till the Year 772, he could not promote that *B. John* to the Patriarchal Dignity, till the Year 780, that being the 8th Year of his Pontificate, and yet that Patriarch dy'd in 416, when he had govern'd that Church almost 36 Years. But tho' the *Carmelites* have left that out, yet they have left in what the same *le Gros* says, that the same Patriarch had given the Rule of St. *Basil* to the *Anchorites* of *Mount Carmel*, and have farther added to the Catalogue of Saints of that Order, which *le Gros* had taken notice of, St. *Basil*, and *Cyrill* of *Alexandria*, and St. *Lewis* King of *France*; for *le Gros* had at first put in the Holy Prophets *Elias*, *Elisha*, *Jonas* and *Abdias*; the fifth Saint after them was St. *John* of *Jerusalem*; the first St. *Berthold*; and in the Additions St. *Basil* is the 5th, St. *Cyrill* of *Alexandria* the 6th, St. *John* of *Jerusalem* the 7th, and St. *Lewis* King of *France* the 8th. No doubt but it will seem amazing to find St. *Lewis* in the Number of the Saints of the Order of the *Carmelites*; but however, by what has been said it will appear, that till the Time of *John le Gros*, General of that Order, about the Year 1411, the *Carmelites* believ'd that their Ancestors had follow'd the Rule of St. *Basil*, till the Patriarch *Albert* gave them another.

Notwithstanding all this, they had not for their Rule, either that of St. *Basil*, nor the Book of the Institution of Monks, falsely ascrib'd to *John*, the 11d of the Name, and the 44th Bishop of *Jerusalem*, whom some, as has been said, believe to have been only the 42d, nor have they had any other Rule, but that which was given them by the Patriarch *Albert*, the 12th of the *Latins*, who was promoted to that Dignity, in the Year 1204. *Brocard* Superior of the *Eremites* of *Mount Carmel*, perceiving that the Number of his *Anchorites* increas'd, ask'd it of him. The Patriarch *Albert* granted his Request, and writ a Rule, which he inscrib'd to that *Brocard*, and the *Anchorites* that liv'd under his Direction, and liv'd near the Spring on *Mount Carmel*.

I wonder that *F. Bonani* of the Society of *Jesus*, has follow'd the Opinion of those who believ'd that Rule to have been given by the Patriarch *Albert*, in the Year 1171; for in 1171 there was no Patriarch of *Jerusalem* of that Name. It is true that *Laertius Cherubin*, who has inserted that Bull in the *Bullarium Romanum*, has dated it in the Year 1171, and that the *Carmelites*

Carmelites continu'd long under that Mistake, which some have gone about to correct by another Error, saying it was in the Year 1199, which could no more than the other suit with the Time of *Albert*, Patriarch of *Jerusalem*. They were afterwards sensible that the said Opinion could not be maintain'd, as *F. Theodore Stratus*, General of that Order, fairly confess'd. The Congregation of Rites having granted them Leave to perform the Office of *St. Albert*, as they had requested, they were at a Loss about what they should say in the Lessons of that Saint's Office, whom they knew not thoroughly, and the Congregation would not approve of what they design'd to put in, whereupon the General *Stratus* writ to *Aubert de Mire*, Dean of the Church of *Antwerp*, for his Advice, and some Information concerning that Saint, with whom they were little acquainted; his Words are, *It does not well appear, who or what sort of Person that Albert was whom we Honour*. If we should say, adds he, that this *Albert* is he that gave us our Rule, that lies under some Difficulties; because the Rule was given us in the Year 1171, and at that Time there was no Patriarch of *Jerusalem* call'd *Albert*; for he, of that Name, who was promoted to the said Dignity, ascended to it in the Year 1204. He likewise says, that in 1171, there could be no other in *Syria*, but one *Albert* Bishop of *Bethlehem*, who came with *William* of *Tyre* to the *Lateran Council*, held under Pope *Alexander* the Third. Therefore, *Aubert de Mire*, in his Original of the Order of the *Carmelites*, having said that this Bishop of *Bethlehem* was the same with him that was afterwards Patriarch of *Jerusalem*, which could not agree with what was otherwise alledg'd, that *Albert* Patriarch of *Jerusalem*, had been first Bishop of *Bobio*, and then of *Vercell*; the General intreated that Author to find out some Means to prove that *Albert*, Bishop of *Bethlehem*, and *Albert* Patriarch of *Jerusalem*, were the same Person (which was very agreeable to the *Carmelites*) and to make good their Notion, that the same Patriarch of *Jerusalem* had been one of their Order. But the *Carmelites* have been oblig'd to recede from their Opinion, which could not be maintain'd, and to own that their Rule was not given them by *Albert* the Patriarch, till the Year 1205, as *Lezana*, and some other Writers of that Order have since said. However even this is contested with them by Father *Papebrock*, who believes it was not given them till the Year 1209.

That Rule contains sixteen Articles. The first treats of the Election of a Prior, and of the Obedience that is to be paid to him; the second, of the little Cells of the Brothers, which are to be separate from one another; the third forbids them changing Cells without leave; the fourth assigns the Place, where the Prior's Cell is to stand; the fifth commands them to stay in their Cells, and there to employ themselves Day and Night in Prayer, unless they are otherwise lawfully employ'd; the sixth treats of the Canonical Hours to be recited by those that are appointed for the Choir, and sets down what they are to say, who know not the Canonical Hours; the seventh prohibits the Brothers having any Property; the eighth Ordains the Building of an Oratory in the midst of the Cells, where they are all to meet in the Morning, to hear Mass; the ninth speaks of holding local Chapters, and of the Correction of the Brothers; the tenth enjoins fasting, from the Feast of the *Exaltation* of the Holy Cross till *Easter*, excepting *Sundays*; and in the eleventh, Abstinence from Flesh is commanded at all times; the twelfth exhorts them to put on the Spiritual Armour, which is set before them; the thirteenth obliges them to manual Labour; the fourteenth imposes strict Si-

lence on them, from *Vespers* till the Hour of *Tierce* the next Day; the fifteenth exhorts their Prior to be humble, and the sixteenth admonishes the religious Men to respect their Prior.

This is the Substance of the Primitive Rule of the *Carmelites*, given them by the Patriarch *Albert*. It has been made appear before, that some of their Authors, in order to prove their Antiquity, did believe that they had follow'd *St. Basil's* Rule, and that others had foisted in a Book of the Institution of Monks, which they ascrib'd to *John* the 2d, the 44th Bishop of *Jerusalem*, and which had serv'd them for a Rule; but since then they have also pretended, that the Rule they had receiv'd from the Patriarch *Albert*, had been extracted from the Writings of *St. Basil*, and that *John* the 2d, 44th Bishop of *Jerusalem*, as appears by the Title of that Rule, which is at the End of their Constitutions, which were revis'd at the General Chapter held at *Rome*, in the Year 1625. The Rule extracted by *Albert* Patriarch of *Jerusalem*, from the Writings of *St. Basil*, and *John* the 44th Bishop of *Jerusalem*, and given to the Brothers of the most blessed Mother of God, and Virgin Mary of Mount Carmel, confirm'd by *Innocent* the 4th, and by his Authority explain'd, mitigated and corrected, by *Hugh* Priest Cardinal of *St. Sabina*, and *William* Bishop of *Antrada* (in *Syria*). However they still own'd *St. Basil* for their Father, and among the rest *James de Cona*, who is of that Opinion, in several places calls *St. Basil* his Father; among other Things he recommends it to the Brothers and Sisters of the third Order of the *Carmelites*, to wear Garments of coarse and poor Cloth, as their Father *St. Basil* commands them. However, when they receiv'd their Rule from the Patriarch *Albert*, they never thought of *St. Basil*, nor of the Book of the Institution of Monks. And when they were disturb'd, some time after the Publication of the *Lateran Council*, held in the Year 1215, on account of their following a Rule that was not known in *Europe*, and that therefore they were contrary to the Decrees of that Council, which prohibited the erecting of new Orders, without the Consent of the Holy See: They, in the Year 1224, pray'd Pope *Honorius* the 3d, to approve of the Rule given them by the Patriarch *Albert*; nor did they in order to obtain their Request, and to excuse themselves for their Backwardness in obeying the Decrees of the Council, alledge the Antiquity of their Order, and many other Arguments they might then have made use of, and which they afterwards ripp'd up; they did not say that their Predecessors had taken the Book of the Institution of Monks for their Rule, because it was not then writ; they said nothing of the Rule of *St. Basil*; they urg'd nothing but what is mention'd in Pope *Honorius* the third's Bull, viz. that they pray'd the Pope to confirm the Rule that had been given them by *Albert* the Patriarch.

To pass by some other Controversies of this Order with others, which are little to our Purpose, having said enough to show when it had its Beginning, and what the Rule of it was originally, we will proceed to say something of the Alterations made in that Rule.

The Rule having been approv'd (as has been said) *It. p. 309.* by Pope *Honorius* the 3d, in the Year 1224, when the *Carmelites* came over into *Europe*, and had founded Convents there, they perceiv'd there were some Things in that Rule which requir'd correcting and mitigating. To this purpose they sent two religious Men to Pope *Innocent* the Fourth, who commission'd *Hugh*, Cardinal of *St. Sabina*, of the Order of *St. Dominick*, and *William* Bishop of *Antrada*, a City in *Syria*, now call'd *Tortosa*, for them to examine that Rule, and make such Amendments as they should think fit. Those Commissioners judg'd it convenient to add to the first Article,

ticle, which treats of the Obedience the Brethren owe to the Prior, that they should also keep Chastity, and have no Property. There being no mention of the Places where their Monasteries were to be built, and in regard, that being Anchorites, there were some who believ'd that they ought only to reside in Deserts; the Apostolical Commissioners, to remove all Scruples, declar'd, that they might have Monasteries in Solitudes, and in such other Places as should be given them, provided that Regular Observance might be there maintain'd. The Patriarch *Albert* had absolutely prohibited eating of Flesh at any Time whatsoever, except in Sickness and extreme Weakness; the Commissioners left out the Words, At any time and extreme. To the End that the *Carmelites* might not be burdensome to those that entertain'd them, they ordain'd, that when they travell'd they might eat Herbs, boil'd Flesh, and even eat Flesh at Sea. They prescrib'd Silence only from *Compline* till after *Tierce* the next Day. They also allow'd them to eat in a common Refectory, whereas till then they were to eat all apart in their Cells. They also made some Regulations relating to the Divine Office, and granted them Leave to have Asses or Mules, and to keep Cattle for their use. This Rule, with the said Amendments and Mitigations, was approv'd by Pope *Innocent* the Fourth, in the Year 1247, and afterwards confirm'd by several Popes. It was again mitigated by the Popes *Eugenius* the 4th, and *Pius* the 2d, who made some Alterations. Those who observe the Rule so mitigated, are call'd *Conventuals*, and those who keep the Rule with the Amendments and Mitigations made in it by Pope *Innocent* the 4th, are call'd *Observants*. Thus it appears that none of them follow their first Rule, whether it was that of *St. Basil*, or that given them by *Albert* the 44th Bishop of *Jerusalem*.

The Life of the Holy Albert, Latin Patriarch of Jerusalem, and Prescriber of the Carmelite's Rule.

THE Order of the *Carmelites* is too renowned in the Church to omit giving an Account of the Holy *Albert*, Patriarch of *Jerusalem*, who prescrib'd the Rules which have maintain'd it in the Regularity and Observance, which has supported it so many Years, and therefore before we speak of the great Progress it has made, and of the vast Increase it has receiv'd, which has gain'd it the Honour and Advantage to have one of the first Places among Religious Orders, we will give an Abridgment of the Life of its Legislator. The blessed *Albert* was no French Man by Descent, nor great Nephew to *Peter* the Eremit of *Amiens*, as many Writers have affirm'd. He was born at *Castro di Gualtieri*, in the Diocese of *Parma*, in *Italy*, and appointed for the Study of Literature, and the Service of the Church, by his Parents, who were of the Rank of the Nobility of that Country. No sooner had he gone through his Studies than he renounc'd the World, to give himself up entirely to the Service of God, and took the Habit of a *Regular Canon* in the Monastery of the Holy Corps of *Mortara* in the *Milanese*, where he made so great a Progress in Virtue, in so short a time, that he was chosen Prior of that Monastery when yet very young.

His Reputation being spread abroad, he was three Years after chosen Bishop of *Bobio*, and whilst his Modesty and Humility daily afforded him new Difficulties in admitting of that Dignity, and that they were about carrying him away by Force from his Monastery, the Bishoprick of *Vercell* happening to become vacant, he

he was also elected to govern that Church. The People of *Vercell*, with much Difficulty, obtain'd the Consent which those of *Bobio* had not been able to gain, and during the Space of twenty Years that he was their Pastor, he perform'd the Duties of that Function with all the Exactness that could be expected from a Person, who instructed the People no less by his Example than by his Words, which was no small help towards reforming of his Clergy, and his other Diocefans, who were usham'd to live disorderly, at the same time that their Pastor practis'd all Virtues in an eminent Degree.

His chief Care was to procure spiritual Advantages to his Church, tho' at the same time he was not negligent of the temporal, paying the Debts it was incumber'd with, and increasing its Revenues. He embellish'd it with new Structures, defended its Rights, preserv'd the Immunities, and being no less Civilian and Canonist than Divine, he undertook no Law-Suit, without being fully convinc'd of the Justice of the Cause; so that whatsoever he pleaded for, he had the desir'd Success.

He was by Pope *Clement* the 3d, and the Emperor *Frederick* the first, chosen Mediator betwixt the Church and the Empire, and Umpire of the Differences that were between them. It is farther added, that he was honour'd with the Title of Prince of the Empire by *Henry* the 6th, Successor to *Frederick*, who likewise for his Sake granted many Favours to the Church of *Vercell*. Pope *Celestin* the 3d, Successor to *Clement*, heap'd Favours on him, and *Innocent* the 3d, following the Example of his Predecessors, employ'd him in adjusting matters between the People of *Parma* and those of *Placencia*, which were at War.

His Reputation was not confin'd by the Sea, and whether the Sanctity of his Life, and the Employments he had been in, made him known in the holy Land, or that he had been there in Person, in the Year 1204, he was appointed Patriarch of *Jerusalem*, by the unanimous Consent of those that assembled in *Palestine*, to chuse a Successor to *Monachus*, the 11th Latin Patriarch of *Jerusalem*, upon the Refusal of Cardinal *Soffredo*, the Pope's Legate in *Palestine*, to accept of that Dignity, to which he had been elected. Monsieur *Baillet* says, He succeeded *Heraclius*, who was the tenth Latin Patriarch; but we chuse rather to follow the Chronology of those Patriarchs given us by *F. Papebrock*, at the Beginning of his third Tome of the Lives of the Saints for the Month of *May*, where he makes *Heraclius* the ninth Patriarch, who was succeeded by *Sulpicius*, and by *Monachus*, and he by *Albert*.

Pope *Innocent* the third, express'd the Joy he had conceiv'd at his Election, by a Letter he writ to him on that occasion on the 21th of *February*, the same Year, wherein he answers the Excuses he could make for not admitting of that Dignity, and at the same time gives him Instructions as to what he was to do and likely to suffer in that Country. He caus'd him to come to *Rome* for his Confirmation, and thought it not enough to give him the Pall with the Dignity of Patriarch, but also made him his Legate in *Palestine* for four Years, and conferr'd great Privileges on him.

Albert return'd to *Vercell*, to settle the Affairs of his Church, and provide for a Successor. Then he embark'd on a *Genoese* Ship for the holy Land, where he landed in the Year 1206, and fix'd his Residence at *Acon*, formerly call'd *Ptolemais* in *Phenicia*, whither the Latin Patriarchs of *Jerusalem* retir'd, when the *Saracens* made themselves Masters of that City. The Patriarchs of *Jerusalem* made that their Residence, tho' there was a particular Bishop of the Place, and things continu'd in that Posture till the Pontificate of

Urban

of *Urban* the 4th, who finding there was no hope of recovering the City of *Jerusalem*, and that it was not convenient, that the Patriarch should reside as a Guest in another City, united the Bishoprick of *Acon* to the Patriarchy of *Jerusalem*. *St. Albert* liv'd at *Acon* in continual Martyrdom, adding Mortification of the Flesh, Fasting, Watching, and several other Austerities, to the Persecutions he had from abroad, by which he gain'd the Esteem and Respect, not only of the Christians, but even of the Infidels.

In the Year 1209, *Brocard*, superior of the *Anchorites*, whom *Berthold* had gather'd together on Mount *Carmel*, as has been mention'd before, apply'd himself to him to prescribe a Rule for them to follow. He gave them a very short one, comprizing it in sixteen Articles, which was afterwards divided into eighteen Chapters, after Additions and Mitigations were made in the same by the Commissioners appointed by Pope *Innocent* the 4th. This primitive Rule of the Patriarch *Albert* was directed to *Brocard* and the Eremites living with him, the which they joyfully receiv'd; and to comply with the first Article, which relates to the Election of a Superior, they submitted themselves to *Brocard*, who was made Prior of that little Congregation, which afterwards had so great an increase, and which passing over from the East into *Europe*, has spread itself throughout all the Church. Thus it was that the holy *Albert* deserv'd the Title of Legislator of the Order of the *Carmelites*, who took the Prophet *Elias* for their Patron, on account of his Retreat on Mount *Carmel*. They even pretend that he was their Founder, and have also put themselves under the peculiar Protection of the blessed Virgin.

Pope *Innocent* the third, having assembled the *Lateran* Council, held in the Year 1215, call'd to it the holy *Albert*, with whom he had held much Correspondence by Letters; but that Pope had not the Satisfaction of seeing that holy Patriarch, who being at the Procession on the Feast of the *Exaltation* of the holy Cross, on the 14th of *September* 1214, was murder'd by an *Italian* of *Calussio* in the *Montferrat*, in revenge for that the Saint when he was Bishop of *Vercell*, had reprov'd him for his Crimes. For this Reason *Philip Ferrari*, in his Catalogue of *Italian* Saints and holy Men, omitted in the *Roman* Martyrology, has set him down on the 14th of *September*, and given him the Title of Martyr, as having shed his Blood for the Sake of Righteousness. However, the *Carmelites*, who have had leave from the holy See to celebrate his Office, do it only as for a Confessor, and place his Death on the 8th of *April*.

Of the great Increase of the Order of the Carmelites, after they came over into Europe.

THE Peace concluded by the Emperor *Frederick* the second with the *Saracens*, in the Year 1229, so much to the Disadvantage of Christendom, and so beneficial to the Infidels, occasion'd the *Carmelites* to quit the *Holy Land*. *Alan*, the fifth General of that Order, and a Native of *Britany* in *France*, seeing those religious Men expos'd to many Persecutions, resolv'd to depart from *Syria*, and found Monasteries in *Europe*. To this effect he assembled a general Chapter, wherein the religious Men differ'd in their Opinions, for some chose rather to undergo the Persecu-

tion, than to leave *Syria*, others, on the contrary; after the Example of the Prophet *Elias*, their Patron and Protector, who being persecuted by *Jezebel*, quitted his usual Place of Abode and fled to Mount *Oreb*, and pursuant to the Saying of *JESUS CHRIST*, in the Gospel, that we must fly from one City, when we are persecuted, to another; were for coming into *Europe*. *Alan*, the General, in this Diversity of Opinions, not knowing what to follow, the Historians of that Order tell us, that the blessed Virgin appear'd to him, and order'd him to found Monasteries out of the *Holy Land*. He first sent religious Men to *Cyprus*, who landed there in the Year 1278, and founded a Monastery in the Forest of *Fortania*. Some *Sicilians* at the same time leaving Mount *Carmel*, return'd to their own Country, where they founded a Monastery in the Suburbs of *Messina*. Some *English* departed out of *Syria*, in the Year 1240, to found others in *England*, and began in the Forest of *Alnewick* and *Ailesford*. Others of *Provence*, in the Year 1244, founded a Monastery in the Desert of *Aigualates*, a League from *Marseilles*; and thus the Number of their Monasteries increasing, they held their first *European* general Chapter, in the Year 1245, at their Monastery of *Ailesford* in *England*, and the holy *Simon Stock* was there chosen Successor to *Alan*.

Under him this Order spread itself in *Europe*; and, in fine, so much increas'd, that they have at present 38 Provinces, besides the Congregation of *Mantua*, in which are 54 Monasteries, under a Vicar General, and the Congregation of *Barefoot Carmelites* of *Spain* and *Italy*, which have their peculiar Generals. But we are not to believe what some Historians of this Order say, that in those Provinces there were once 7500 Monasteries, and about 180000 religious Men. This Number is extravagant, and many Monasteries must have been left out, if they had given us a Catalogue of them; for in several of those Provinces there are not above ten or twelve Monasteries, and in some not above five or six.

This Order is govern'd by a General, chosen every six Years, and commonly residing at *Rome*, in the Monastery of *St. Mary beyond Tiber*, commonly call'd *Transpontine*.

The Original of the Carmelite Nuns, and the Life of the holy John Soreth, their Founder, 26th General, and first Reformer of the Order of the Carmelites.

LEZANÁ, and several Writers of the Order of the *Carmelites* pretend that the *Carmelite* Nuns are no Novelty brought into their Order, but that there were *Carmelite* Nuns in the Days of the Prophets. However, *F. Lewis* of *St. Teresa*, in his Book entitl'd *The Succession of Elias*, has been more sincere; for he says, it was the holy *John Soreth*, that obtain'd of Pope *Nicholas* the fifth, the same Privileges as the Orders of *St. Dominick* and *St. Augustin* had, for having Monasteries of religious Women; Virgins, Widows, and Beguines, provided that those who were admitted fasted, and perform'd the same Exercises of those as the said Orders. Thus it is needless to seek out for a remote Original of the *Carmelite*

melite Nuns, for it is certain that they were not instituted till about the Year 1452, by virtue of the Bull of Pope *Nicholas* the 5th, obtain'd by the holy *John Soreth*, who founded the first Monasteries of them in *France*.

He was born in *Normandy*, about the Year 1420, of virtuous Parents, who took special Care to breed him up in the Fear of God, and to instruct him in what was proper for his Years. Having finish'd his Humanity, he consider'd what course of Life he should follow; and having recommended that Affair to God, was inspir'd to take upon him the religious Habit of the *Carmelites*, in their Monastery at *Caen* in *Normandy*; where, after his Admittance, he by his Practice of Virtue and Piety, soon made it appear, that God had call'd him to that Order for his Glory, and the Reformation of the Order.

He was sent by his Superiors to the Monastery at *Paris*, there to study Divinity and Scripture, and made so great a Progress in both, that the Degree of Doctor was conferr'd on him, and his Merits soon after advanc'd him to Dignities in his Order. In the Year 1440, he was at the general Chapter at *Ast*, in the Quality of Definitor and Provincial of the Province of *France*. During his Provincialship he visited the Monasteries of that Province a-foot, with only one Companion. It is hard to express how much good he did, and how great a Reformation he made in all Places, because he requir'd nothing of others, but what he first practis'd himself. At length in the Year 1451, at the general Chapter held at *Aignon*, he was chosen General of all the Order, and it was ordain'd, that he should also continue to govern the Province of *France*, as before, till the Meeting of the Provincial Chapter.

This new General being sensible that God had call'd him to reform this Order, resolv'd to apply himself to it, and use all means to maintain Regularity, and restore his Order to its former Splendor. He began by himself, and tho' he had always liv'd in much Perfection, yet he proceeded as if he had been still a Novice, most peculiarly addicting himself to the Virtue of Humility, as the Basis and Foundation of all others.

The Choir religious Men, in his Time, were habited in black, and the Lay-brothers in a tawny Colour: He laid aside the black, and cloth'd himself in tawny; as well in regard that it was the antient Colour of his Order; as because those that were the least valu'd in his Order wore it. His Habit was always remarkable for being the meanest and most patched. He commonly discours'd with the simplest and the youngest in the Monastery. He delighted in being with them, to instruct and teach them to mortify their Passions, to subdue Vice, to improve in Virtue, and to live according to their Rule, and the antient Statutes of the Order.

With this Spirit, much Meekness, and great Affability, he undertook the reforming of his Order, the which he visited in almost all the Provinces of *Europe*; not without much opposition from those who were averse to his Designs. Nay, he was oblig'd, contrary to his natural Disposition, which was to use all the softest means, to practise much Rigour towards some Monasteries that would not admit of the Reformation. Tho' he was severe in punishing the Faults of his religious Men, he easily forgave the Affronts done to his Person, and by this tempering of Mildness and Severity, he reform'd very many Convents, to the which he prescrib'd Rules, that were very exactly observ'd.

Nor was this all the Good he did to his Order; for he also instituted, as has been said, the Nuns of the same, and obtain'd for them of Pope *Nicholas* the 5th, the Privileges that the Orders of St. *Dominick* and St. *Augustin* enjoy'd for theirs. In the Year 1466, he obtain'd of Pope *Paul* the 2d, the Confirmation of all that had been ordain'd in the general Chapters, concerning the Election of the Priors of reform'd Convents. At last being come into *France*, to compleat the Reformation of all the Monasteries there; when he was at *Paris*, with the Provincial of *Touraine*, and another Father, he design'd to leave there as Prior, they had some poison'd Mulberries set before them to eat. As soon as they had eaten of them, one fell down immediately; the other two, tho' very sick, went out of that Monastery, and, with much Difficulty, reach'd to that of *Angers*, where, by good Medicines us'd, one recover'd; and the other, being the holy *Soreth*, dy'd. He made an exemplary End, forgiving those that had been the Occasion of his Death, in the Year 1471. Many Miracles have been wrought at his Tomb, and the *Carmelites* give him the Title of Blessed.

The CARMELITE Friers, when brought into England.

Concerning the coming of the *Carmelites*, let us hear *Bale*, who becoming a Deserter from that most holy Order, to marry his faithful Dorothy, huddled up the Centuries of *Englisb* Writers from *Leland*, and with most prodigious Slanders defil'd the Truth of Chronology, and of many Histories he had receiv'd from that diligent Searcher of Antiquity. He in his 4th Century writes thus:

‘ *Ralph Freburn*, born of a noted Family in *Northumberland*, some Years after the Return of *Richard Cœur de Lion*, King of *England*, out of *Palestine* went to Mount *Carmel*, to change his course of Life, and made choice of a common Habitation with the Inhabitants of that Wilderness, being superstitiously devoted to the Virgin Mother of CHRIST. (observe the Deserter's foul Tongue) ‘ He had been renowned in War from his Youth, and indifferently bred in Learning, and had long notably acted against the *Saracen* Enemies to the Christian Faith. He exercising eremittal Severity, or imitating *Cato* in the Discipline of the *Stoicks*, was brought back into *England* with his Companion *Ivo*, a Native of *Britany* in *France*, others call him *Alamon*, by *John Vesey* and *Richard Gray*, who then serv'd there against the *Turks*, to lay the first Foundation in this Kingdom of the Order of the *Carmelites*; which he first did, in the Year of our Lord 1240, in the Forest of *Holme* near *Alnewick* in *Northumberland*, a Place not unlike Mount *Carmel* in *Syria*, and in the Wood of *Ailsford*, a most proper Place in *Kent*, being their Lordships; and so afterwards at *Brunham* and *Newenden*, and other desert Places. For this Account *Bale* quotes *Mantuanus* 8 *Fasfarum*, and that he dy'd at *Alnewick* in 1254, after he had govern'd his Order 14 Years as first Provincial. Nor does *Bale* deny, but that *Ralph* was famous for Miracles after his Death; but those, with a *Judaical* Spirit, he pretends were counterfeit. But it will not be improper, in honour of that holy Man, to give a Catalogue of the Provincials of *England*, from the same *Bale's* Centuries, which perhaps is not to be found elsewhere. It is as follows:

A Catalogue of the Provincial Masters who govern'd the Carmelite Brethren in England, for almost 300 Years from their first coming, to the utter extirpating of them; who were almost all of them Writers.

1. **R**ALPH Freburn, of Northumberland, Anno 1240. rul'd 14 Years, and lies bury'd at Alne-wick.
2. Henry Hanne, of Brunham, 1254. rul'd 17; afterwards labour'd in advancing the Monasteries through France and Germany.
3. Roger Croftwick, of Norfolk, 1272. rul'd 5 Years; lies at Brunham. Hervey of Brunham, rul'd as Vicar one Year in 1271, he lies at Brunham.
4. William Hambery, of Surrey, 1278. rul'd 3 Years, lies at London. Again, Henry Hanne, 1281. rul'd 18. lies at Stamford.
5. William Ludlington, of Lincoln, 1299. rul'd 5 Years; lies at Stamford. He was at Variance with Gerard of Bononia, about the Partition of the Province An. 1303.
6. William Newenham, of Cambridge, 1303. rul'd 2 Years, lies at Cambridge.
7. Richard Welwen, of Hartford, 1305. rul'd 4; lies at Hutchin.
8. William Pagan, of Kent, 1309. rul'd 3; lies at Meath in Ireland; being made Bishop of Meath by Pope Clement V.
9. John Barkhamsted, of Hartford, 1312. rul'd 7; lies at London.
10. Richard Blyton, of Lincoln, 1319. rul'd 6; lies at Lincoln.
11. John Walsingham, of Norfolk, 1326. rul'd 3; lies at Avignon. He was call'd to Avignon by the Pope, to oppose Occa the Minorite.
12. John Baconthorp, of Norfolk, 1329. rul'd 4; lies at London. He was call'd to Rome, to solve some Questions about Matrimony.
13. John Blexam, of Oxford, 1333. rul'd 2; lies at Oxford. Being sent into Ireland by King Edward the 3d of England, he made great Reformati- ons.
14. John Polesbed, of Suffolk, 1375. rul'd 7; bury'd at York.
15. John Folsham, of Norfolk, 1330. rul'd 6; bury'd at Norwich.
16. Walter Kellam, of York, 1343. rul'd 5.
17. William Lubbenham, of Coventry, 1353. rul'd 1; bury'd at Coventry. Again, Walter Kellam, 1354. rul'd 5; lies at Alverston.
18. John Counton, of York, 1359. rul'd 3; lies at London.
19. Thomas Brown, of London, 1362. rul'd 17; lies at London.
20. Robert Ivory, of London, 1379. rul'd 13; lies at London.
21. John Kiningham, of Suffolk, 1393. rul'd 5; lies at York.
22. Stephen Patrington, of York, 1399. rul'd 15; lies at London. He being Confessor to King Richard the 2d, was by him made Bishop of St. David's.

23. Thomas Walden, of Essex, 1414. rul'd 16; lies at Roan. He manag'd the Affairs of the King and Kingdom in several Embassies, being Confessor to two Kings, viz. Henry the 4th, and the 5th.

24. John Kenninghal, of Norfolk, 1430. rul'd 13; lies at Norwich.

25. Nicholas Kenton, of Suffolk, 1444. rul'd 12, bury'd at London.

26. John Milverton, of Bristol, 1456. rul'd 11. Being summon'd to Rome by the Bishops, on account of some Sermons publish'd at London, he continu'd there almost 3 Years at the Emperor Adrian's Pile, call'd *Moles Hadriani*.

27. John Sutton, of Dorchester, 1465. rul'd 3; lies at Dorchester. Again, John Milverton, 1469. rul'd 12; lies at London.

28. John Viude, of St. Botolph, 1482. lies at Boston.

29. Robert Love, of Norfolk, 1505. rul'd 7; lies at Norwich.

30. Richard Ferris, of Oxford, 1513. rul'd 3; bury'd at Oxford.

31. John Bird, of Coventry, 1516. rul'd 3.

32. Robert Lesbery, of Northumberland, 1519. ruled 3; then again John Bird, 1522. rul'd 16; lies at Chester. He was first promoted by Henry the 8th to the Bishoprick of Ossory, next to that of Bangor; and lastly to that of Chester; and is said to have dy'd at Chester, in the Year 1556, being the 2d of Queen Mary; so that tho' he sate some time in the Schism, yet he dy'd in the Peace of the Church.

The Reader will please to pardon this long Catalogue, from which, adding to it the Eulogies of *Pits* in his Work of the *English* Writers, a short Abridgment might be made of the History of the *Carmelites*; and I would have my Reader chiefly observe how carefully and accurately our Ancestors were wont to set down the Transactions in *England*; nor is it to be doubted, but that from the Manuscript Books of Religious Houses, which are still in the Libraries in *England*, as exact Catalogues of their Superiors might be gather'd. But it is fit that we add this Particular to the Account of the *Carmelites*, viz. that their coming into *England* was foretold by Divine Revelation. There was one Simon Stock, born of good Parents in *England*, of the County of Kent, who in the 12th Year of his Age, went out into the Wilderness, and chose to himself an Habitation in the Body of an hollow Oak, whence he had his Surname, the Trunk of a Tree being in *English* call'd the Stock, where being altogether separated from the Society of Men, mortifying his Body with Fasting, he fed his Soul with heavenly Dainties. His Drink was Water, Herbs, Roots, and Wild Apples his Food. In this course of Life it was reveal'd to him, that there would some time come into *England*, certain Monks from *Palestin*, whose Rule he also should follow. The Event prov'd the Truth of the Oracle. When the *Carmelites* came from *Syria* into *England*, Simon most joyfully joyn'd them, and they receiv'd him as sent from Heaven. In the Year 1245, when they held a General Chapter at *Ailsford*, they appointed him general Master of all the Order, over which he presided 20 Years, after Alan, the Native of *Britany* in *France*, others call him *Ivo*, who voluntarily laid down the Mastership. Having been famous for Sanctity of Life, Prophecies and Miracles, he dy'd at an Hundred Years of Age, at *Bourdeaux*, and was there bury'd in the great Church, in the Year of our Lord 1265, Henry the Third then reigning in *England*. But in regard that frequent Miracles were wrought at his Grave, his Body was translated to a more decent Place, and he was inserted into the Catalogue of Holy Confessors.

Confessors. Thus much I have the more willingly said of the *Carmelites* in regard that as *England* receiv'd them from *Syria*, so all the rest of the West receiv'd them from *England*. This also makes out the Probability of the Opinion, which I have declar'd concerning the first *British* and *Scottish* Monks, viz. that they brought Monachism into the *British* Islands from *Egypt* and *Palestin*.

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The Brothers of St. Mary began to build in the Parish of *All-Saints*, at the Castle, but by the casting of a small Stone, a new Work was declar'd to them, viz. *Anno* 1200.

The *Carmelite* Friars liv'd first at *Cestreton*, in the Place call'd, *Le Carme*, and each of them had a Cell.

Afterwards they remov'd to *Newenham*, without *Cambridge*, and there built several good decent Cells, a Church, a Cloister, a Dormitory and Offices; and there they stay'd 40 Years: Then, viz. *Anno* 1290, all the Friars, of that Order, throughout *England*, chang'd their Habit, putting on White Cloaks, whereas before they had Mantles of several Colours. Then two Years after they remov'd into the Town of *Canterbury*, and there began to build, and erected a new Church, which is in the Parish of St. John, in *Milnestreet*.

Not long after, a Frier of the Order of the *Carmelites*, call'd *Humphrid*, at the Request of the Lord *William de Lude*, Bishop of *Ely*, had Licence to commence in Divinity, who soon after solemnly commenc'd, and read in his Schools, viz. in the aforesaid Place. This was the first of the Order of the *Carmelites*, who had the Grant of commencing in the University of *Cambridge*. Lel. Col. Vol. 1. Part 2. Page 442.

See in the *Appendix*, NUM. CCCCLII, and CCCCLIII, two several Letters of King *Edward* the 2d of *England*, to the Pope, in Favour of the *Carmelite* Friars.

A Catalogue of the most Celebrated Learned Men of English Birth, that were Writers of the Order of the CARMELITES, or WHITE FRIERS.

1. SIMON STROKE, or STOCK, born in *Kent*, of good Parentage, at twelve Years of Age, betook himself to Solitude, and liv'd in an hollow Oak, whence the Name of *Stock* was given him. *Leland* tells us, that being there separated from the Conversation of Men, the more sparingly he fed his Body, the more plentifully he nourish'd his Soul with Divine Contemplation. His whole Sustenance was clear Water, Herbs, Roots, and sometimes wild Apples. Here it was reveal'd to him, that certain religious Men would come into *England* from *Palestin*, whose Course of Life he should embrace. The Event prov'd the Truth of this Revelation, for the *Carmelites* afterwards came into *England*, among whom he was admitted at almost eighty Years of Age. Those religious Men perceiving his wonderful Vertue, look'd upon him as sent to them from Heaven, and accordingly, in their next General Chapter held at *Ailesford*, *Anno* 1245, he was chosen General of their Order, which he govern'd in most holy manner near twenty Years. Many have writ his Life, wherein are several Particulars not proper for this Place. The Writings he left to Posterity are *Canons of the Divine Worship*; *Homilies to the People*; *Of Chri-*

stian Penance; *Epistles to the Brethren*; *Antiphons to the Virgin Mother of Christ*. He dy'd at *Bordeaux* in *France*, and was there bury'd in the Cathedral, in the Year 1265; he was afterwards Canoniz'd.

2. PETER SWANINGTON, of *Norfolk*, and of the Order of *Carmelites* at *Brunham*, was the first Doctor and Professor of Divinity of the said Order at *Oxford*. Afterwards he also taught Divinity at *Bordeaux*, being always very earnest in Scholastick Disputations. He suffer'd much from Gerard of *Bologna*, the General of the Order, because he constantly adher'd to those that oppos'd the said General, who would have divided the Order of the *Carmelites* in *England* into several Provinces. His Works were, *Lectures on the Scripture*; *On the Master of the Sentences*; 47 *Quodlibets*; *Ordinary Questions*: He liv'd in 1270.

3. RALPH FREBURN, born of a good Family in *Northumberland*; in his Youth was brought up to Piety and Literature, and in the Flower of his Age went away into the East, to bear Arms against the *Saracens*. Coming to *Mount Carmel*, and there seeing the Holy Religious Men living under the Protection of the Blessed Virgin Mary, he became one of them. The Barons *John Vesey*, and *Richard Grey*, afterwards returning into *England*, with other English Knights, this *Ralph* taking for his Companion one *Ivo*, of *Britany* in *France*, return'd with them into *England*, there to plant his Order, as accordingly he did in the Year 1240. He call'd many of the Order into *England*, and was himself their Provincial fourteen Years, and built of his own Estate, for the most Part, their first Monasteries: One at *Alnewick* in *Northumberland*, and another in *Ailesford* Wood in *Kent*. He writ *Pious Exhortations*; *Epistles*, and other Things, all tending to Devotion; at length he dy'd with the Reputation of Sanctity, in the Year 1274.

4. WILLIAM PAGHAM, born in *Kent*, a *Carmelite* Frier, and Doctor of Divinity of *Oxford*, and of *Paris*; for he took the Degree, or at least taught in both Places, as *Gabelinus Alemannus* testifies. *Leland* says, he was very familiar at *Oxford* with *Robert Walsingham*, of the same Order, and of the like Probity, and of equal Learning. On Account of his singular Piety, Learning, Wisdom, Gravity, Authority, and Dexterity in managing Affairs, he was, by his Brethren, chosen Provincial of his Order in *England* and *Scotland*, at the General Chapter held at *Genoa*. When he had behav'd himself commendably, in that Dignity, for the Space of three Years, he was, by Pope *Clement* the 5th, appointed Bishop of *Meath* in *Ireland*, where he led the rest of his Life, and was bury'd. The Titles of his Works I have found, are as follows: *On the Master of the Sentences*, *Theological Conclusions*; *Ordinary Questions*; *Sermons to the People*; *Of the Perfection of the Understanding*; *Of Sound Truth*; *Of Actual Knowledge*; *Of the Ens rationis*. He is said to have liv'd in 1280.

5. JOHN CHELMESTON, a *Yorkshire* Man, a *Carmelite* Frier, Doctor of Divinity at *Oxford*, and if I mistake not, publick Professor there; of an unblameable Life, a piercing Wit, and great Learning, as *Leland* and others testify. Being sent by Gerard, General of the Order, into the *Netherlands*, he at *Bruges*, and other Places, disputed, taught, and perform'd other Exercises, which render'd him famous. Many of his Writings are said to have been long preserv'd in the Library of the *Carmelites* at *Norwich*. The Titles we have of his Works are, *Theological Determinations*; *Scholastick Lectures*; *Ordinary Questions*; *Quodlibets*; *Sermons and Collations*, besides several other Things. He liv'd in 1290.

6. THOMAS

6. THOMAS HILLEY, a Suffolk-Man, having been very religiously educated by his Parents from his Infancy, as soon as come to Age, enter'd into the Order of the Carmelites, in the Monastery of Gippeswick. He was wonderful fond of Literature, of a ready Wit, and singularly Industrious. Having gone through Philosophy and other Studies in his Monastery, he was sent to Cambridge, where he receiv'd the Degree of Doctor, and was publick Professor of Divinity; and, as Leland says, gain'd the Sirname of *Chrysolitus*. Being afterwards sent into the Netherlands, he again taught Divinity at Bruges. His Writings are, *On the Revelation: Treatises on several Places in Scripture: Theological Questions: Introductions to reading Sermons to the People, &c.* He was still living in 1290.

7. HENRY HANNE, born at Norwich, became a Carmelite in the Monastery of Brunham in Norfolk, where he spent much time in divine Contemplation, often preaching to the Friars and to the People. His Piety and Learning having render'd him conspicuous, he was, in the Year 1254, at a general Chapter of his Order, held in London, chosen the Second Provincial of England; which Employment he held Eight Years, with much Reputation to himself, and Benefit to those under him. He then begg'd, and obtain'd of Richard, Earl of Cornwall, an House he had in Stockwell-street in Oxford, which he converted into a Monastery of his own Order. Being afterwards made Provincial in France, he incredibly propagated his Order, erecting Monasteries of it in France, Scotland, Ireland, and in all Parts of Germany. He writ *Epistles: Ordinations of Convents: Sermons, &c.* and passed from this Life to a better, at Stanford, in the Year 1299.

8. HUMPHREY NECTON, a Carmelite Frier, at Norwich, born in Norfolk, studied many Years at Cambridge, and was the First of his Order that there took the Degree of Doctor of Divinity, and soon after was Professor. All I find of his writing, is what follows, *Sermons on Sundays: on Theological Articles: Ordinary Questions: Scholastick Lectures, &c.* At length he died of a great Age at Norwich, in 1303.

9. WILLIAM LIDLINGTON, a Carmelite Frier, of the Monastery of Stanford, and Doctor of Oxford, famous for Erudition, Piety, Prudence, and all sorts of Virtue; after he had done much good by his preaching, and gain'd great Reputation, he was chosen Provincial of his Order in England, and exercis'd that Office, with Reputation, for the space of four Years. Afterwards, he was call'd over into France, by Gerard of Bologna, General of the Order, to the general Chapter of the same, where, in the Year 1303, notwithstanding Lidlington's Oppositions, the Carmelites of England were divided into two Provinces: However, Lidlington having gain'd some others, did not submit, but oppos'd the Decree in writing; but, at last, comply'd with his Superiors; and those Affairs being adjusted, he was made Professor of Divinity at Paris, in the Year 1309; and in the Chapter held at Genoa, appointed Provincial of all the Holy Land, and the Island of Cyprus. Yet he return'd unto his own Country, and there dy'd, and was buried at Stanford, in the Year 1309. His Works bear the following Titles: *On the Gospel of St.*

Matthew: Sermons to the People: Determinations: Against the Decree of the Chapter of Narbonne, and some other Books.

10. ROBERT WALSINGHAM, a Carmelite Frier in the Monastery of Norwich, Doctor and Professor of Divinity at Oxford, where, among others, he had for his Scholar, the most celebrated John Baconthorp, who, in his Writings, often quotes this his Master with Respect. He strenuously defended the Party of William Lidlington, last above mention'd, against Gerard of Bologna; nor could he be brought to consent to the Decree of the Chapter, for dividing the Order of the Carmelites in England into several Provinces. He is also said to have held, and wonderful subtly maintain'd several Opinions against divers Divines, as well of his own Time, as more Antient. His Works bear these Titles: *On Ecclesiasticus: Determinations of Scripture: Elucidations of Sentences: Greater Quodlibets: Lesser Quodlibets: Sermons to the People: Ordinary Questions: Other Ordinary Questions: Solemn Questions: Twelve Evening Questions: Against Gerard of Bologna, and much more.* He dy'd in the Monastery at Norwich, in the Year 1310.

10. ROBERT BOSTON, of a good Family in Yorkshire, became a Carmelite Frier, and was Prior of their Monastery at Scarborough, and had a Brother, called Philip, a Learned Frier of the same Order. He was of an untainted Life, and excellently well vers'd in all Polite Literature. Edward the First, King of England, as Hector Boetius testifies, in the 14th Book of his History of Scotland, Anno 1304, took this Robert along with him into Scotland, that he might write the Siege of Sterling Castle, and all the Events of that War in Verse, which he perform'd with much Truth and Commendation. But the same Hector tells us, that within a Year, he fell into the Hands of the Scots, and was, by King Robert Bruce, compell'd to write the Reverse, as if the Scots had prevail'd. John Major and John Bellenden writ to the same purpose. He writ against his Genius and Conscience, *Of the Siege of Sterling; also, Of another Scottish War: Synodical Orations: Of the various States of the World: Of Dives and Lazarus: Of the several Wars of Scotland: Of the Lewdness of Priests: Epistles: Against Artists: Tragedies and Comedies in English: Poems and Rhimes, and much more.* He dy'd and was buried at Nottingham, about the Year 1310.

11. WILLIAM HANABERG, born in Surrey, and well Educated at Oxford, in his Youth became a Carmelite Frier, yet gave not over his Studies till he was made Doctor of Divinity at Oxford. Afterwards, in the Chapter at Norwich, Anno. 1278, he was Constituted the Fifth Provincial of the Order in England; that is, next to Robert Croftwick. He performing his Function piously and carefully, obtain'd many Immunities of the Popes for his Brethren in England, which he also had Confirm'd by the Kings and Bishops, and all others concern'd. He writ, *Sermons: Theological Lectures: Famous Determinations: Ordinary Questions.* He dy'd Old, and was buried in London, in the Year 1311.

12. WILLIAM RADING, of the Order of the Carmelites, Doctor of Divinity, born at Bath, a great Admirer of Piety and Literature, in-

flam'd with Divine Zeal, an Enemy to Vice, and a Lover of Virtue. He liv'd long at Oxford, whence he was call'd to London, to examine the *Knights Templars* concerning the heinous Crimes laid to their Charge, together with other Doctors, under *Winchelsea*, Archbishop of Canterbury. Having gather'd all the Articles of Accusation, and the Answers of the Persons accus'd he writ, *The Examinations of the Templars*: as also *Certain Questions*; and flourish'd in 1312.

13. JOHN GOLDESTON, born in *Yorkshire*, a Carmelite Frier, first Doctor at *Paris*, and afterwards publick Professor at *Oxford*; gain'd singular Applause in both those Places, as being conspicuous for Integrity of Life, and Divine and Humane Literature. Towards his Old Age, he entirely gave himself up to Reading, Contemplating and Expounding the Holy Scripture; and what he gather'd on Week-days, he deliver'd from the Pulpit on Sundays and Holydays, for the Instruction of the People. Lastly, He immortaliz'd his Name, by committing to Writing such Monuments of his Learning, as are recorded by several Authors, which here follow: *Morality on the Psalter*: *Commentaries on St. Matthew*: *Morality on the same*: *Morality on St. John's Gospel*: *On his Canonical Epistle*: *Divisions of Sermons*: *Sermons on Saints Days*: 50 *Sermons for particular Seasons*: *Collectanea*: *On the Master of the Sentences*: *Disputations on the Sentences*: *Theological Determinations*: *Various Quodlibets*: *Ordinary Questions*: *Orations to the Clergy*. He flourish'd in 1320.

14. PHILIP BOSTON, born in *Nottinghamshire*, a Carmelite Frier, in the Town of *Nottingham*, and Brother to the Learned *Robert Boston*, of the same Order above spoken of. After having studied Philosophy and Divinity at *Oxford*, he return'd again to Humanity, and became a famous Poet and Orator, yet so as that he was a frequent Preacher to the People, and, according to *Leland*, left behind him, in writing, *Learned Sermons and Epistles*, and dy'd in 1320.

15. GODFREY of CORNWAL, a Carmelite Frier, Doctor of *Paris*, and of *Oxford*; commended for his excellent Wit, by *John Baconthorp*, and by *Leland*, for his Erudition. He is said to have taught Divinity long at *Paris*, at the time when *Gerard of Bologna*, General of the Order, would have divided the *English Province* into several; whom this *Godfrey*, in Conjunction with *William Lidlington* and others, oppos'd, and could never be brought to consent to it. The Titles of his Works are these: *On the Master of the Sentences*: *Ten Quodlibets*: *On the Predicaments*: *On Aristotle's Posteriors*: *On his Physicks*: *On his Metaphysicks*: *On the 6 Principles of Gilbert Porretanus*: *Against Gerard of Bologna*. He flourish'd in 1320.

16. RICHARD BELGRAVE, born in *Sussex*, in or about *Chichester*, a Carmelite Frier, and Doctor of Divinity of *Cambridge*. We have few of his Works, which are *Theological Determinations*, and *Ordinary Questions*. He liv'd in 1320.

17. OSBERT PICKENGHAN, a Carmelite Frier, in the Monastery of *Lynn*, in *Norfolk*, afterwards Doctor and Professor of Divinity at *Paris*; and, Lastly, made Prior of his Monastery in *London*; govern'd there in a most holy manner till the End of his Life. He embellish'd his

Order and Country with much Learning; and his Fame was spread, not only throughout *England*, but *France* also, where he long liv'd, study'd and taught, Witnesses hereof, are *Trithemius*, *Burell*, *Leland*, and others. But the greatest Testimony is in his Works, the Titles whereof are, *Commentaries on the Holy Bible*: *Sermons*: *Of the clear Vision of God*: *On the Master of the Sentences*: *Questions on the Sentences*: *Determinations of Divinity*: *Replications*, *Quodlibets*: *Theological Decrees*. He dy'd and was bury'd in his Monastery in *London*, in the Year 1330.

18. JOHN WALSINGHAM, of a good Family in *England*, a Carmelite Frier, in *Burnham Monastery* in *Norfolk*; a Man Pious, Discreet, and furnish'd with the best Erudition, in so much as to be made Doctor at *Sorbonne*, and afterwards Professor of Divinity. Returning Home with such Fame, in the Year 1326, he was made the 11th Provincial of his Order in *England*; was at the Council of *Albi*, in *Aquitain*; and being call'd away by Pope *John* the 22d: He went to *Avignon* to dispute against *William Occam*, about the Pope's Power and other Articles; but *Occam* fearing the Punishment of his Rashness, would not appear. *Walsingham* was dear to the aforesaid Pope *John*, and still dearer to his Successor *Benedict* the Eleventh, with whom he continu'd in much Honour. He writ, *On Salomon and Proverbs*: *On the Master of the Sentences*: *Determinations of Divinity*: *Ordinary Questions*: *Quodlibets*: *Disputable Conclusions*: *Lectures in Divinity*: *Of the Course of the Holy Scripture*: 60 *Sermons*: *Of the Ecclesiastical Power against Occam*. He dy'd, and was bury'd among the Carmelites at *Avignon*, in the Year 1330.

19. JOHN BURLEY, a Carmelite Frier in *Stanford Monastery*, in *Lincolnshire*, Doctor of Divinity at *Oxford*; wonderfully exercis'd himself in searching into the Secrets of Nature, and, as *Leland* says, made many notable Discoveries. At the Time when the Controversy arose between *Gerard of Bologna*, General of this Order, and *William Lidlington*, Provincial in *England*; about dividing the *English Carmelites* into several Provinces, this *Burley* sided with *Lidlington*, and would not consent to the Division; but they were, at length, both oblig'd to submit to the General's Legal Authority. *Burley* writ 37 Books, *On Porphyrius*: *On Aristotle*: *On Gilbert*, and *on Peter Lombard*; and dy'd Aged, and was buried at *Stanford*, in 1333.

20. RICHARD BLITON, born in *Lincolnshire*, Doctor of Divinity at *Oxford*, says *Leland*, Carmelite Frier, and the 10th Provincial of his Order in *England*; a Preacher inferior to none of his Time; and renowned for Integrity of Life, and Variety of Learning. King *Edward II.* of *England*, often admiring his Fervour and Zeal in preaching, began to love and respect him, and, at length, made him his Confessor. He writ, *Repertory of Sentences*: *Ordinary Questions*: *Sermons throughout the Year*: *Of the Privileges of Mendicants*: *Epistles*: At length he dy'd in a decrepid Old-age, at *Lincoln*, and was there buried in the Year 1334.

21. JOHN BLOXHAM, a Carmelite Frier, of the Monastery of *Chester*, Doctor and Reader of Divinity at *Oxford* was, for his known Virtue and extraordinary Moderation and Constancy, chosen

chosen, by his Brethren, Provincial of England. Afterwards he was sent Visitor to all the Monasteries of Ireland and Scotland, near after John Baconthorp. Being much belov'd, in his Youth, by King Edward II. And when more advanc'd in Years, well known to King Edward the 3d, for his try'd Probity; he was sent on honourable Embassies, more than once, into Scotland and Ireland; and whilst employ'd in them, he never omitted to promote the Affair of his Order. In Ireland, having call'd together the Chiefs of his Order, to a Place call'd the *Porch of God*, to reform certain Abuses; he, by his Prudence and Authority, succeeded in his Enterprize. His Writings were, *On the Master of the Sentences: Controverted Questions: Sermons: Annotations on the Revelation: Ordinations of the Irish: 156 Epistles.* He dy'd and was buried at Oxford, in 1334.

22. JEFFRY ALIEVANT, born in York-shire, a Carmelite Frier, and Doctor of Divinity at Oxford, according to Leland. He writ *Commentaries on St. Luke: A Table of Originals: Sermons to the People: Ordinary Questions.* And flourish'd in 1340.

23. HUGH, born at St. Neot's, a Carmelite Frier, in the Monastery of Hufschin in Hertfordshire, and Doctor of Divinity at Cambridge, as Leland informs us. He is said to have taught Divinity among his Brethren; was a celebrated Preacher, and left the following Monuments of his Learning, as *Tristlemius, Sirtus Senensis,* and others testify: *On St. Luke: Of the Conception of the Blessed Virgin Mary: Sermons throughout the Year: Controverted Questions;* and dy'd at Hutchin in 1340.

24. LUKE ROSDEN, born in the West of England, says Leland, became a Carmelite Frier, and made an holy End in that Order. He attain'd to the Degree of Doctor of Divinity, being of great Integrity of Life, and singular Erudition, as appears by his Works, which were *Eleven Questions on the 6 Principles of Gilbert Corretanus: Theological Questions: Natural Philosophy;* and flourish'd in 1340.

25. JOHN POLESTED, born in Suffolk, a Carmelite Frier, of the Monastery of Ipswich, Doctor of Divinity at Oxford, as I find in Leland, and others; Modest, Grave, of an untainted Life and notable Literature; for which Virtues he was, in the Year 1335, chosen Provincial of his Order in England, which Office he executed with Applause during 7 Years, that is, till his Death, and writ, *On the Master of the Sentences: Sermons throughout the Year: Sermons at Visitations: Large Indexes on St. Augustin: Epistles: Various Questions: On Aristotle's Physicks.* He dy'd at York in the Monastery of his Order, and was there buried under a fair Marble Stone, in 1341.

26. JOHN BAMPTON, born in the West of England, a Carmelite Frier at Cambridge, where he was made Doctor of Divinity; and writ *Eight Questions of the Truth of Propositions: Scholastical Lectures in Divinity;* and flourish'd in 1341.

27. JOHN CAMPSHEN, or CANSION, a Carmelite Frier, a great Preacher, is said to have writ much, but all I find is *Sermons for proper Seasons, and for Festivals,* and liv'd in 1341.

28. JOHN VERLEY, a Carmelite Frier, in the Monastery of Norwich, being born of a good Family, which added to the Lustre of the same;

by his Virtue and Learning, which Leland says, he happily acquir'd at Oxford, and was there made Doctor of Divinity; being so great a Reader, that scarce any thing worth the Trouble, escaped his perusal. Thus he became excellently qualify'd, and sufficiently shew'd his mighty Talent in his frequent Sermons, as may be seen in his Writings to this Day. His Works, according to several Authors, were these that follow, *Figures of History: Commentaries on St. Matthew: Eighteen Collations on the same: Lectures on St. Paul: Scripture Lectures: Theological Decrees: Sermons throughout the Year: Ninety six Determinations: Ordinary Questions.* He flourish'd in 1344.

29. JOHN BACONTHORP, born in a small Village in Norfolk, and from his Youth a Carmelite Frier, in Blackney Monastery, near the Place of his Birth, learnt his Humanity, Monastical Discipline, and much Piety and Virtue within the Monastery, wherefore his Superiors sent him to Oxford, where he went through his Course of Philosophy, and began his Divinity, but was then sent to Paris, and there finish'd it; much admir'd for his prodigious Wit, and made Doctor of the Civil and Canon Law. He unmovably adher'd to all the Opinions of Averroes, and would be reckon'd the Head of his School, and was therefore call'd the *Resolute Doctor.* Being thus improv'd, he return'd into his own Country, in the Year 1329, and was there chosen the 12th Provincial of his Order. Having been in this Dignity 4 Years, he was call'd to Rome, on Account of some Doubts about Matrimony, of the greatest moment. Then his Fame spread among the Italians, as it had done before among the French. He was little of Stature, but great in Wit, and writ such vast Volumes, that his Body could not have born what his Brain produc'd. Tho' the Order of the Carmelites in England, abounded in Learned Men, yet had they scarce any equal to him. No Man more learnedly confuted the Jews; none more effectually confuted the Mahometans, or any other Infidels; none more happily silenc'd Hereticks; none more solidly expos'd the Truth of Christ; none more manifestly detected the Falshood and Impostures of Antichrist, and represent them in their proper Colours; none more subtilly solv'd the greatest Difficulties; none more clearly expounded the Holy Scriptures. This Commendation is given him by Paul Pansa, an Italian O-rator. But let his Writings speak for him, which are, *Commentaries on all the particular Books in the BIBLE: Of the Eternity of God: On St. Augustin's City of God: On him of the Trinity: On St. Anselm of the Incarnation of the Word: On St. Anselm, why God was made Man: Of Faith and Baptism: Sermons: Of the coming of the Messias: Compendium of the Law of Christ: Agreement of Christ and the Prophets: Of the Dominion of Christ: Of the Poverty of Christ: Of the Conception of Mary: Again of the same: Of the ceasing of the Law: Rules of Christian Faith: Of Precepts and Councils: Compendium of Christian Life: Of Sins and their Remedies: Of the Dignity of the Church: Of the Perfection of Justice: Of the keeping holy the Festivals: Canons of the Popes: Of the general Judgment: Of the Vision of the Blessed: That there is vocal Praise in Heaven: On the Master of the Sentences:*

Ordinary Questions : Theological Decrees : Determinations : Of the Jurisdiction of those in Cloisters : A Treatise of his own Order : The Mirror of the Carmelites : the Rule of the Carmelites : Compendium of their Rights : Against marrying a Brother's Wife : Against Magick Arts : Against Superstitions : Against the Vanities of the World : Against Idolatry : Of the Judicial Sphere : Against John de Polisco : Of the Perfidy of the Jews : On Aristotle's Predicaments : Reasons against the Jews : On Aristotle's Perihermennias : On his Priors : On his Posteriors : On his Tropicks : On his Arguments : Of Sophisms : On Physicks : On Aristotle of the Soul : Questions of the Faculties of the Soul : On Meteors : Of Heaven and the World : Of Generation and Corruptions : Of Sense and Things of Sense : Of Sense and Sensibles : Of the multiplying of Species : Of the Motion of Animals : Of Memory and Remembrance : Of Sleep and Watching : Of the length and shortness of Life : On Aristotle's Politicks : On his Morals : On his Metaphysicks. He dy'd, and was bury'd, at London, about the Year 1346.

30. JOHN FOLSHAM, a Carmelite Frier, in the Monastery of Norwich, born in North-Wales, and, according to Leland, Doctor of Divinity at Cambridge, for here he was bred from his Youth, and grew up in Virtue and Literature. His Evangelical Purity of Life gain'd him the Admiration of many, the Love of others, and the Respect of his Order; who, therefore, chose him their 15th Provincial, which he held six Years, and quitted it, together with his Life. His Works are, *Commentaries on some of Solomon's Books : Flowers collected from St. John Chrysostom : Questions in Divinity : Indexes to St. Anselm : Of the Art of Preaching : Moralities of Things : Of Matrimony : Collations through the Year : On the Isagoge of Metaphysicks. He dy'd in his Monastery at Norwich, in the Year 1348.*

31. WALTER HESTON, born at Stanford, in Lincolnshire, a Carmelite Frier, and Doctor of Divinity of Cambridge; belov'd by all Men for his Integrity of Life, and Knowledge in prophane and sacred Literature, and therefore taught Philosophy and Divinity in several Monasteries of his Order; and was, at length, made Prior, as Leland testifies. Who adds, that he writ, *Questions concerning the Soul, and Propositions ; and dy'd, and was bury'd at Stanford, in the Year 1350.*

32. JOHN REPIGAL, born of good Parentage in Lincolnshire, a Carmelite Frier, in the Monastery of Stanford, Doctor of Divinity of Cambridge, did great good by his learned and pious Sermons. John, then Bishop of Lincoln, had a great Esteem for, and made him his Confessor; at whose Request he publish'd what he had writ, viz. *Eighty three Sermons for Sundays : Forty two Sermons for Festivals : Synodal Sermons : Of the Bishop's Visitations. He dy'd at Stanford, and was there bury'd in his Monastery, in the Year 1350.*

33. ADAM SEXLINGHAM, a Carmelite Frier in the Monastery of Norwich; preach'd often, and then, as Leland writes, translated his Sermons into Latin; and is said to have writ, *His Disputations : And Sermons throughout the Year, and flourish'd in 1350.*

34. JOHN of St. EDMUND, a Carmelite Frier, in the Monastery of Gippeswich, excellently versed in the Holy Scriptures, is said to have

writ much, of all which nothing has been transmitted to Posterity, except, *Commentaries on the Gospel of St. Luke. He flourish'd in the Year 1350.*

35. JOHN AVON, born at Northampton, and Carmelite Frier there, Doctor and Professor of Divinity, an excellent Preacher, and outdid all others of his Time, in the Knowledge of the Mathematicks; for he, not only knew all in that Science, that had been ever known before, but made many notable Discoveries. He made a Perpetual Almanack, to find every Year, for ever, the Moveable Feasts, the Immoveable, the Aspects of the Heavens, the Changes of the Moon, and all Things relating to the ordering of the Divine Offices, according to the several Solemnities throughout the Year. That Book was afterwards explain'd, with Commentaries, by Richard Maidstone, an able Divine of the same Order: Our Author Entitled his Book, *The Philosophical Ring : And writ besides, Of Mathematical Subjects, and Sermons. He dy'd, and was decently bury'd in his Monastery, about the Year 1350.*

36. JOHN TITLESAL, so call'd from the Town where he was born in Norfolk, as Leland informs us, a Carmelite of the Monastery of Norwich, Doctor of Civil and common Law at Oxford, and, lastly, a most famous Preacher, as Roston and Trithemius testify, being equally Virtuous and Learned, which gain'd him much Esteem: Being very dexterous in the Management of Affairs, he was sent to Rome by his Order, where he dy'd. Jacobus de Plebe, in his Index, says, he writ several Books of *Commentaries : On the Revelation : Lectures of the Holy Bible : Sermons for proper Seasons : Sermons for Festivals : On the Master of Sentences : Theological Resolutions : Questions concerning the Soul. He dy'd in 1354.*

37. JOHN of St. FAITH, born in Norfolk, a Carmelite Frier, and afterwards Prior of the Monastery of Burnham, took his degree of Doctor of Divinity at Oxford, says Leland. He was excellently qualify'd both as to Body and Mind, sincere in his Behaviour, knowing in Philosophy of Civil and Canon Law, clear in expounding Scripture, Eloquent in his Sermons, and zealous in promoting the Catholick Faith. His Works are a better Testimony of his Piety and Learning than can otherwise be given him, they are; *On the Gospel of St. Matthew : director of the same Work : Glosses on St. John : On his Canonical Epistles : Annotations on the same : Encomium of St. John : Collections of the Scripture : Lectures on Scripture : Controverted Questions : Sermons for Festivals : Sixty three Sermons for Seasons : Table of Law : Places of seeming Contradiction : Concordances of St. Thomas : On Aristotle of Heaven and the World : Arguments of all these. He dy'd, and was bury'd in his Monastery at Burnham, in the Year 1359.*

38. WILLIAM of LINCOLN, so call'd because born in that City, a Carmelite Frier, and Doctor of Divinity of Cambridge, tho' Famous in his Time for Piety and Learning, yet little of his Writing has been transmitted to us, besides what Leland mentions, being 25 *Questions and Scholastick Disputations. He flourish'd in the Year 1360.*

39. WILLIAM of COVENTRY, a Carmelite Frier in that City, call'd the *Lame-lay-Brother,* as

as *Leland* informs us, from his crooked Legs. Lay-Brothers being those, who in Monasteries, either for want of Learning, or through some other Defect, are never made Priests, but employ'd about the Service of the House: But this *William*, tho' lame of his Legs, was no way defective as to Virtue and Erudition; for he had a sharp Wit, and excellent Style, a sound Judgment, was grave in Discourse, and happy in expounding the Mysteries in Holy-writ. He was wont to omit his Name in the Titles of his Works, baiting that in the first Book of the Praise of a Religious Life, he contriv'd, at the Beginning, to place certain Capital Letters, which discover'd the Author and his Name, wherein he imitated *Ranulphus* of *Chester*. His Works are, *Of the Praise of a Religious Life: Explainer of Truth: Praises of the Virgin Mary: Against Sins: Of the coming of the Carmelites into England: The Buckler of the Carmelites. Of the Rule and Confirmation. Brief Annals. Compendium of History. Poems.* He dy'd and was bury'd at *Coventry* in 1360.

40. *SIMON WICHINGHAM*, Carmelite Frier at *Norwich*, Doctor of *Paris*, did so unite the Study of Piety and Learning, that he was an Ornament to his Order, which *Leland* testifies, and says, there were 4 *Wichinghams*, who deserv'd Places in his Catalogue, *Viz. Simon, Thomas, Richard* and *Henry*, all of them Carmelites, Divines, and almost Contemporaries; but *Leland* seems to assign the first Place to this *Simon*, who was a subtil Disputant, and a celebrated Preacher. He writ, *Lectures of the Scripture: Sermons: Ordinary Questions and Quodlibets*; and flourish'd in 1360.

41. *JOHN PASCHAL*, born in *Suffolk*, Carmelite Frier at *Ipswich*, and Doctor of Divinity of *Cambridge*; after having spent much time in the Schools, return'd to *Ipswich*, where he gave great Proofs of his Learning, especially in his Sermons. His Fame spreading, *William*, then Bishop of *Norwich*, took him for his Suffragan, by the Consent of Pope *Benedict* the 11th, who gave him the Title of Bishop of *Scutari*; but King *Edward* the 3d, not long after, promoted him to the Bishoprick of *Landaff*, for his singular Learning and excellent Preaching, as we find in *Leland*. He translated into *Latin*, most of the Sermons which he preached in *English*. His Works bear these Titles: *Eighty Homilies for Festivals: Sixty seven Homilies for particular Seasons: Sermons throughout the Year: Of the Passion of Christ: Lectures of the Holy Scripture: Controverted Questions.* He dy'd and was bury'd at *Landaff*, in the Year 1361.

42. *WILLIAM LUBBENHAM*, born at *Coventry*, Carmelite Frier, and Doctor of Divinity of *Oxford*; for his singular Piety and Learning, chosen the 17th Provincial of his Order: Writ *Fifty three Questions on Aristotle's Posteriors, and Ordinary Questions*, and dy'd in a good old Age at *Coventry*, in 1361.

43. *WALTER KELLAW*, born in *Yorkshire*, Carmelite Frier at *Alverton*, Doctor of Divinity at *Oxford*, and, at length, the 18th Provincial of his Order; which Dignity he resign'd with much Honour, after he had held it for 5 Years, but was oblig'd by the Chapter, to take it upon him again, within a Year or two, and then held it 5 Years again. His Works are,

Theological Quodlibets: Resolutions: Sermons. He dy'd and was buried at *Alverton*, in 1367.

44. *NICHOLAS* of *LYNN*, born in that Town, and Carmelite Frier there; besides his Learning in Prophane Sciences, he particularly apply'd himself to the Mathematicks, as *Leland* affirms, and was the greatest Astrologer of his Time in *England*, as also appears by his Works. *John Sombey*, Frier in the same Monastery, was his individual Companion and Associate in his Studies. *Geoffrey Chaucer* is very profuse in the Praises of these two. His Works were many Years most carefully preserv'd in the most noble Library of the Carmelites at *Norwich*, and were, *For the Order of the Carmelites: For the Sick: Of sundry Genitures: Canons of the Tables: Of Figures and Signs: Of the Judicial Sphere: Of the Nature of the Zodiack: Of the Houses of the Planets: Opinions of Astrologers: Of the Revolution of the World: Of the Use of the Astrolabe: Of the Eclypse of the Sun: Of the Judgments of the Stars.* He flourish'd in 1370.

45. *NICHOLAS DURHAM*, born in the Northern Parts, Carmelite Frier at *Newcastle*, and Doctor of Divinity, a Learned and constant Opposer of the Errors of *John Wickcliff*; writ, *On the Master of the Sentences: Originals of Doctors: Resolutions of Questions: Against Wickcliff's Articles*, and flourish'd in 1370.

46. *WILLIAM* of *St. FAITH*, Carmelite Frier in the Monastery of *Norwich*, according to *Leland*, and Doctor of Divinity at *Cambridge*; writ *Initiations of Divines: Theological Resolutions: Of the Conception of the Blessed Virgin Mary: Quodlibets: Sermons throughout the Year*; and dy'd and was bury'd in his Monastery at *Norwich*, in 1372.

47. *THOMAS WICHINGHAM*, Carmelite Frier at *Norwich*, study'd his Humanity in *England*, and his Philosophy and Divinity at *Cologne*, where he receiv'd the Doctor's Degree. *Leland* says, he saw Sermons of his, but the Titles of his other Works are lost. He is said to have flourish'd in 1372.

48. *JOHN HORNBY*, born at *St. Botolphs* in *Lincolnshire*, Carmelite Frier, and Doctor of Divinity. This Man, *Leland* tells us, had a great Controversy with *John Stock*, a Dominican, in Defence of his whole Order of the Carmelites, which the said *Stock* had reflected on in a Book; and he says, *Hornby* came off victorious. He writ, *Sermons to the Clergy for his Order: Sermons to the People: The History of the Visitation of the Blessed Virgin Mary: The History of the Name of Jesus: Introduction to the Sentences: Solemn Resolutions for the Carmelites against the Dominicans: Ordinary Questions: Defence of the Antiquity of his Order: For the Triumph obtain'd.* He flourish'd in 1374.

49. *JOHN CLIPSTON*, Carmelite Frier of the Monastery of *Nottingham*, where he was also born, Doctor and Professor of Divinity at *Cambridge*; taught Divinity there long, and explain'd Divine Mysteries with much Applause to himself, and Improvement of his Hearers; ever following the Paths of Virtue and Religion, as close as those of Literature. His Elegancy was extraordinary, as appears by these his Works: *Exposition of the Holy Bible: Examples of Scripture: On several sacred Texts: Comments on St. John: Questions on the Master of the Sentences:*

Scholastick Disputations: Sermons in Advent: Winter Sermons: Summer Sermons: Sermons for particular Festivals: Sermons in common for Saints Days. He dy'd and was bury'd in his Monastery at Nottingham in 1378.

50. JOHN ELIN, or HELIN, born in Norfolk, Carmelite Frier at Lynn, Doctor of Divinity of Cambridge, once most renowned in England for his singular Erudition, sweetness of Temper, and deserv'd Opinion of Sanctity; and as such, chosen Prior of the Monastery of his Order in London, where he did much good by his frequent Sermons, and virtuous Example. Much given to meditate on the Mysteries of the Revelation, and therefore compos'd certain Emblems illustrating those Secrets; adding excellent Commentaries, that the Learned might the better understand those Divine Secrets by the Exposition, and the unlearned conceive something of them by the sight of the Pictures. The Titles of his Works were, *On the Apocalypse: Lectures of Holy Scripture: Sermons: Quodlibet Questions.* He dy'd and was bury'd in his Monastery in London, in the Year 1339.

51. THOMAS BROME, Carmelite Frier, in the Monastery at London, began his Studies in his Youth, as Leland says, at Oxford; and proceeded to the Degree of Doctor and Professor there with great Applause. Returning afterwards to his Monastery in London, he was there chosen Prior, wherein he behav'd himself so well, as to be thought worthy of higher Preferment; and accordingly, in the Chapter held at Cambridge, in 1362, he was chosen the 19th Provincial of the Order in England: In which Dignity he continu'd 17 Years, visiting the Monasteries of his Order, chastizing such as were faulty, and reforming those Places where he found Discipline relax'd. To come to his Works, the Titles of them were, *The Praises of Scripture: On St. Jerom's Preface: On St. Paul to the Romans: Theological Lectures: Sermons for the Season: Various Questions.* He dy'd and was decently bury'd in his Monastery in London, in the Year 1380.

52. WILLIAM COLKISFORD, born in Norfolk, Carmelite Frier at Lynn, Doctor and Professor of Divinity of Cambridge, where he gain'd much Reputation by Teaching, Disputing, Preaching and Writing; for he had a notable Wit, much Virtue, and great Application to his Studies. His great Erudition, besides what several Authors, and among them Leland testifies, appears by these Works of his: *Comments on Holy Writ: On the Song of Moses: On the Master of the Sentences: Sermons for the Season: Sermons on Festivals.* He flourish'd in 1380.

53. JOHN TOMSON, born in Norfolk, Carmelite Frier of Blackney, Doctor of Divinity of Oxford; having arriv'd at the highest pitch of Erudition, became one of the most noted Preachers in England; but his Works will be his best Commendation, which, according to Leland and others, are *On Ecclesiasticus: Comments on St. John: Directory to the said Comments: Morality of the Holy Scripture: Indexes to the said Morality: On the Master of the Sentences: Common Places on Lessons: Abridgements of Doctors: Sermons for proper Seasons: Sermons for Festivals: Sermons for Lent: Sermons to the Clergy: Of the Wonders of*

the World: Out of Ridevallus to Fulgentius: Out of Trivet of Things transform'd, and much more, said to have been all along preserv'd in the noble Library of the Carmelites at Norwich. He flourish'd in 1380.

54. WILLIAM BADBY, Carmelite Frier, Doctor of Divinity at Oxford, much extoll'd by several Doctors of his own Order: John, Duke of Lancaster, made him his Confessor, which is no Commendation of him; but he was preferr'd to the Bishoprick of Worcester: His Works are: *Noted Sermons: Of Penance: Constitutions.* He flourish'd in 1380.

55. RICHARD LAVINGHAM, born in Suffolk, Carmelite Frier, Monk of Ipswich, Doctor of Divinity and Professor at Oxford: Then he began to grow Famous; the Iniquity of the Times wherein he liv'd, furnishing him with Matter to exercise his Talent. At that Time the Heresy of Wickliff began to break out in England, as did that of the Lollards in Bohemia; perverting all good Order, and in Contempt of Kings, and of God himself. In opposing and confuting of which Errors he took much Pains, discover'd extraordinary Erudition and did very much good. He was a mortal Enemy to those People, often confuted them in the Schools, expos'd them in the Pulpit, and vanquish'd them by his Writings. On this Account, he was wonderfully esteem'd by King Richard the Second, and made his Confessor; as also to Simon Sudbury, Archbishop of Canterbury; with whom he was likewise Murder'd in the Rebellion rais'd by the Rabble; tho' some will have him to have dy'd in his Monastery at Bristol, where he was Prior. His Writings were very many, of which take the following Titles *A Scripture Dictionary: Scholastick Commentaries on Isaia: Annotations of Tobit: On St. Paul to Titus: Scripture Lectures: Questions on the Master of the Sentences: Notable Resolutions publickly read at Oxford and London, for the Book of St. Brigit's Revelations: The History of the Three Wise Men: From St. Augustin's City of God: Abridgement of Bede: Arguments on St. Jerome's Epistles: Exceptions of Doctors: Compendium of Walter the Recluse: Of the Foundation of his Order: The Buckler of Poverty: Ordinary Questions: Oxford Lessons: Orations to the Clergy: Sermons for Seasons: Sermons for Festivals: Resolutions against the Lollards and the Wickliffists: Against all Hereticks whatsoever: Against John Purvey: Encomium of Virtue: On Aristotle's Ethicks: Vocabulary of Divinity: Of the Inventors of Things: Of future Events: Evening Questions: Sayings of Seneca and Tully: Natural Causes: Natural Terms: Natural Miror: Questions in Physicks: Of Knowledge and Sense: Compendium of Meteors: Of knowing and not knowing: Of the Properties of the Elements: Of finite and Infinite: Of Proportions: Of the Distance of the Planets: Compendium concerning the Soul: Of the Faculties of the Soul: Of the Active and Passive Faculties: Of the first Instant: Of the nature of Instants: Of Heaven and the World: Of Heresy and Division: Of the Rules of Consequences: Of the Obligatory Act: Of the Conversion of Propositions: Proofs of Propositions: Of Exceptives and Exclusives: Of Ampliatives: Logical Sums: Canons of Sophisms: Of the Species of Arguments: Of Suppositions: Of Insolubles: Treatises of Things: Of Fallacies: Of 10 Predicaments.*

At

At length, a Tumult happening in the Suburbs of London, he was murder'd, together with Simon Sudbury, Archbishop of Canterbury, and other Men of Note, in the Year 1381.

56. RICHARD WICKINGHAM, born in Norfolk, Carmelite Frier, Prior and Professor of Divinity in the Monastery of Burnham, and a noted Preacher, according to Leland. He writ, *On the first and second Books of the Master of the Sentences*, and *an hundred an six Sermons*, &c. and dy'd and was bury'd in his Monastery at Norwich, in 1381.

57. RICHARD DEDEPAL, Carmelite Frier at Lynn in Norfolk, Doctor of Divinity, and Professor in his Monastery, and a famous Preacher, according to Leland. He is said to have set forth a Treatise, *Of the Christian Life, and Sermons for the Season*; and flourish'd in 1381.

58. ROBERT ORMSKIRK, Carmelite Frier, Doctor of Divinity at Oxford; tho' said to have been extraordinary Learned, I find only one Title of a Work of his, which is: *A Defence of the Order of the Carmelites*; wherein he endeavours to prove, that his Order at Mount Carmel, deriv'd its Original from the Prophet Elias. He dy'd at Oxford about the Year 1382.

59. THOMAS LUMBAY, Carmelite Frier at Lynn, Doctor and Professor of Divinity at Oxford; much celebrated, says Leland, both at home and abroad for his Learning; who also says, he saw many of his Works, which are; *Lectures of Holy Writ: On the Master of the Sentences: Theological Resolutions: Ordinary Questions: Sermons throughout the Year: Against the Lollards and Wickliffites*. He dy'd and was bury'd in his Monastery at Lynn, in the Year 1390.

60. WILLIAM BEUFU, Carmelite Frier, in the Monastery of Northampton, Doctor of Divinity of Oxford, and afterwards Prior of his Monastery, writ some Things of his own; and Translated others out of French into Latin, as particularly, St. Edmund, Archbishop of Canterbury's *Mirror for beholding the Deity*. His other Works are, *The Miracles of the Blessed Virgin Mary: Lecture of Sentences: Various Collations*. He dy'd and was decently buried in his Monastery, in the Year 1390.

61. RALPH SPALDING, Carmelite Frier of the Monastery at Stanford, Doctor and Professor of Divinity at Cambridge, an able Philosopher and Divine, but over-curious in inventing new Opinions; rash in exposing them, and pertinacious in maintaining them; insomuch, that as Leland informs us, he at length became suspected of Heresy: Wherefore Thomas Waldensis did not stick to say, *That he was not Learned to Sobriety, but more than he ought to have been*; and even somewhat to have relish'd of the Wickliffian Heresy. Yet I have not found, that either the Author, or his Works were ever expressly condemn'd. He writ, *Sermons: Forty five Questions on Aristotle's Elenchi: Resolutions of Scripture*: And dy'd and was buried in his Monastery at Stanford, in the Year 1390.

62. JOHN LONEY, Carmelite Frier in the Monastery of London, Doctor of Divinity of Oxford. His Writings were, *Of the sending of the Holy Ghost, and solemn Lectures*. He flourish'd in 1390.

63. WILLIAM STARNFELD, or STREN-

FELD, born in Kent, a Carmelite Frier at Newenden, and Doctor of Divinity of Oxford, according to Leland. He diligently perus'd the Histories of his Order, and particularly those of his own Monastery, and having reduc'd them into good Order, transmitted them to Posterity under this Title, *The History of the Monastery of Newenden*. He also writ *Lectures and Sermons*, &c. and dy'd and was bury'd at Newenden, about the Year 1390.

64. RICHARD TENET, or KENET, some call him CUNET, Carmelite Frier, Master of Arts at Oxford. After having gone thro' his Course of Philosophy, he apply'd himself to Botany; and being taken with the Pleasure of Distilling, he most curiously pry'd into the Nature of Herbs, Flowers, Waters, Roots, their Qualities, Operations and Power; and then began to understand and practice Physick among his own Brethren: Yet, afterwards, as Leland writes, he approv'd of the Study of Divinity, as more suitable to his Profession; and is said to have had the Degree of Batchelor of Divinity at Oxford. He is also said to have writ on various Subjects, but I have not found any thing transmitted down to us, besides a Book *Of the Vertues of Waters*; and to have flourish'd at Oxford in 1390.

65. JOHN BEVERLEY, so call'd, because born in that Town in Yorkshire, Carmelite Frier, Doctor and Professor of Divinity at Oxford. His Works are: *On the Master of the Sentences, and Ordinary Disputations*, &c. And he flourish'd in 1390.

66. ROBERT IVORY, had his Name from a Town in Normandy, where his Grandfather had been a rich Merchant; was himself born in London, and there bred from a Boy, among the Carmelites, whose Habit he took in his Youth, and continu'd in the Order till his Death. He had the Degree of Doctor of Divinity conferr'd on him at Cambridge; having made a mighty Progress in Literature, and being a Celebrated and frequent Preacher. Thus his Reputation still increasing, he was, in the Year 1379, chosen Provincial of his Order in England, which Office he laudably executed for the space of 13 Years, and then quitted it with his Life. During his being Provincial, he very much increased the Library of his Order in London, furnishing it with a great Number of the choicest Manuscripts. His Works were, *Commentaries on Ecclesiasticus: On the Revelation: Scripture Lectures: Sermons to the Clergy: Sermons to the People: Register of the Records of Provence*. He dy'd and was bury'd in his Monastery at London, in the Year 1392.

67. JOHN SWAFFAM, Carmelite Frier of the Monastery of Lynn, Doctor of Canterbury; Leland affirms him to have been a Man of much Virtue, Learning and Zeal, and accordingly a most vigorous Opposer of Wickliff's Errors. Pope Gregory the XIth made him Bishop of Bangor; and he was afterwards present at the Synod, held at Stanford, where the Heresy of Wickliff was condemn'd. His Writings were, *Against the Wickliffites: And Sermons*: And he flourish'd in 1394.

68. RICHARD MAIDSTON, born in the Town of that Name, Carmelite Frier, Doctor of

Divinity of Oxford, and afterwards Professor there, acted vigorously against *Wickliff*; and for his excellent Qualities was much belov'd among the great Men, and among them, by *John*, Duke of Lancaster, who, sometimes, us'd him as his Confessor, which, by the Way, is no mark for his Reputation. His Works were, *On the Song of Moses*. *On the Canticles*: *On 7 Psalms in English*: *Compendium of St. Augustin*: *Prayers in Meter*: *Sermons of the Season*: *Sermons on Festivals*: *Sermons at Oxford*: *Sixteen Sermons to the Clergy*: *Of the Sacerdotal Function*: *On the Master of the Sentences*: *Scholastick Lectures*: *Ordinary Questions*: *Resolutions*: *Protector of the Poor*: *Resolutions against John Ashwarby*: *Against the Lollards*: *Against the Wickliffites*: *Speeches on the Philosophical Ring of John Avon*: *On the Agreement between King Richard and the Citizens of London, in Verse*. He dy'd, and was bury'd at Aylesford, in the Cloister of the Monastery, in the Year 1396.

69. RICHARD NORTHALL, born in London, and Son to the Lord Mayor of the City, and there a Carmelite Frier, made so great an Advance in Virtue and Literature, that he was highly favour'd by King Richard; and particularly, for his excellent Sermons, by whose Favour, with the Approbation of Pope Boniface the IXth, he was promoted to the Bishoprick of Chester, and was afterwards the 17th Archbishop of Dublin. All that appears of his Writings is, *Sermons throughout the Year*: *And to the Rectors of Parishes*. He dy'd at Dublin, and was there bury'd in his Cathedral, in the Year 1397.

70. JOHN KININGHAM, Carmelite Frier, of the Monastery of Ipswich in Suffolk, Doctor of Divinity of Oxford, and then Provincial of his Order in England and Ireland, during the Term of 5 Years. Leland calls him, a grave Philosopher, and an holy Divine, for which he was belov'd by John, Duke of Lancaster, and Aquitain, and Confessor to his Dutchesse. How great a Man he was, will best appear by these his Works. *On the Lamentations*: *On Ezekiel*: *On the Canonical Epistle of St. James*: *Scripture Praises*: *On the Master of the Sentences*: *Of the Nativity of Christ*: *On the Passion of Christ*: *Of the Holy Ghost*: *Of the Nature of Angels*: *Sermons for the Seasons*: *Sermons for Festivals*: *Various Questions*: *Against Wickliff's Propositions*: *On his Ideas*: *For his first Ingress*: *Of the Ampliation of Time*: *Of the intelligible Being*: *On some Places alledg'd*: *Commentaries on Metaphysics*: And much more, especially on the Holy Scripture. He, at length, dy'd very holily, in a good old Age at York, and was there bury'd in the Year 1399.

71. PETER STOCK, or STOKES, a Carmelite-Frier in Hutchin Monastery, in Hertfordshire, so much honour'd, as Leland has it among the Oxford Doctors, that he was made Vice-Chancellor. In the Year 1382, being back'd by the King's Authority, and a Commission from William Courtney, Archbishop of Canterbury, he went to Oxford, to bring *Wickliff's* Heresy to be publicly examin'd, and to confute it in solemn Disputation, which he successfully perform'd by invincible Arguments. *Wickliff*, tho' convicted, still persisted in his Obstinacy, and writ against his Conqueror, whom he call'd by the Name of the *White-*

Dog, concealing his true Name for Shame. His Works are Witnesses of his Erudition, being these that follow, *Commentaries on the Bible*: *Scripture Praises*: *Against Wickliff's Articles*: *Ordinary Questions*: *On the Master of the Sentences*: *Fifty four Conclusions*: *Scholastick Lectures*: *Collations*: *Replications of Lessons*: *Of the Superiority of the Clergy*: *Defence of Holcoth*: *Against Philip Repington*: *Against Nicholas Herford, &c.* At length, laying down his Employment, he return'd to his Monastery, and dy'd there in 1399.

72. JOHN MULTON, Carmelite Frier, at Norwich, a famous Preacher in his Time, left ninety Sermons throughout the Year, and flourish'd in the Year 1400.

73. JOHN BOTRELL, Carmelite Frier, a most subtle Philosopher, writ, *Of the Benefit of Logick, and Logical Sums*. And flourish'd in the Year 1400.

74. THOMAS MALDEN, Carmelite Frier, Doctor of Divinity of Cambridge, whence returning to his Monastery, at that Town, from which he took his Name, he was there chosen Prior, and continu'd in that Dignity till his Death. His Works were, *Introduction to the Holy Bible*: *Lectures on Genesis*: *Forty eight Lessons on the Psalms*: *On the Epistle of St. James*: *Thirty six Sermons for the Season*: *Thirty four Sermons on the blessed Virgin*: *Solemn Collations*: *On the Master of the Sentences*: *Theological Resolutions*: *Ordinary Questions*: *Quodlibets*: *Evening Acts*. He dy'd, and was bury'd in the Monastery at Malden, in the Year 1404.

75. WALTER DISSEY, meanly born at Norfolk, Carmelite Frier at Norwich, and Doctor of Divinity at Cambridge, Leland says, he afterwards study'd at Paris, and at Rome, and is reputed to have been a famous Preacher. Thus he gain'd the Favour of great Men, and particularly, of John, Duke of Lancaster; whom he endeavour'd to forward in all that was in his Power, in his claim to the Kingdom of Castile and Leon; upon which Occasion, he was, in the Year 1387, by Pope Urban the VIth, appointed his Legate a Latere in England and Spain, and confirm'd in the same by Pope Boniface the IXth, to preach Christ against Infidels, Hereticks and Schismaticks, which he perform'd so incomparably, that it was a great Addition to the Reputation he had before gain'd. His Works are, *Collectanea on some of the first Psalms*, mostly from St. Augustin and St. Anselm: *On the Master of the Sentences*: *Theological Questions*: *Sermons for the Season*: *Sermons for Festivals*: *Against the Wickliffites and the Lollards*: *Various Resolutions*: *Of the Schism of the Church*: *To the Bishops of the Churches*: *Epistles to Pope Urban and Pope Boniface*. He dy'd in his Monastery at Norwich, and was there bury'd in the Choir, on the 21st of January 1404.

76. THOMAS COLBY, Carmelite Frier at Norwich, Doctor of Divinity, but whether of Oxford or Cambridge, Leland owns he is uncertain. His most elegant Sermons, were not only pleasing, but also profitable to the People, and by Degrees he became acceptable to the Nobility, and gain'd the good Will of Kings; for King Richard the II. had a great Esteem for him, and in the Year 1399 promoted him to both the Bishopricks of Lismore and Waterford.

ford. But his Learned Works still gain'd him more Reputation, which were, *Indexes and Annotations on Genesis: On the Miserere Psalm: On the Lord's Prayer: Preceptory of the Divine Law: Scripture Lessons: Collections of sacred Principles: Sermons: Of the Purity of the Church: On St. Gregory's Dialogues: On his Pastoral: On his Homilies: On St. Augustin of the Trinity: On him of the Apostle's Works: On 83 Questions of his: On the Polychronicon of the Carnotensian: On William Sengham of Faith and Laws.* He is said to have dy'd in the Year 1406.

77. JOHN WROTHAM, Carmelite Frier in the Monastery at London, born near that City, Doctor and Professer of Divinity of Oxford, a very notable Preacher, and much more famous for his Writings. Being, *Commentaries on several Texts of Scripture: On the Canticles: Twelve Sermons of the Blessed Virgin: Lent Sermons: Winter Sermons: Summer Sermons: On the Master of the Sentences, &c.* He dy'd at Calais, where he was then Prior, in the Year 1407.

78. JOHN MARRE, born in a Village of the same Name in Yorkshire, and Carmelite Frier at Doncaster, took the Degree of Doctor of Divinity at Oxford. Having finish'd his Studies, he apply'd himself wholly to oppose the Errors of the Wickliffites, wherein he was extraordinary successful. *Trithemius* highly extols his wonderful Acuteness and variety of Learning; but his Works much better speak his Praises, and are, *Comments on the Canticles: On the Master of the Sentences: Resolutions against the Wickliffites: Sermons: Questions: Table of Originals: Compendium of Originals: On Martial's Epigrams.* He dy'd at Doncaster, in his Monastery, and was there bury'd in the Year 1407.

79. WILLIAM HARSICK, Carmelite Frier in the Monastery of Burnham, Doctor of Divinity of Cambridge, celebrated, in his Time, for Piety and Learning; and no less among Posterity for his *Theological Distinctions and Magisterial Disputations*, which is all we find of him; but that he flourish'd in the Year 1413.

80. STEPHEN PATRINGTON, born in Yorkshire, Carmelite Frier, Doctor of Divinity of Oxford, and the 23d Provincial of his Order in England; presided over 1500 Friars, for the Space of 15 Years; gain'd great Reputation at Oxford, for his singular Learning and Piety, and particularly, by his Sermons. Being call'd to preach to the People in London, he was so admir'd, that, as *Leland* writes, there was always an incredible Resort to him. His Fame spreading, he became known to the Nobility; and, at length, was much esteem'd by King Henry the IVth, so that he was made Confessor to his Queen, and his eldest Son the Prince of Wales. As soon as King Henry the Vth ascended the Throne, that is, in the Year 1414. Stephen was, by the King, sent his Commissioner to Oxford, to enquire after, and give Judgment against the Wickliffites and Lollards: During which Employment he was appointed Bishop of St. David's, in Wales; afterwards nam'd to the Bishoprick of Chichester; but being satisfy'd with his own See, he would not accept of the other. At that Time, a Bill was brought into Parliament, to forbid any being admitted into the Mendicant Orders be-

fore the Age of 21, whereupon *Patrington* writ a Book to Thomas Arundel, Archbishop of Canterbury, to perswade, that all Persons being arriv'd at Years of Discretion, might be permitted to embrace a Religious State. Thus much is collected from *Leland, Trithemius, Jacobus de Plebe, and Peter Lucius.* The Writings he left behind him are, *On St. Paul to Titus: Sermons on Festivals: 72 Sermons for the Season: On the Master of the Sentences: Of the Sacerdotal Function: Ordinary Questions: Resolutions: Collections: Repertory of Arguments: Against the Act of Parliament: Against the Wickliffites: Against the Lollards: Against Nicholas Herford: Notable Lectures on the Bible: Epistles: On the Eclogues of Theodulus: On Æsop's Fables, &c.* He made an holy End in London, and was there bury'd among the Carmelites, in the Year 1417.

81. ROBERT MASCAL, born at Ludlow, Carmelite Frier, of whom *Leland* testifies, That entering very young into the Order, he arriv'd at a very high Pitch of Virtue and Erudition. He was made Confessor to King Henry the IVth, and no less esteem'd by his Successor King Henry the Vth. The former of them often employ'd him in Foreign Embassies, and prefer'd him to the Bishoprick of Hereford; the latter, in the Year 1415, sent him with two other English Bishops, to the Council of Constance. The Works he left are, *Sermons before the King: Common Sermons: Of his Embassies: To the Herefordians and Salopians.* He dy'd, and was bury'd at Ludlow among the Carmelites, in the Year 1417.

82. THOMAS PEVERELL, born of good Parentage in Suffolk, Carmelite Frier, and Doctor of Divinity of Oxford, so highly valu'd, says *Leland*, by the Nobility, for his Probity and Erudition, that he was rais'd to great Dignities, for he had three Bishopricks successively. First, When King Richard the II. went the second Time into Ireland, he there, in the Year 1398, constituted him Bishop of Ossory. The next Year, with the Consent of Pope Boniface the IXth, he was translated to the Bishoprick of Landaff in Wales. And, Lastly, in 1407 by King Henry the IVth, with the Approbation of Pope Gregory the XII, to that of Worcester. His Works were, *Solemn Sermons: Ordinations of his Clergy: Theological Questions.* At length he dy'd at Worcester, and was there bury'd in his Cathedral Church in the Year 1418.

83. JOHN WANFLEET, Carmelite Frier, Doctor of Divinity of Cambridge, and afterwards Professer in his Monastery at Lincoln, much extol'd by *Leland*, whose Words for Brevity we omit. He writ, *Commentaries on the Holy Scripture and Theological Resolutions*, and flourish'd in 1418.

84. ROBERT ROSE, or ROSS, Carmelite Frier in the Monastery at Norwich, and Doctor of Divinity of Oxford. The Fame of his extraordinary Piety and Learning, mov'd his Brethren, and the Inhabitants of Lynn, to desire his Return to them, and, accordingly, he was call'd Home, and chosen Prior of his Monastery, when being remov'd from all Worldly Affairs, he wholly gave himself up to the

Study of the Scripture, preaching frequently, and writing the following Books, *On Genesis: On Exodus: On Leviticus: On Ecclesiasticus: On St. Paul to Titus: Sermons throughout the Year: Theological Lectures: Of the Nature of Animals:* And much more, especially on Holy Writ. At length he dy'd, and was bury'd at *Norwich* in the Year 1420.

85. ALAN of LYNN, so call'd from that Town in which he was born, and *Carmelite Frier* there, afterwards *Prior*, and *Doctor of Divinity of Cambridge*. In expounding of Scripture, he d'd it by comparing one Place with another, and having Recourse to the Holy Fathers and Doctors, without relying rashly on his own Sense; at the same Time noting down what each of them believ'd, taught, held and writ; applying the same to fix a Rule of Faith, and to be a Model of good Life. He read them so carefully, as to make Indexes to very many of them, for the ready finding of any Subject that is sought after. His Works are so many as would tire the Reader to have them all particularly enumerated; in general, they were many Books, *On several Parts of Holy Writ: Others on School Divinity: Some of Philosophy: Sermons: On Josephus, St. Jerome, S. Augustin, S. Basil, St. Gregory, St. Bernard, S. Thomas Aquinas, St. Hilary, Eusebius, St. Ambrose, St. John Chrysostom, St. Cyril, John Cassian, St. John Damascen, St. Remigius, Venerable Bede, Haymo, Cassiodorus, St. Anselm, Berthorius, Rabanus Maurus, Origen, and many others: Homilies, &c.* All which were long preserv'd in several *English Libraries*, and particularly that which was so much celebrated at *Norwich*. He dy'd and was bury'd at *Lynn*, about the Year 1420.

86. ADAM HEMLINGTON, born in *Norfolk*, *Carmelite Frier*, after studying at *Oxford*, went over to *Paris*, and became *Doctor of Divinity*. All we find of his writing is, what *Leland* says, was still in the Library in his Time, *Viz. Sermons: Ordinary Questions: Of the Parisian Art.* He dy'd and was bury'd at *Norwich*, in the Year 1420.

87. JOHN TACESPHAL, born near *Norwich*, *Carmelite Frier* in the Monastery there, and at last *Prior* of the same; *Doctor of Divinity of Oxford*, a constant Preacher, and a great Enemy to all *Wickliff's Errors*. When that Vanquisher of Heresy, *Thomas of Walden*, had writ, but not yet publish'd his famous Works against the *Wickliffites, Hussites, Lollards*, and other Hereticks; this *Tacesphal* was sent, by his Order to *Rome*, to *Pope Martin the 5th*, to have those Books approv'd by the Holy See, that they might come abroad with the greater Authority. He had scarce finish'd that Affair at *Rome*, when he dy'd; but had before in *England*, writ, *On the Revelation: Sermons of the Seasons: Sermons for Festivals: On the Master of the Sentences.* He dy'd, as has been said, at *Rome*, and was there bury'd in the Year 1420.

88. BERTRAM FITZ-ALAN, born in *Lincolnshire*, of a good Family, and a *Carmelite Frier* there, as *Leland* writes from the *Chronicles* of that Order, took his Degree of *Doctor of Divinity* at *Oxford*: This *Bertram* is famous for the noble Library he is said to have erected and fur-

nish'd at his own and the Expence of his Friends, and no less for his Piety and Erudition; the Monuments whereof left by him, are, *Theological Questions: On the 4th Book of the Sentences: Sermons to the People: Collections out of other Authors, &c.* He dy'd and was bury'd at *Lincoln*, in the Year 1424.

89. JOHN BESTON, or BASTON, *Carmelite Frier* at *Lynn*, and in process of Time *Prior* there. *Alan* of *Lynn* writes of him, that being a frequent Preacher, he was wont, in his Sermons, to disclose a four-fold Sense of Scripture. It is to be conjectur'd from *Leland*, that he first study'd at *Cambridge*, and afterwards at *Paris*, and took his Degree of *Doctor of Divinity* in both Places, and was also Professor. *Thomas Waldensis*, in his Epistles, says, he was in the Year of our Lord 1424, sent to *Siena* in *Italy*, as *Embassador* to the Council there held under *Pope Martin the 5th*, where he gain'd much Applause. *Jacobus de Plebe* and *Peter Lucius* say, he writ *Lectures on Scripture: Sermons on the Gospels: Sermons on the Epistles: A Compendium of Moral Divinity: Of Virtues and their opposite Vices: Ordinary Questions: On Holoth's Universals: Rudiments of Logick, Epistles, &c.* He dy'd in his Monastery at *Lynn*, and was there bury'd in the Year 1428.

90. JOHN HAINTON, *Carmelite Frier* at *Lincoln*, and at length *Prior* of that Monastery; and, as *Leland* informs us, was *Doctor* and Professor of *Divinity* at *Oxford*; adding that he was more Learned than Eloquent, and more virtuous than Elegant; for, in that Age, Scholars rather look'd after the Substance of Things, than labour'd for the empty Ornaments of Words. He was a renowned Preacher, happy, plain and clear in explaining of Divine Mysteries. He was also well skill'd in the *Hebrew Tongue*, and knowing in the *Greek*. Let his Works speak for him, which were, *Annotations on St. Matthew: On St. Luke: On St. John: On the Epistles to the Corinthians: On the Hebrews: On the Canonical Epistle of St. John: Annotations on the same: Forty six Lessons on the Revelation: Sermons for the Season: Sermons for Festivals: Sum of Virtues: Theological Questions: Collections: On the Vespers of Walter Hunt, &c.* He ended his Days at *Lincoln*, and is said to have been bury'd there in the Year 1428.

91. JOHN BAT, born, says *Leland*, beyond the *Severn*, bred at *York*, a *Carmelite Frier* there, and, in process of Time, *Prior* of the Monastery, *Doctor of Divinity* at *Oxford*. The Works of his which *Leland* and others mention, are these, *Encomium of Divinity: For the Introduction of the Sentences: Ordinary Arts: Resolutions: Replications of Arguments: Of the Assumption of the Blessed Virgin Mary: Sermons throughout the Year: Synodal Collations: To the Oxford Clergy: Compendium of Logick: On Porphyrius's Universals: On Aristotle's Predicaments: On Porretanus's six Principles: Questions concerning the Soul: Of the Construction of the Parts of Speech, &c.* He dy'd and was bury'd at *York* in 1429.

92. JOHN BERNEGAM, *Carmelite Frier*, and *Doctor of Divinity*; very famous in his Time, for expounding sublime Questions in Scripture; for his Sermons to the People, and for solving Scholastick Difficulties: Yet none of his Works have

have been handed down to us, but only four Books *On the Master of the Sentences*. He flourish'd in the Year 1430.

93. THOMAS WALDEN, born in the Town of that Name in *Essex*, for the true Surname of his Family was *Netter*, became a *Carmelite Frier* in his Youth at *London*. Having learnt his first Rudiments in the Monastery, he was sent to the higher Schools at *Oxford*, where he had the Degree of Doctor of Divinity conferr'd on him. *John Baptista Rubens*, General of the *Carmelites*, in two Epistles highly commends this *Thomas's* singular Piety and Learning, and proposes him as an Example of Virtue for Imitation. *Andreas Vega*, *Tritheimius*, *Sixtus Senensis*, *Alphonfus a Castro*, *Raphael Volateran*, and many other famous Authors bestow mighty Praises on him. In the Year 1410 he was sent by King *Henry the 4th* to the Council of *Pisa*, conven'd for putting an End to the Schism, and restoring the Unity of the Church, by Pope *Alexander the 5th*, where he contributed much towards the End for which he was sent, and was much admir'd for his great Abilities by all Men; for he had most excellent natural Endowments, and was well versed in all Divine and Human Literature, as also very knowing in the Greek and Hebrew Tongues. At his Return into *England*, he was chosen the 23d Provincial of his Order, which Dignity he continu'd in 4 Years, with general Approbation, and having given sufficient Testimonies of his Wisdom, and Dexterity in the Management of Affairs; King *Henry the 5th* made him his Confessor and Privy Counsellor: And in regard that he was an implacable Enemy to Hereticks, that same King, in the Year 1415, sent him to the Council of *Constance*, held against the *Hussites*. In the Year 1419, he was sent Ambassador to *Ladislaus*, King of *Poland*, and *Michael*, General of the *Teutonic Order* in *Prussia*, to conclude a Peace between them. He was in great Esteem with Three Kings of *England*, *Viz.* the three *Henries*, IVth, Vth and VIth; of which, the Vth dy'd in his Arms, and was Confessor to the VIth, whilst he was but a Boy: This is worth observing from *Leland*, that he left to the Library of the *Carmelites* at *London*, as many of the choicest Books fairly writ in *Roman Characters*, as in those Days cost at least 2000 Pieces of Gold: Among other Things, he compos'd a most exact Work against the *Wickliffites*, *Hussites*, and all other Hereticks of his Time, which he call'd *The Doctrinal of the Antiquities of the Catholick Faith*, which he sent to *Rome*, to Pope *Martin the 5th*, to be examin'd by the See Apostolical, that so it might come abroad with the greater Authority. The whole Work consisted of 4 Volumes; but the Fourth was not yet finish'd when the three first were publish'd with the Approbation; this Last, it is likely was lost; the other three have been Printed at *Paris* in *France*, at *Salamanca* in *Spain*, and in the Year 1571 at *Venice* in *Italy*. All his Writings are said to be in the New Library at *Oxford*, either in Manuscript, or Printed at *Venice*. He also writ, *Commentaries on several Books of Scripture: On the Master of the Sentences: Ordinary Questions and Lectures: Resolutions: Of the Evangelical Truth: The Doctrinal above-mention'd in 4 Volumes: Of the Body of Christ: Dialogues*

of the Faith: Of the Poverty of Christ: Of Prescience and Predestination: Defence of Peace: Sermons: Of Divination: Of the Religion of the Perfect: Collection of Wickliff's Tares: Answers in the Council of Pisa: To the Clergy there; and much more. He ended his Days at *Roan* in *Normandy*, with the Reputation of Sanctity, and was there bury'd in the Monastery of his Order, in the Year 1430.

94. JOHN TILNEY, born at *Yarmouth*, *Carmelite Frier*, and afterwards Prior of the Monastery there; as also Doctor and Professor of Divinity at *Cambridge*. He is said to have gain'd Fame by his Learned Lectures, subtile Disputations, and pious Sermons. The Works he left to Posterity are: *On the Revelation: Compendium of Sentences: Scholastick Lectures: 44 Sermons.* He flourish'd in 1430.

95. MARTIN SCULTHROP, born in *Norfolk*, *Carmelite Frier* at *Blackney*, in that County, and Doctor of Divinity of *Cambridge*, and, as *Leland* said, a celebrated Preacher. The only Works we find of his are: *University Sermons in Latin; and Scholastick Resolutions.* He dy'd and was bury'd in his Monastery in 1430.

96. THOMAS DAUDON, *Carmelite Frier* of the Monastery of *Marlborough* in *Wiltshire*. *Leland* says, he was very knowing in History, yet all we have of his is, *The Life and Death of King Alfred*. He dy'd and was bury'd in his Monastery at *Marlborough*, in the Year 1436.

97. WILLIAM BECKLEY, born at *Sandwich* in *Kent*, *Carmelite Frier* there, and Prior of the Monastery. *Leland* says, he was Doctor of Divinity of *Cambridge*. His Works are, *Ordinary Questions: Of the Friars Tythes: Quodlibets: Sermons, &c.* Dy'd and was bury'd in his Monastery at *Sandwich*, in the Year 1438.

98. JOHN OWINHELL, *Carmelite Frier*, Doctor of Divinity of *Oxford*, a noted Preacher, and writ *Collections, or Examples of Holy Writ: Sermons throughout the Year; and Distinctions of several Things.* He dy'd and was bury'd at *Calais* in *France*, in the Year 1438.

99. JOHN THORP, *Carmelite Frier* of the Monastery of *Norwich*, Doctor of Divinity of *Cambridge*, for his excellent Wit, Sirnam'd the *Ingenious Doctor*. He was one of the five Doctors that convicted the Seditious Heretick *William White* of Heresy, and declar'd him an Enemy to the Church and to his Country. His Writings are, *On the Revelation: Canons of Consequences: Of Sophisms.* He dy'd and was bury'd at *Norwich* in the Year 1440, and had the Title of the *Ingenious Doctor*, carv'd upon his Tomb-Stone.

100. JOHN COLLEY, *Carmelite Frier* in *Doncaster Monastery* in *Yorkshire*. *Leland* is the principal Person that commends him, and that from his own Writings, which are, *Of the Passion of Christ: The Praises of the Apostles: Sermons, and Epistles.* He flourish'd in 1440.

101. NICHOLAS CANTILUPE, Son to *William*, Earl of *South Wales*, in his Youth became a *Carmelite Frier* at *Bristol*, and took his Degree of Doctor of Divinity at *Cambridge*. He is said, by reason of his Excellency in Piety and Learning, to have been, at several times, Prior of the Monasteries of *Cambridge*, *Bristol* and *Gloucester*, at which last Place he was much in

Favour with *Humphrey, Duke of Gloucester*. Being at length chosen Prior at *Northampton*, he there continu'd to his death. The Monuments of Literature he left behind him are, *Lent Sermons: On the first Book of the Sentences: The Praise of his own Order: The History of Cambridge: Appendixes to Histories: Epitome of Chronicles, &c.* He ended his Days at *Northampton* in the Year 1441.

102. JOHN UPTON, born in *Lincolnshire*, *Carmelite Frier* at *Stanford*, Doctor of Divinity of *Oxford*, afterwards Preacher at *London*, and, at length, was Confessor to *Thomas, Duke of Clarence*. Tho' he is said to have writ much, nothing now appears but a Book of *Sermons*. He dy'd at *Coventry* in the Year 1442.

103. HENRY WICHINGHAM, *Carmelite Frier* in the Monastery of *Norwich*, Doctor of Divinity of *Oxford*, as *Leland* testifies, bent himself wholly to reading and expounding of the Scripture, following therein the Antient Fathers and Doctors, and more particularly *St. Jerome*; from whom he not only gather'd the Truth, but the Purity of Language, and Ornament of Words, for the better understanding and explaining of all Difficulties. Thus he gain'd much Reputation in his Sermons to the People, to the Clergy, and to his own Brethren. What remains of his Works, is under these Titles: *Eighteen Lectures on Isaias: Thirty Lectures on the Revelation: Of the four-fold coming of Christ: Of the Conception of holy Mary: Winter Sermons: Summer Sermons: Sermons for Festivals, &c.* He dy'd at *Norwich* on the 2d of March. 1447.

104. JOHN BARNINGHAM, *Carmelite Frier* in, and afterwards Prior of the Monastery at *Ipswich* in *Suffolk*, study'd both at *Oxford* and at *Paris*, and took the Degree of Doctor of Divinity in both Places. A Friend of his carefully sought out several of his Works at *Oxford*, which having found, he caus'd to be fair writ in Four Volumes, and gave them to be kept in the Library of *Cambridge*; they are *Lectures of holy Writ: A little Commentary of the Horrour of Sin: On the Master of the Sentences: Theological Quodlibets: Ordinary Questions: Sermons*. He dy'd of a great Age in his Monastery at *Ipswich*, being still Prior, on the 22d day of January. 1448.

105. NICHOLAS SWAFFAM, *Carmelite Frier*, and Prior of the Monastery at *Cambridge*, where he was also Doctor of Divinity, and, at length, Chancellor of the University. Besides what has perish'd, he writ *Ordinary Lessons, and Resolutions*; and dy'd there 1449.

106. DAVID BOYS, born in *Wales*, *Carmelite Frier* in the Monastery at *Gloucester*, and Doctor of Divinity, if not Professor also at *Oxford*. He afterwards visited *Cambridge*, where he gather'd the Works of *John Barringham*, and laid them up all together in the Library of the University. Afterwards he resorted to the most famous Foreign Universities, much improving himself; yet every where, according to the Duty of his Profession, retiring from worldly Conversation, and living to God as much in Solitude as he could. His Works are, *Learned Sermons: Of the Doctrine of the Spirit: Of true Innocency: Of the double Immortality of Man, against the Agarenes: Against the Follies of the Agarenes: Of the several Customs of Nations*. He dy'd and was bury'd among his *Carmelites*, in the Year 1450.

107. EDWARD DINLEY, born of a good Family at *Newcastle upon Tyne*, *Carmelite Frier*; being naturally addic'd to Rhetorick, became a notable Preacher. All we find of his Writings is, *Twenty four Sermons*, and that he flourish'd in 1450.

108. JOHN CRESSEY, *Carmelite Frier* in the Monastery of *St. Botolph* in *Lincolnshire*, and Doctor of Divinity of *Oxford*, whence returning to his Monastery, he was chosen Prior, and then apply'd himself to Writing, yet have we no more Titles of his Works than these, *Viz. The Praises of the Virgin Mary taken up into Heaven, and Homilies throughout the Year*. He flourish'd in 1450.

109. ROBERT HARDEBY, *Carmelite Frier* in the Monastery of *Lincoln*, seems to have been Doctor of Divinity, and Professor among his Brethren, and, at last Prior of his Monastery. We find nothing of his Writing but, *Sermons on the Festivals of the Blessed Virgin Mary*. He flourish'd in 1450.

110. ROGER ALBAN, born at *St. Albans*, *Carmelite Frier* at *London*, a most diligent Reader of both Prophane and Sacred History, compil'd an Epitome of the most remarkable Occurrences from *Adam* to his own Time. First, He reduc'd the *Old Testament* into this Volume, deducing the Race of those Patriarchs through their several Descents from *Adam* to CHRIST and his Apostles, which Volume he Entitl'd, *A Compendium of the History of the Bible*. The next was *The Progeny of the Kings of Britain*. He is said to have writ much more, but even the Titles are all lost, and he dy'd at *London* about the Year 1450.

111. JOHN KENINGAL, *Carmelite Frier* in the Monastery of *Norwich*, and afterwards the 24th Provincial of his Order in *England*, in which Dignity he worthily continu'd 13 Years. He was a great Friend to *Thomas Walden*, or *Waldensis* the Learned and Religious Frier of the same Order. He was so excellently qualify'd in all respects, that *Richard, Duke of York*, made him his Confessor. For the same Reason he was appointed, by his Order, to go to *Rome* to *Pope Martin* the 5th, to deliver to him the famous Work written by the afore said *Thomas Waldensis*, which may be seen under his Name. There he behav'd himself so well, as to be constituted the Pope's Nuncio in Ecclesiastical Affairs, as appears by *Leland*. Returning home he retir'd to his Monastery at *Norwich*, where he spent the rest of his Days. In the Year 1451, he erected a noble Library in his Monastery, and stor'd it with the Choicest Books he could find. His own Works were, *Twelve Paschal Sermons: Of his Journey and Embassy: On Aristotle of Animals*. He dy'd and was bury'd at *Norwich*, in 1451.

112. PETER St. FAITH, *Carmelite Frier* in the Monastery of *Norwich*, is said to have taken the Degree of Doctor of Divinity, and to have been Professor of the same both at *Paris* and *Oxford*. For, at the same time Nine English Doctors, who went with King *Henry* the Vth's Army into *France*, after the Victory there obtain'd by the English, repair'd to *Paris*, and there receiv'd their Degrees. Four of them were *Oxonians*, and five *Cantabrigians*. Thus *Leland*. Being very

very Zealous, and a most sharp Disputant against Hereticks, he was appointed Inquisitor, Examiner and Judge in Cases of Heresy. His Writings were, *Commentaries on all the Epistles of St. Paul: On the First and second of St. Peter: Breviary of Sentences: Praises of Peter Lumbard's Theological Alphabet: Various Resolutions: Theological Decrees: Sermons to the Clergy: Chapter-Sermons: For his own Commencement.* He dy'd and was bury'd in his Monastery at Norwich, in the Year 1452.

113. WILLIAM STAPHILHART, born in Kent, Carmelite Frier in London, and Doctor and Professor of Divinity at Oxford, as Leland writes, of such singular Knowledge in Sacred and Profane Literature, that he was reckoned among the Principal Ornaments of that University. He was a frequent Preacher to the Clergy, and writ *Commentaries on the Song of Moses: On some Psalms: Lessons on Isaías: Sermons to the Clergy of Oxford: Ordinary Questions: Of Poverty, &c.* and flourish'd in 1456.

114. DENIS HOLCAN, Carmelite Frier of Burnham Monastery, Doctor of Divinity of Cambridge, tho' singularly Learned, yet left nothing in writing that we know of, but *Logical Formalities*, and dy'd in his said Monastery, in the Year 1466.

115. WILLIAM SURFLET, Carmelite Frier at St. Botolph's in Lincolnshire, Doctor of Divinity of Cambridge, writ *Holy Sermons*, and of *Virtues and Vices*; and dy'd in the said Monastery, in the Year 1466.

116. NICHOLAS KENTON, or CHENTON, so call'd from the Town he was born in, Carmelite Frier at Ipswich, Doctor of Divinity of Canterbury; and, at length, the 24th Provincial of his Order in England, which he held 12 Years; was a frequent Preacher, both in private to his Friars, and in publick to the People. He writ the Acts of Antient and Modern Saints, particularly of his own Order. Growing Old, being addicted to Contemplation, and weary of the Cares of Government, he desir'd to be discharg'd of the Burden of the Provincialship, as too heavy for his Age; for he had above 1500 Friars in his Province, which was at length granted him, and another chosen. He writ, *Commentaries on the Canticles: On the History of the Prophet Elisha: On the Lord's Prayer: 48 Sermons on the Gospels: Theological Positions: Positions to the Clergy: To the Clergy of Cambridge: 12 Orations to his Friars: To the Bishops of Exeter: Benedictions of Proceeders: Commendations of the same: 212 Epistles: Ordinations of Festivals: Commemoration of the Blessed Virgin Mary: The Life of St. Cyril: Prayers to Saints in Verse: For quitting his Office: To the General, against some Reform'd: Against a certain Man's Blasphemies: Against certain Apostates: Against a certain obstinate Person: To one going astray: For receiving of a Penitent: To David Chilmy: To the Cardinal of York: To the Duke of Norfolk, &c.* He made a most holy End at London, on the 4th of September, in the Year 1468.

116. HENRY PARKER, Carmelite Frier in the Monastery of Doncaster in Yorkshire, and Doctor of Divinity of Cambridge, renown'd, says Leland, for his Learning; but like Aristarchus, rigid beyond measure; for in the Year 1464, as

he was recommending the Poverty of CHRIST to all Men, and particularly to Church-men, in a Sermon at St. Paul's London; he inveigh'd too bitterly against the Secular Clergy; with more Boldness than Discretion, charging the Prelates of the Church, with Pride, Statelinefs and Ambition. He also writ that same Sermon, and communicated the same to all that desir'd to read it. Encourag'd by this bold Example, one Thomas Holden, a Frier of the same Order, and also a certain Dominican, utter'd the like in their Sermons. The Bishops, provok'd by these Reproaches, imprison'd them in London, and oblig'd them to make their Recantations in the same Pulpit, as also to acknowledge the Lawful Authority of the Secular Clergy. He writ, *Sermons of the Poverty of Christ: A Dialogue between Dives and Lazarus: Lessons on Aristotle's Meteors*, and many other Books, which perhaps were suppress'd and so perish'd; himself flourish'd in the Year 1470.

117. WILLIAM GRENEY, Carmelite Frier, Bachelor of Divinity in the University of Cambridge, being Learned, Industrious and most Zealous for the Honour of his Order, travell'd over almost all England, to collect the Acts of the famous Men of the said Order, and transmit them to Posterity in one Volume. Having read many Histories to this Effect, he compil'd one Book of the Carmelite Saints, which he Entitul'd, *Hagiologium Carmelitanum*, which is all I find of his. He flourish'd in 1470.

118. JOHN SUTTON, Carmelite Frier in the Monastery of Doncaster in Yorkshire, in which County he was also born, Doctor of Divinity of Oxford, and 27th Provincial of his Order in England, which he held, with great Applause, three Years, and writ *Ordinary Questions and Quodlibets*; dy'd and was bury'd in his Monastery at Doncaster, in the Year 1473.

119. JOHN STANLEY, born in the West of England, Carmelite Frier, Doctor and Professor of Divinity at Oxford; the Prime of all the Carmelites in England in his Time, says Leland, and therefore much esteem'd by the Nobility, and honour'd by the Oxford Doctors. King Henry the VIth hearing his Fame, sent for, and employ'd him in the most knotty Affairs, especially Ecclesiastical. His beautiful Presence was a great Addition to his Authority; and, in short, either for Body or Mind a Darling of Nature. The King first made him Provost of the College he had founded near Eaton, for the Education of Youth, and soon after took him for his Confessor, and then preferr'd him to the Bishoprick of Norwich; but William Pole, then Duke of Suffolk, opposing him, he quitted it; and in the Year 1448, was made Bishop of Bangor, and was 5 Years after translated to the See of Hereford. He learnedly writ, *Of the Vigour of Holy Writ: Of the Ecclesiastical Prerogative: Of the Creed: Of the vigour of Decrees: Of Ecclesiastical Sanctions: Of the Pontifical Power: Of the Power of the Church: Of the various Senses of Scripture: Of the Distinction of Jurisdictions: On the Master of the Sentences: Of the Reward of all Labour: Sermons before the King: To the Clergy: To the People: Ordinary Questions: Of the Regimen of those that celebrate: Of the four Last Things: Oxford Lectures: The Commentary and Additions of Richard*
Y y Uller-

Ullerston: Of Chance and Fortune: Of Fate and Accidentality; also Indexes to many Books: On St. Chrysostom: On St. Augustin's Confessional: On St. Augustin upon St. John: On the same of Christian Doctrine: On his Enchiridion: Of the Visitation of the Sick: In Praise of Charity: Of Christian Discipline: On St. Gregory's Homilies, &c. And Lastly, He dy'd at Ludlow among the Carmelites, on the 11th of May; but his Body was carry'd to Hereford, and there honourably bury'd, in 1474.

120. JOHN HUNT, born in the West of England, Carmelite Frier, Doctor and Professor of Divinity at Oxford, besides other Polite Literature, was very knowing in Tongues. In short, so great an Opinion was generally conceiv'd of his Piety and Erudition, that in the Year 1438, when he was in the Flower of his Age, he was, with universal Approbation, and in the Name of the whole Kingdom, appointed Ambassador, first to Ferrara, and afterwards to Florence, to the General Council there held under Pope Eugenius the 4th, for refuting the Errors of the Greeks and Armenians. In which Council, John Paleologus, the Grecian Emperor, and Joseph the Patriarch being present, he strenuously and solidly disputed with great Applause of all there present, in almost daily Congresses, for the space of 14 Months, against the Greek Doctors, concerning the Procession of the Holy Ghost from the Father and the Son; consecrating in unlev'n'd Bread; the Primacy of the Pope of Rome, and many other Articles. And Authors do observe, that Julian, Cardinal of St. Angelo, and Andrew, Archbishop of Colossa, highly commended him for his extraordinary Learning, and most solid Arguments; and that during that Embassy, he gain'd great Favour with the Pope, no less Esteem among the Nobility of England, and extraordinary Reputation with all Men. Returning thence to Oxford, he there never ceas'd teaching and writing even in a decrepit old Age till his Death. The Works he left are these: Enarrations of the Gospels: On the Master of the Sentences: Of the Symbol of the Church: Of the Authority of the Church: Of the Superiority of St. Peter: Of the Jurisdiction of Popes: Of the Regality of Christ: Of the Predestinate: Of the Universal Dominion of Popes: Theological Lectures: Of the Universal Dominion of the Clergy: Of the Prerogative of Religious Men: Of the state of Friars Mendicants: 27 Notable Sermons, Disputations: Abbreviations of Peter Comestor: Against the Articles of the Greeks: The Acts at Ferrara and Florence: The Proceedings of the Holy Council: Contentions of Latins: Collections of 12 Chronicles: Epitome of History: Against teaching Women: Of the Communion of Women: Latin Vocabulary: Of the Vigour of Letters: Indexes on the Parisian of Vertues: On the same of Vices, &c. He dy'd in a decrepit Age at Oxford, and was there buried among his Brethren on the 28th of November, 1478.

121. JOHN SPINE, born at Bristol, Carmelite Frier; Doctor and Professor of Divinity of Oxford, and a noted Preacher, writ Sermons to the Clergy, and Solemn Disputations, and dy'd in 1484.

122. JOHN MILVERTON, Carmelite Frier in the Monastery of Bristol, Doctor and Professor of Divinity of Oxford. After he had gain'd much Reputation by publick Lectures and Schoolistical Disputations, was call'd to Paris by John

Sorell, General of the Order; and at their solemn Chapter, in the Year 1456, appointed Provincial of England, Scotland and Ireland, which Employment he held about Eleven Years, and Twelve Years another time. A Learned Man, but who rashly took too much upon himself; for out of an indiscreet Zeal, he too vehemently reprov'd the Faults of Men in Dignity and Bishops; in whom he condemn'd Gravity as Pride, an Habit becoming their Degree as Luxury, Hospitality as Prodigality, Severity as Tyranny. The first Occasion he laid hold of to this purpose was very good. For Reginald Peacock, first Bishop of St. Asaph, and afterwards of Chichester, fell into scandalous Errors. Against him Milverton preach'd well and boldly; but he kept not within the due Bounds; for what need was there to charge all with the Crime of one? Yet he did so, and to his own Detriment. Some other Friars following his ill Example, by their indiscreet Reproofs from the Pulpit, exasperated the Bishops against them, and justly provok'd them. At length, Richard, Bishop of London, caus'd two of the most insolent of these Friars, to be thrown into Goal, and Excommunicated Milverton himself. Milverton fled to Rome, to Pope Paul the 2d, who allowing of the Bishop's Charge, and rejecting his Excuse, cast him into Prison, and kept him three Years in the Castle of St. Angelo. At length, the Cause was referr'd to be try'd by 7 Cardinals, by whose Sentence he was deliver'd out of Prison, and in some sort, restor'd to his Honour; but he was then put from the Bishoprick of St. David's, to which he had been before elected. Upon Occasion of this so great Misfortune, the whole Order of the Carmelites afterwards declin'd in England, their Honour and Esteem decreas'd; their Authority ceas'd, and their Learning dwindl'd away, the proper Means and Patrons to support them falling off. Milverton, in the Year 1458, writ to Pope Pius the 2d, in order to insinuate himself against Reginald Peacock. The Work, being large, contain'd all the Proceedings against him, the Articles objected and his Condemnation; but this did not deliver him out of Danger. He is said to have written, Commentaries on several Texts of Scripture: On St. Augustin's City of God: Sermons throughout the Year: Ordinary Lectures: Oxford Resolutions: Symbol of his Faith: Of the Poverty of Christ: A long Piece against Reginald Peacock: Against a certain Bishop: 64 Epistles to Friends: To the English Pastors of Learning: To a certain Roman: Of his own Captivity. Whilst a Prisoner, he writ, To Pope Paul the 2d: To the Cardinal of St. Angelo: To the Cardinal of Nice: To John, Cardinal of St. Sixtus: To the Cardinal of Therason: To the Cardinal of Roan: To Ursinus, Cardinal of Spoleto: To some Italian Noblemen: To the Doctors of England. At length loaded with Grief and Age, he dy'd at London, on the 30th of January, and was there bury'd in the Choir of his Monastery, when he had govern'd his Province 22 Years, and in the Year of our Lord 1486.

123. WILLIAM BLACKNEY, so call'd of the Town where he was born in Norfolk, and Carmelite Frier in the Monastery there, Doctor of Divinity of Cambridge, says Leland. He is said, by some, to have too curiously pry'd into the secret Mysteries of Nature, and to have pretended

pretended to, and persuaded the Ignorant into some Notions of Magick. The Report hereof being spread abroad, the Bishop of Norwich, offended at such Behaviour in a Frier, treated him severely. The Works he left to Posterity, were rather Sacred than Prophane: The Titles of them, *Lectures on the Canticles and subtile Disputations*. He dy'd Old, and was bury'd in the Town where he was born, in the Year 1490.

124. THOMAS SCROPE, born of a very good Family in the Town of Bradley, but more conspicuous for Virtue and Literature; became first a Monk of St. Benedi^ct, but not thinking that Order severe enough, left it, and embrac'd that of the Carmelites, in the Monastery of Norwich, about the Year 1430, where he liv'd in the Practice of almost incredible Austerity, frequently preaching to the People, not only with Words, but by his Example. He led an Hermetical Life for 20 Years, being almost continually shut up in his Cell, unless when in the Church, till call'd out from that solitary Being by the Consent of Pope Eugenius the 4th, to instruct the People. In the Year 1446, dy'd David Chirbury, or Richard Mesin, for Leland is doubtful which of them it was, because both had been Bishops of Dromore in Ireland. The aforesaid Pope then prefer'd Scrope to that Bishoprick, and soon after sent him his Legate to Rhodes; during which Journey he had frequent Conferences with a certain Minorite of Jerusalem, who had been before a Jew and converted to Christianity, and learnt much of him; but returning to his Bishoprick, could not live long in Peace with the Irish: whereupon leaving Ireland, and resigning his Bishoprick, he return'd again to Norwich, and there was Vicar General under the Bishops, doing much good among the People by his frequent Sermons. Whatsoever he receiv'd of his own Revenues, or could get of other rich Persons, he either bestow'd among the Poor, or on other pious Uses. How great his Learning was, and how much he honour'd his Order, appears by his Writings: For, besides his translating the 10 Books of Philip Ribot, a Catalonian, of the Acts of the Carmelites into English; he writ largely to John Blackney, Monk of the Order of St. Benedi^ct, in good Latin, and very full of the Antiquity, Divinity and Praises of the Order of the Carmelites. The Titles of his Books were these: *Of the Institution of the Carmelites: Concerning the same Order to Pope Eugenius: A Catalogue of Saints of the same Order: Compendium of Histories and Laws: Sermons on the Ten Commandments: Of the Privileges of Popes: Of his Legation to Rhodes, &c.* He dy'd at length, being about 100 Years of Age in the Monastery of Leiston in Suffolk, in the Opinion of Sanctity, and was bury'd in the same Place, in the Year 1491.

125. WILLIAM BINTREY, so call'd from the Town of that Name where he was born, in Norfolk, Carmelite Frier, according to Leland, and Doctor of Divinity of Cambridge. His first Studies were in Burnham Monastery, and thence proceeded to Cambridge, where he improv'd in Virtue as much as in Literature. There were, at that Time, some in England, who revild the Orders of Mendicants, and particularly, rail'd at the Carmelites, who then chiefly flourish'd here,

for Envy generally attends Prosperity. Bintrey thought it his Duty to defend his Order, which he did in a Book most learnedly written to that Effect, and render'd his Name venerable to Posterity, not only on Account of that Work, but of several others, the Titles whereof are, *Lessons on the Canticles: Sermons: The Praise of the Blessed Virgin: Theological Resolutions: Ordinary Questions: Defence of Poverty: Of the Ornament of the Latin Tongue, &c.* He dy'd and was bury'd at Burnham, on the 3d of September 1493.

126. PETER KENINGAL, of good English Parents, tho' born in France, yet Educated in England, Carmelite Frier, and Doctor of Divinity of Oxford; a Man of excellent Natural Parts, furnish'd with Zeal, Eloquence and Learning for Preaching, left to Posterity, *Sermons to the Clergy: Ordinary Disputations, &c.* dy'd in his Monastery at Oxford, and was there bury'd in the Year 1494.

127. ROBERT BALE, Junior, born at Norwich, Carmelite Frier, and first Prior of the Monastery at Norwich, and afterwards of that at Burnham; a Man of Piety, Prudence and Learning, as appears by his Works, which were preserv'd in Burnham Monastery, 'till the Suppression of religious Houses; being, *The History of the Prophet Elias: The Office of the English Simeon: Short Annals of his Order, &c.* He dy'd at Burnham, and was bury'd there, in the Year 1503.

128. JOHN SOULEY, Carmelite Frier in the Monastery at London, Doctor of Divinity, and a most famous Preacher, Contemporary with that excellent Man John Collet, and a great Friend of his; of a fluent Tongue and sweet Conversation. A great Follower of St. Paul, endeavouring, as far as could be, to imitate his Fervour of Spirit, and Zeal for God's Glory; omitting nothing in his Sermons, which might deter his Hearers from Vice, and enflame them with the Love of Virtue. He writ, *Sermons out of St. Paul: Sermons throughout the Year: Divisions of Subjects, &c.* and dy'd, and was bury'd at London in 1508.

129. JOHN BARET, Carmelite Frier at Lynn in Norfolk, and Doctor of Divinity of Cambridge. Writ, *Annotations on St. Paul: On the first Epistle of St. John: Reformations of John Triss: Orations to the Clergy: An Epistle to Watson, an Heretick then in Prison: English Homilies, &c.* He was alive, tho' old, in the Year 1556.

Other Carmelite Learned Men and Writers, less known, as is the Time when they liv'd.

130. BENEDICT St. FAITH, so call'd from the Place where he was born, Carmelite Frier at Norwich, having finish'd his Studies at Home, went abroad to improve himself, and, at last, to Rome, where his eminent Piety and Learning, gain'd him the Affection of the great Men, particularly, Henry Minutius, Archbishop of Naples and Tusculan Cardinal, by whom he was recommended to Pope Boniface the IXth, who sent him on honourable Legacies. He is said to have writ several learned Books, which are all lost, with their Titles. He dy'd at Naples, in the Year 1410, as Leland testifies.

Y y 2 131. DAVID

131. DAVID CHIRBURY, *Carmelite Frier*, to use *Leland's* Words, renown'd for his Knowledge in Divinity, and for his Piety and Learning preferr'd to the Bishoprick of *Dromore* in *Ireland*. I have not found the Titles of the Works he writ; but he dy'd and was bury'd among the *Carmelites* at *Ludlow*, in the Year 1420.

WILLIAM CALIFORD, or TALIFORD, *Carmelite Frier*, Doctor of Divinity of *Cambridge*, and Professor there, much commended for Integrity of Life, singular Learning and excellent Preaching; writ, *Sermons for the Season: Sermons for Festivals: Various Lectures of the Holy Scriptures*: What more, I find not, nor when he flourish'd.

133. JOHN YORK, *Carmelite Frier*, Doctor and Professor of Divinity of *Oxford*; left many Theological Works, which were long preserv'd in the Library at *Norwich*; yet all the Titles of them we can meet with, are these, *Lectures on Genesis: Praises of Scripture: Ordinary Expositions*.

134. JOHN GEES, *Carmelite Frier*, Doctor of Divinity of *Oxford*, preferr'd to the Bishopricks of *Lismore* and *Waterford* in *Ireland*, for his Piety and Learning. Is said to have writ

much, but as he dy'd abroad, we have not so much as the Titles of his Works, or when he departed this Life.

135. JOHN YORK, *Carmelite Frier*, much addicted to read and meditate on the Holy Scripture; writ, *Lectures on Genesis: Ordinary Expositions*, and *Praises of Holy Writ*. When he liv'd appears not.

136. RICHARD MESIN, *Carmelite Frier*, for his Piety and Virtue made Bishop of *Dromore* in *Ireland*, as *Leland* informs us, who is also of Opinion that he writ much, tho' we do not find the Titles of his Works, nor when he dy'd.

137. ROBERT St. FAITH, so call'd from the Place where he was born, and *Carmelite Frier* of *Norwich*; after having made some Progress in the Universities at Home, went to the Universities Abroad, where having gain'd Reputation, he proceeded to *Rome*, and insinuated himself into the Favour of Pope *Urban* the 6th, who sent him Legat into *Spain* and *England* upon most important Affairs. *Leland* says, he writ much, but we have not the Titles of any of his Works. He dy'd in *Spain*, about the Year 1386.

Monasteries of Carmelites commonly called White Friars.

COVENTRY.

Monastery of White Friars in Warwickshire.

* *Dug.*
Warn.
p. 117.



IN the South-East Part of this City, stood the Friars *Carmelites*, commonly call'd the *White Friars*, Mendicants. The first Institutor of which Order, as divers Authors affirm, having been *Elias* the Prophet, at *Mount-Carmel* in *Syria*, where, living a retir'd Life in the Service of God, he gave Example to many devout Anchorites, to repair thither for Solitude; but these being dispers'd over the whole Mountain, in private Cells, were, at length, by *Almeric*, Bishop of *Antioch*, reduc'd into one Convent; at which Time, they elected out of themselves a Superior, and first began the Foundation of a Monastery, where the Chapel of the blessed Virgin stood, viz. near the Fountain of *Helias*. Howbeit, the Observance of this Life began not 'till the Days of Pope *Alexander* the III'd, about the Year 1170; or 'till the Time of *Innocent* the III'd, near 40 Years after, had they any direct Order, when *Albert*, Bishop of *Jerusalem* prescrib'd unto them, thus living in the *Wilderness*, a Form out of *St. Basil's* Rule, and a Party-colour'd Mantle of

White and Red, such an one as *Helias* the Prophet antiently us'd, which afterwards, Pope *Honorius* the 3d alter'd, conceiving it not to be so proper; and instead of the Party-colour appointed, that it should be all White, calling the Convent of these Friars, *The Family of the Blessed Virgin*; in regard the White Colour, being least spotted, does best accord with Virginitie.

But the first mention that I find, of their propagating in this Realm, is in *Anno* 1240, 24 *Henry* III, at which time Sir *John de Vefey* of *Alnwick* in *Northumberland*, a great Baron in those Days, returning from the *Holy Land*, brought into *England*, this Order of Friars, and built for them a Monastery at *Holme*, in *Northumberland*, then a Desert Place, and not unlike to *Mount Carmel* before mention'd. Yet here in *Coventry*, they settled not till *Anno* 1342, 16 *Edward* III, that Sir *John Poultney*, 4 Times Lord Mayor of *London*, erected this House for them.

With Lands they had no Endowment, but liv'd on the Charity of good People, which was not slender; so high an Opinion had the strictness of their Rule and Austerity of their Lives obtain'd; there being few Persons of Quality residing

residing within many Miles, that by their Testaments gave not liberally to them, as by that of the Lord Bassett of Drayton, in 7 Richard II. appears, whereby they had no less than a Legacy of 300 l.

Further mention after which Time, I find not, till 1 Hen. V, that the King granted License to William Botener of Withbroke, to give unto them a piece of Ground lying here in Coventry, containing 141 Foot in Length, and 45 in Breadth, for the enlargement of their Habitation; in Consideration whereof, they were to Celebrate the Anniversary of John Percy and Alice his Wife deceas'd. But shortly after the Foundation of this Religious House, there was one William, a Frier thereof, who became very famous for his Learning, and was common call'd Gulielmus Coventry, of whom Baleus in his 6th Century pag. 461, makes large mention, and of the Works that he writ, whereunto I refer my Reader.

In 22 Hen. VII, did Sir Thomas Poultney of Miferton, by his Testament, bearing Date April 3, bequeath his Body to be buried in the Chancel here; appointing, that at his Funeral 24 Torches, each having his Arms upon them, should be born by 24 poor Men, every one having a Gown with the Libberd's Head behind and before.

Upon the survey taken in 26 Henry VIII, it was found, that there were certain Burgages in Coventry, belonging to these Friars, which yielded 3 l. 6 s. 8 d. per Annum Rent, and that the Oblations in the Chapel of our Lady, did, one Year with another, amount to 5 l. 18 s. in all, 9 l. 4 s. 8 d. Out of which Burgages there being yearly paid, 20 s. unto Mereton's Chantry, in the Church of St. Michael; and to the Heir of Robert Norwood 2 s. per Annum, as a Rent for the Land on which their Church was built; with Money for Murage annually, and other Payments, amounting in all to 31 s. the clear Value of all that belong'd to them, extended to 7 l. 13 s. 8 d. per Annum. But the Dissolution of them hapned not till 30 Henry VIII, that all the poor Mendicants follow'd the Example of greater Monasteries, in making a Surrender of their Houses: At which time, by their Instrument, bearing Date Octob. 1. 30 Hen. VIII, they gave up this to the King, whereunto these Names were subscrib'd,

Hugo Burnby.	John Hurst.
Thomas Fyscher.	Richard Cowper.
Richard Wodcoke.	William Madder.
Thomas Vicars.	John Newbold.
Will. Walker.	John Elyson.
Will. Harryson.	Richard Cowper
John Pasty.	Will. Kynge.

No Pension being allow'd to any of them.

After which, this House, with all that belong'd thereunto, excepting the Rent of 20 s. per Annum, due to Mereton's Chantry, before mention'd, was, among other Things, by the King's Letters Patents, dated August 17. 36 Henry VIII, granted to Sir Ralph Sadler and his Heirs, to hold in Burgage; which Sir Ralph, sold it to John Hales, who made it his Habitation, as it seems; for by his Will and Testament dated Decemb. 17.

15 Eliz. appointing it to be sold; he there calls it by the Name of Hales-Place, alias White Friars in Coventry.

But notwithstanding the before specify'd Appointment, it was not accordingly sold; for John Hales, Esq; descended from Christopher, his Eldest Brother, now enjoys it, as his Heir. At the Death of the before specify'd John, the Church was compleatly standing, as appears by that Inquisition, but it continu'd not long after; for about—Eliz. Mr. Edward Boughton, obtaining the Materials, built his House at Causton therewith.

Mr. Willis, Vol. 2. p. 242, has no more of this Place, than this, Hugh Huntley, last Prior, with 13 Brethren, surrender'd this Convent, Oct. 1. 1539. 30 Henry 8.

L O N D O N.

Monastery of Carmelites, or White Friars.

THIS House of Carmelites, commonly call'd White Friars, & Fratres beate Marie de Monte Carmelo, Or Brothers of St. Mary of Mount Carmel, was founded by Sir Richard Gray, Ancestor to the Lord Gray of Codnor, in the Year 1241, 26 Henry III.

King Edward the 1st, gave to the Prior and Brethren of this House, a Piece of Ground in Fleet-street, to build their House on, which was afterwards rebuilt by Hugh Courtney, Earl of Devonshire, about the Year 1350, being the 24th of Edward the 3d.

John Lufken, Mayor of London, and the Commonalty of the City, gave the Lane call'd Broker's Lane, reaching from Fleet-street to the Thames, in which Place Sir Robert Knowls of Norfolk, built the West End of that Church, in the Reign of King Richard the 2d, and of Henry the 4th, and dying afterwards at his Manor of Sconethorp, in Norfolk, was bury'd here, with his Wife Constance, in the Year 1407.

Robert Marshal, Bishop of Hereford, built the Choir, the Chapter-House, the Belfrey, and other Places, and was bury'd there in 1420.

This Monastery was valu'd, at the Time of the Suppression, at 62 l. 7 s. 3 d. per Annum, and surrender'd the 10th of November, the 30th of Henry the VIII. Which Place has been since all built into Tenements. Stow's Survey of London, p. 437, and Leland's Collect. Vol. 1. p. 108. Mr. Willis, Vol. 2. p. 130. only says this, GEORGE BURNHAM, Prior, subscrib'd to the Supremacy, 19 April, 1534. JOHN GIBBES, was last Prior, He subscrib'd to the Supremacy, 10 Nov. 39 Hen. 8.

O X F O R D

Monastery of Carmelites, or White Friars.

IN the Year 1253, the Carmelites, or White Friars came to Oxford, of whose first coming into England, tho' something has been said before, it will not be improper to give a more perfect

A. Wood, Antiq. Oxon p. 98. and M. S. in the Museum at Oxford, Cod. 1491

perfect Account in this Place. In the Reign of King Henry the III. we were engag'd in a bloody War with the *Saracens*. Richard Grey and John Vesey, Knights, whom Bale calls Noble Barons, two of the prime Commanders of our Forces, being near Mount Carmel, resolv'd, in Devotion, to visit the same; having ascended to the Top of it, they there, contrary to their Expectation, found several of our Country Men, leading an Eremitical Life, among the rest; being enduc'd by whose Sanctity, they obtain'd leave of the Prior, for some of them to return in their Company into England. Accordingly they came back together into England, either in the Year 1238, or two Years after, Rodolphus Fresburn being Provincial, and by the Assistance and Protection of the said Knights, they, afterwards, obtain'd a Residence at Aylesford in Kent, and another at Holney near Alnwick in Northumberland, and within a few Years were spread into the Principal Cities of the Kingdom. It will be needless to repeat the same thing deliver'd in other Words by Leland, who assigns the Year 1240 for their coming into England.

The Carmelites having, at first, obtain'd two Places of abode in England, and afterwards some others; coveted nothing more than to have Houses in Oxford and Cambridge, for the improving of their young Friars in Philosophy and Divinity. But before they attempted this in a publick Manner, I find them making way to it, by frequenting the Schools, and taking their Degrees regularly, as others did. For Leland making very honourable mention of Peter Swannington and Simon Stock, testifies that the former of them, who was Contemporary with Humphrey Neckton, the first Professor of Divinity of this Order at Cambridge, was also the first Doctor of Divinity of the Order at Oxford, and Stock the first Batchelor of Divinity; and the same Author adds, that at the Time when Stock study'd at Oxford, there was no Place appointed for the Carmelites, either in the City or Suburbs. The time when Stock study'd here, and took his Degree, I take it to have been about the Year 1244.

Those Friars aspiring to Learning, much Industry was us'd to procure them a Dwelling at Oxford. At length, at the Request of Henry Hanne, Provincial of the Order, they obtain'd an Habitation in Sockwell-street, in the Suburbs of Oxford, Anno 1254. This they obtain'd of Nicholas Meules, who had been some time Constable of the Castle of Oxford, and about this Time seems to have had the Title of a Baron in Somersetshire, his chief Seat being at Northcadbury in that County. Bale, follow'd by Pits, makes mention of this Donation in the Life of Henry Hanne; but he calls this Nicholas Meules, by the Name of Noel. Harpsfield, making mention of this Affair, names neither of these Benefactors, and only says that Henry Hanne built that House. Wherefore, for the better clearing of that Matter, so variously reported, I will subjoin a certain Instrument, by which, besides other Particulars worth knowing, it will appear who gave that Habitation to the Carmelite Friars.

To all the Faithful of CHRIST, to whom these Presents shall come, Br. W. call'd Prior of all the

Friars of St. Mary of Carmel, Dwelling in England, greeting, and due and devout Service, with the Suffrages of Prayer. Whereas the Noble Lord N. de Meules, thought fit long since, to bestow on us, a Place to dwell in at Oxford, for himself, and the Health of his; I do fully empower our beloved Brother John Raph, Priest, the Bearer hereof, in our stead, to Receive and Inhabit that Place, according to wholsom Obedience; and to compound and transact with all those who shall claim any Right within or without the same, or to dispose of the same Place, as shall appear expedient, according to the Lord, as well in Spirituals, as Temporals, without any Exception; obliging myself to ratify, and agree to whatsoever, and in the Presence of whomsoever he shall do, in Relation to that Place in Form, and for the Good of the Order in the Premises; and I, moreover, devoutly intreat your Venerable University, that you will endeavour, no less efficaciously than meritoriously, to assist the aforesaid Brother John, and his Companion, whomsoever he shall make his Associate about the said Affairs, in their going and returning, resting and labouring; and that you will extend to those same Poor in CHRIST, begging for his Sake, and with him, and Possessing nothing at all of their own, the necessary Support for their travelling Maintenance, for the Divine Goodness, because your Reward is great in Heaven; of which God grant all the Beneficent Executors of these Presents, may be Partakers. May your University ever fare Well in the Lord. Given at Cambridge, in the Year of Grace 1256, the 12th of the Kalends of September.

Thus the Instrument, written by that William, or Walter, Provincial, or Prior of this Order, whom Bale has not in his Catalogue. As for the House given by Meules, I find it stood in that Place, which the South Part of Gloucester College afterwards took up.

Being intent upon erecting a Chapel and House, they were distress'd by the Streightness of this little Spot of Ground, wherefore they labour'd with Nicholas Stockwell, a Citizen, who by Reason of his great Wealth, and no less Prudence, had been many Years Mayor of Oxford, that he would make over to them a Courtyard, adjoining to that of Meules; wherein he was not hard to be prevail'd on, as having before, admiring the Sanctity of that Society, extended his Beneficence towards them. Having thus got a larger Piece of Ground, they design'd to build an Oratory; but that they might build the same safely and legally, they obtain'd leave of the Diocesan, apply'd themselves to procure the same from the Abbat and Convent of Osney, which was chiefly necessary, because this Ground of theirs, was in the Parish of St. George, afterwards of St. Thomas; the Church whereof, from its first Foundation, belong'd to that Monastery. In this also the Carmelites obtain'd what they desir'd, their Founder Nicholas Meules, with Richard, Earl of Cornwall, and Ela, the most pious Countess of Warwick, mediating for them, and the following Agreement was made between them, and the Monks of Osney.

In the Year of our Lord 1256, on the Day of St. Agatha, Virgin and Martyr, this Agreement was made between the Abbat and Convent of Osney,

on the one Part, and the Prior and Friars of Mount Carmel on the other, with the Consent and good Will of H. by the Grace of God, Bishop of Lincoln. Diocesan of the Place, VIZ. That the said Abbat and Convent granted for themselves and their Successors, that they may quietly and peaceably live on that Piece of Ground, which the Lord Nicholas Meules gave them in the Suburbs of Oxford, near the Hospital of Stockwell-street, in the Parish of St. George, in the Castle of Oxford; which Church the said Abbat and Convent have, for their own Use, and in another Piece of Ground adjoining, which belong'd to Nicholas Stockwell, with a little opening, to make their Entrance the wider in the Front, towards the pav'd Way; and that they may erect an Oratory on that Ground, and celebrate Divine Service, raising and erecting Buildings in the Front, with Curtilages between the said Grounds and the Street, they ever remaining, as to the Lordship, in the State they were at the Time of this Agreement. And if it shall happen that the said Prior and Friars shall, for the future, enlarge their Bounds, they shall make Satisfaction to the aforesaid Abbat and Convent in Proportion, with Respect to the Goodness and Largeness, as to the said Grounds. But the said Prior and Friars, looking on the Holy Gospels, on the Word of God promis'd for themselves and their Successors, that they will not admit the Parishoners of the Abbat and Convent to Offerings, Burial, nor to any Sacraments, VIZ. To Baptism, Confession, the Eucharist, Extreme Unction and Matrimony; nor will receive of them third Day Offerings for the Dead, nor Anniversaries, no Requests, nor any other Thing, either privately or publicly, which may tend to their Prejudice, or Detriment, unless with leave obtain'd of the said Abbat and Convent. The same Friars also faithfully promis'd that they will indemnify the Churches of the said Abbat and Convent, and all their Neighbourhoods; wherefore on the following Festivals, viz. The Day of the Nativity of our Lord, the Day of the Purification of the Blessed Virgin Mary, Easter Day, the Day of St. George the Martyr, viz. Of his Passion and Translation, the Day of St. Mary Magdalen, the Day of the Assumption of the Blessed Virgin Mary, the Day of All Saints, before their High Mass, the said Friars shall cause it to be notify'd in their Oratory, That no Parishoner of the said Abbat and Monastery do hear that Mass, to the Prejudice and Detriment of the same Abbat and Convent. Besides, in Regard that the said Abbat and Convent, were us'd to receive certain Tithes and Obventions of the said Places; and that the said Places of Antient common Right, were titheable to them on account of the said Church of St. George; the aforesaid Prior and Friars have procur'd the yearly and perpetual Revenue of ten Shillings, to be assign'd to the said Abbat and Convent, in lieu for the aforesaid Tithes and Obventions. It was also agreed between the said Parties, that the said Prior, and his Successors for the Time being, upon the Intimation of the Abbat of Osney, for the Time being, shall every five Years come to Osney, and this Composition shall be by them recited, and ratify'd in the Form of an Oath, in the Presence of the said Abbat and Priors. For the Security of these Things, the said Prior and Friars have subjected themselves to the Jurisdiction of the Bishop of Lincoln, for the Time being, that he may oblige them by Ecclesiastical Cen-

sure, without any Trouble of Tryal, to observe all that is aforesaid; they renouncing all Exceptions, Cavils, Appeals, and all Privileges obtain'd, or to be obtain'd, and all Redress of Civil or Canon Law, that may avail them for the weakening, or obstructing of this Agreement. In Testimony whereof, the Seal of the Lord Bishop of Lincoln, together with the Seals of the Parties, has been affix'd to this present Writing, in the Manner of an Obligation; one Part whereof remains with the Abbat and Convent of Osney, and the other Part with the said Prior and Friars of Mount Carmel.

These Things being so written, to the End they might, for the Future, be binding, W. Provincial Prior of the Order of the Carmelites in England, by his Letters, dated on the Vigil on St. James, in the Year 1257, gave Power to John Raph, Procurator of that Society at Oxford, To swear, as his Words are, on the Souls of the Brethren, to the faithful Observance of those Things which are stipulated between you and us, concerning the abovemention'd Place. John Raph having thus receiv'd the aforesaid Power, oblig'd himself and his Family by Oath, before Richard, Abbat of Osney, H. the Prior, and some Canons of that Place, the Year aforesaid, and on the Day of the Assumption of the Blessed Virgin. And we have been inform'd, that the Carmelites repeated the Oath every five Years after; which a Manuscript of Osney says they did in the Year 1278, Roger Crostweyt being their Prior. Another says it was done in the Year 1301, Hugh Risebury being Prior. But these Friars, proceeding from Necessaries, which they had already obtain'd, to Things for Pleasure, were desirous to have Gardens and Walks, and in Order to it, procur'd an Addition of Land belonging to the Monastery of Osney. That Piece of Ground formerly belong'd to Nicholas the Writer, and was hemm'd in on both sides by the Land of Nicholas Stockwell, extending from the Tenement of the Carmelites to the King's High-way. These came to those Friars when Adam Feteplace was Mayor, and John Coleskull and Richard Nicholas being Bailiffs of Oxford, which was in the Year 1266. Afterwards having gather'd much Money among the Favourers of their Order, in the Year 1269, they redeem'd the Tithes and Obventions which they us'd to pay to the Monastery of Osney; from that Spot of Ground, says the Original Manuscript, on which their Oratory is built, and from the Ground next adjacent, on the South Side, which is Forty Foot in Breadth and Length, it stretches out as far as the Thames.

Nicholas Forstthul sold to the Brothers of Mount Carmel, a certain House, which us'd to yield to the Priorefs of Littlemore 3 Shillings. Item, The said Friars of Carmel appropriated to themselves several Tenements; after what manner is not known, or by what Warrant.

Thus says an Inquisition among the Records of Osney. Afterwards, that is about the Year 1282, the Abbat and Monastery of Osney, granted and quitted Claim, for themselves and their Successors, (as appears by an Agreement between them) to the said Prior and Friars and their Successors, that they might quietly hold and Build, and for ever in as much as appertain'd to them, possess that Spot of

Ground which one Richard Maydeloc inhabited, where their Gate is erected, containing 40 Foot in Length, and 30 in Breadth, which lies between the Ground that belong'd to William Eynesham, on the one side, and the Ground that belong'd to Richard Lekam on the other, in the Suburbs of Oxford, in the Parish of St. George, in the Castle of Oxford, near Le Hure, free and exempt for ever from any Exaction of Tythes, Oblations and any Profits whatsoever, to the said Church of St. George, appertaining on any Account whatsoever, the which the said Abbat and Convent have appropriated to them, &c. for the Yearly Revenue of 16 s. &c. Having thus got more Ground, they enlarg'd and beautify'd their Buildings more than was necessary, adding the Delights of Gardens, and Grass-plats. But when they had liv'd there near 60 Years, during which time they had many Professors of their House, they were, at last, remov'd to the Royal Palace, opposite to *Stockwell-Street*, where they continu'd till the utter Subversion of the Order. It will not be improper to relate how this noble House came to them.

In the Year of our Lord 1204, King Edward the 1st making War on the Scots, took along with him Robert Baston, a Frier of the Order of the Carmelites, and excelling his Contemporaries in Poetry; promising himself, that the Pen attending the Sword, whatsoever famous Actions he perform'd himself, would, by the other, be as learnedly transmitted to Posterity; which, very many relate the said Baston perform'd in Heroick Verse, and was in great Favour with the King. Afterwards when Edward the 2d design'd to finish the War begun by his Father, he call'd Baston to him, to the same Intent; tho' he himself, according to those Times, was a Poet of no small Note. But in the Year 1313, Edward giving Battle to Robert Bruce, King of Scots, at *Striveling*; after a sharp Engagement, many of the English Nobility being slain, the said Edward and his Bishops were put to flight. The King being there in Danger, and Baston promising him Safety, provided he recommended himself to the Blessed Virgin, and made some Vow to her; Edward did not refuse so to do, but vow'd he would build an House for the Mendicant Carmelites, if he return'd safe into England. Baston was taken presently after, when the Scots discovering his Genius, oblig'd him also to write the Actions of their King; but he performing the same very coldly, and, as they thought, against his Inclination, they sent him Home. He advising the King to remember his Promise, and telling him the same was not only due for safety of his Person, but would also contribute to the Health of his Soul; he, at last so far prevail'd, that King Edward, being likewise push'd on by some great Men, gave his aforesaid Palace or Mansion to the aforesaid Friars, in the following Words.

EDWARD, by the Grace of God, King of England, Lord of Ireland, and Duke of Aquitain, to all to whom these Presents shall come greeting. Know ye, that for the Devotion we have and bear to the glorious Virgin Mary, and Affection to our beloved in CHRIST, the Friars of St. Mary, of Mount Carmel, and for the fulfilling of a certain Vow which we made, being in Danger, we have in

our full Parliament assembled at York, with the consent of the Prelates, Earls and Barons there present, given and granted for ourselves and our Heirs, to the Friars of the said Order of St. Mary, the Manse of our Manor near the North-Gate of Oxford, without the Walls, with the Enclosures and Buildings, and free ingress and egress to the said Manse appertaining: To have, &c. for them there to celebrate Divine Service for our Safety, and of Isabel, Queen of England, &c. in pure Alms for ever. In Testimony whereof, we have caus'd these our Letters Patents to be made. Witness myself at York, Novemb. 30. in the 11th Year of our Reign.

King Edward moreover appointed, that there should reside in that House 24 Friars, applying themselves to the Study of Divinity, and that each of them should yearly receive five Marks out of the Royal Treasure; which Pension, I find, was afterwards controverted, (I know not whether it was quite taken away) in the Third Year of the Reign of King Edward the 3d, and the Year of our Lord 1330; but King Edward the 2d, the same Year that he gave his Palace to the Carmelites, viz. 1317, that this Dwelling might spread further, and be more convenient, he granted them two Tenements, which stood almost opposite to Gloucester College in *Stockwell-Street*, enclos'd by the Street on the West, by the Carmelites, before that King's Wall on the East; the Tenement of the Chantry of the Blessed Virgin, in the Parish of St. Mary Magdalen on the South, and the Ground once belonging to Roger Dreyere on the North. The two Tenements we here speak of, were come to the King from the Convent of Osney, for which he had given in Exchange, a Tenement in the Parish of St. Peter in the East, purchas'd by him of John Cole-shull, Citizen of Oxford.

Thus the Carmelites, who, at first, liv'd in Desert Places, most remote from Human Society, growing in Favour with the People, especially by hearing Confessions, which Employment had been nevertheless forbid them, as well as the Augustinians by the Archbishop of Canterbury, in his Letters to Nicholas Heylam, Archdeacon of Oxford, of the Year 1279, acquir'd no small Wealth, and obtain'd a most noble Seat in that City, inferiour to none for Literature.

The Carmelites, the more firmly to secure to themselves the King's Palace, obtain'd of Pope John, in the second Year of his Pontificate, a Bull ratifying the Donation of King Edward, and empowering the Friars to depart from their old House, and either to sell the same, or exchange it for other Lands, notwithstanding what Pope Boniface the 8th had decreed to the contrary in relation to these Affairs. Afterwards, at the King's Request, they obtain'd Leave of the Convent of Osney, for that new dwelling of the Carmelites, was in the Parish of St. Mary Magdalen, to celebrate Divine Service in the said King's House or Palace, and free burial for their own Lay-Brothers, and their Servants, and others that should chuse to be bury'd there, and to have and receive the Profits of such Burials, without any Diminution, and of exercising all other Things appertaining to their Order, according to the Form, Tenor and Effect of their Privileges, without any Let or Molestation from them, &c. This License was granted them on the 3d of the

the Nones of April, in the Year 1318, having about that Time obtain'd the same of Robert Carsington, perpetual Vicar of that Parish; the which also John Dalderby, Bishop of Lincoln, by his Letters dated at Buckden, the first Sunday of Lent, in the Year 1318, confirm'd, with all the Liberties and all they had obtain'd of the Pope, the King and the Convent of Osney, in the Form which the Lawyers call *Inspecimus*. After which they obtain'd of the Diocesan, that their new Possessions should be consecrated to sacred Uses, which he not being able to perform, being prevented by Death, they obtain'd the same of his Successor Henry Burgash, in the first Year of his Episcopate.

Their Dwellings. There remains very little to be said to this Affair, because we have already spent Time on it. But that we may know their Scituation; their first Residence, was in Gloucester College or Hall, and in the Court, as I conceive, of the lesser Quadrangle, adjoining to the Refectory on the South side. The which Quadrangle, bearing the Tokens of much Antiquity, I am apt to believe was first built by those Friars. It is true, John Rouse says, the old Seat of the Carmelites was by the Banks of the Thames, opposite to the Abbey of the Monks of Ruley. But wheresoever that Dwelling was, the Carmelites, when they went out of it, did let it to the Benedictines of Gloucester; and the Enclosure lying to the Southward, then call'd Cornwall; to some others. But King Henry the 8th sold them both to Edmund Powel of Stanford, in the County of Oxford, Gentleman, in the 33d Year of his Reign, tho' soon after reclaiming them again, he transferr'd them to other Uses, as shall be said hereafter.

The latter Dwelling of the Carmelites stood between Brokenbays on the South, those formerly called Belmont-Fields on the North, Stockwell-street on the West, and the Parish Church of St. Mary Magdalen on the East; which King Henry the First built, and frequently resorted to it, to divert himself. In that Palace, and particularly the Chamber, on the Ground whereof the Carmelites afterwards built their Belfry, was born King Richard the First, Son to King Henry the Second; for his more than Human Valour, Sirnam'd Cœur de Lion, or Lion's Heart. The Friars were very ready to shew that Place to Strangers, thinking it no small Honour to be possess'd of a Place renown'd for the Birth of so great a Man; yet they enjoy'd it not so fully, but that the Kings of England, as often as they came to Oxford, took up their Lodgings there; more especially Henry the 6th, who, as Rouse says, liv'd there as in his own Palace. But they were induc'd to it, not so much for the Convenience of the Apartments, as the extraordinary wholfomeness of the Air, which very well answer'd the Account of the Friars; for many others also, who were not very healthy, being invited by them thither, and dying there, very much enrich'd that Family by their Legacies.

The Schools. They had one at their first House, built by the Munificence of Henry Hanne. But they built two at their new Habitation, being those of Philosophy and Divinity. Very many Men of singular Learning, as appears by their solid Readings and acute Disputations, proceeded from these latter as well as their former

School, all whom it would be tedious to enumerate, for which Reason I shall only mention the chiefest of them, who were most famous for their Writings. Such were,

1. JOHN CHELMESTON, eminent among the Professors of Divinity, and who, as Leland writes, gain'd great Fame by his Learning, and whose Books of Questions are read at Oxford. See the Catalogue of the Books he writ in Bale's 4th Century, Numb. 57.

2. WILLIAM HANABERG, equal to Chelms-ton in the Knowledge of Scholastical Divinity; and who being Provincial, obtain'd many Immunities for his Order of the Pope. He dy'd in the Year 1311.

3. WILLIAM PAGHAM, who was familiar at Oxford, with the most Learned Man of his Order, Robert Walsingham. After whose Example, says Leland, he so govern'd himself and his Studies, that he was look'd upon as a grave and Learned Man, by the best among his Carmelites; for his Wit was in such high Esteem, that he was call'd Divine. He flourish'd in 1280.

4. WILLIAM LIDLINGTON, renowned for Erudition, Piety, Prudence, and all other Virtues.

5. ROBERT WALSINGHAM, a most famous Professor, had for his Scholar John Baconthorp, a Youth of a wonderful Capacity, who often in his Writings quotes this his Master with a due Respect. Walsingham dy'd 1310.

6. ROBERT BASTON, of a pure Life and void of any Crime. So polite in all Humane Literature, that he deservedly carry'd away the Bays at Oxford in Poetry and Rhetorick.

7. GODFREY CORNWAL, Professor of Divinity, who for his excellent Genius deserv'd to be commended by Baconthorp, being by him call'd Doctor solennis.

8. JOHN GOLDESTON, Professor of Divinity. He, as Leland says, who calls him John Chrysolythus, long frequented the Schools at Oxford, that he might profoundly imbibe the Aristotelian, but chiefly the Christian Philosophy. He attain'd to such Perfection in the Aristotelian, according to that Age, that few exceeded him. He also rather apply'd himself to solid Erudition, than to apparent Eloquence, yet so as not to want the Floridness of his Time. He flourish'd in the Year 1320.

9. JOHN WALSINGHAM, a most famous Doctor of Sorbon.

10. GEOFFREY ALVERANT, a celebrated Divine; flourish'd in 1340.

11. JOHN POLESTEDE, was a great Ornament to his whole Order, dy'd in 1341.

12. JOHN BACONTHORP, Prince of the Averroists. Leland says of him, that his Virtues were so remarkable, that they do not stand in need of any borrow'd Ornaments. He writ 120 Treatises, or more, chiefly upon Divinity, as may be seen in Bale, and dy'd about the Year 1346.

13. HUGH VIRLEY, deservedly made Doctor of Divinity at Oxford; left several Books to Posterity, whose Titles may be seen in Bale; was in esteem in 1344, and read in the Schools at Oxford with great Applause of the Audience.

14. JOHN TITLESNADE, a Man of great Erudition, and left excellent Works. He dy'd at Rome, in 1344.

15. JOHN St. FAITH, of Norfolk, gain'd such Renown for Learning, as to be made Doctor of Divinity; dy'd in 1359.

16. WALTER KELLAN, or CHELLAN, according to Leland, honour'd among the Oxford Divines.

17. NICHOLAS DURHAM, highly commended for his Knowledge in Philosophy and Divinity; he flourish'd in 1370.

18 JOHN THOMPSON, of Norfolk, a pious and Holy Man, left some Monuments to Posterity, worthy his own and our Age; flourish'd in 1380.

19. THOMAS BROME, pass'd through all Degrees of Literature at Oxford, till made Doctor of Divinity; and then, that he might appear worthy of that Honour, was publick Professor of Divinity there, and that to the no small Benefit of his Hearers, as was then believ'd. Afterwards, having happily run through the Course of his Studies, he went to London, where he was Chief of the College of the Carmelites, and that with such Modesty, Wisdom and Uprightness, that he was at length made Provincial of his Order. He dy'd in 1380.

20. RICHARD LAVINGHAM, of Suffolk, as Leland writes. His first Motive was Piety, his next Learning; both commendable in any Age, but more especially in Youth. Thus beginning with Piety, he became so renowned, that he was admir'd by all that liv'd with him. Thus Leland. At last he was made Professor of Divinity in Oxford. Then all Men began to perceive how great a Man he was; for he had a sharp Wit, a flowing Eloquence, and a piercing Judgment; all which natural Endowments being improv'd by much Knowledge, and the Authority of a Doctor, he became most Renowned both at Home and abroad. He flourish'd in 1381.

21. THOMAS LAMB, he was made Doctor of Divinity for his Learning and Virtue, by the unanimous Approbation of all the Oxfordians. Bale and Leland have the Titles of the Books he writ, the former of whom says, he was in Esteem at Oxford about the Year 1390.

22 Besides these, there are William Beaufue, William Starnesfield, John Beverly, John Loney, Richard Kenet, by Leland call'd Cunetus, John Langton, and some others of less Note, who nevertheless were remarkable in Philosophy, Divinity, and other Sciences.

23. RICHARD MAYDSTON, whom Leland calls Vageniacensis, from his Youth very studious and skilful in many Sciences, was in those Days, reckon'd a famous Poet, Rhetorician, Philosopher, Mathematician and Divine. He not only convers'd with Learned Men in Oxford, but was made Doctor of Divinity, and dy'd in 1396.

24. JOHN KENYNGHAM, had a principal Place among the Oxford Doctors, on Account of his exquisite Erudition, and was among all good Men, reckon'd a grave Philosopher, and an Holy Divine. He dy'd in 1399.

25. PETER STOKYS, a most vehement impugner of Wickliff's Tenets; flourish'd in 1382.

26. JOHN MARREY, Leland calls him MARREG; who says, he study'd not only Humanity, but also Philosophy and Divinity at Oxford. But among other Things, this seems to have added much to Marrey's Fame, that he with Evangelical Virtue suppress'd the Wickliffians, who absurdly handled the Mysteries of the Holy Church and of Faith. There is still extant a Book, which testifies that compleat Victory. These are the Words of Leland. He dy'd in 1407.

27. ROBERT MASCALL, was so great a Proficient among the Carmelites, both in Virtue and Erudition, that he was entirely belov'd by all Men, chosen by King Henry the 4th, to be his Confessor, and sent Ambassador abroad several times, particularly to the Council of Constance in 1415. Two Years after that, he dy'd Bishop of Hereford.

28. STEPHEN PATRYNGTON, a most Learned Man, as Walsingham testifies, and a famous Preacher: Leland makes honourable mention of him, as does Bale from that Author. He dy'd Bishop of Chichester in the Year 1417.

29. THOMAS PEVERELL, was Doctor of Divinity at Oxford. His Virtue was rewarded with Dignity, viz. the Bishoprick of Landaff, and after, of Worcester. Bale says, he writ several Books, and dy'd in 1418.

30. ROBERT ROSE, or ROUSE, of whom Leland, in his Collectanea, Tom. 4. p. 310, writes thus. He was none of the least among the Professors of Learning, who flourish'd in this Age at Oxford. For there was no Secret in Philosophy which he did not make himself Master of, either by his Industry or his Happy Genius. Nor was there any thing so abstruse in Divinity, but what he curiously divid'd into, with the Light of the Holy Spirit. He dy'd in 1420.

31. These are follow'd by John Tecephal, Adam Hemlington, by Leland call'd Hemelendun, John Geese, Bishop of Waterford in Ireland, who dy'd in 1425. John Upton, John Cressye, Henry Wyckingham, David Boys, John Sutton, and John Spine, who all gain'd much Renown by their Disputations at Home, and abroad by their Writings.

32. JOHN BATE, of whom Leland says thus. He did not wrong the Opinion conceiv'd of him by his own People; for, having spent the due time in his Studies, he became not only a noted Philosopher, but also a Divine; on both which Accounts, he, by the unanimous consent of the University, obtain'd Titles worthy of a Learned Man. He dy'd in 1429.

33. JOHN BARNINGHAM, who, as the same Author writes, adorn'd the University of Oxford, with more than common Erudition, and singular Fame, which he took special Care should not perish by length of Time. He thought that the readiest and fittest Method to that End, was to write; thus he. He dy'd in 1448.

34. JOHN KENYNGHALE, or GUNINGHAL, as Leland calls him, 24th Provincial of his Order in England. He apply'd himself so diligently in this House and Schools, to the best sort of Literature, that he ascend'd gradually to the supreme Honours there bestow'd on Divines of the first Rank; for, he was, as Pits relates, a Man of most unsporting Life, and singular Learning;

Learning; and, as his Virtues and Knowledge encreas'd, so did his Esteem, and his Fame was spread abroad. He dy'd at Norwich in 1451.

35. WILLIAM STAPYLHART, deservedly reckon'd among the Ornaments of the University of Oxford. For he was such a Man (they are the Words of Leland) as even our Age, tho' never so Golden, would not refuse to Place among the Learned; unless some nicer Person shall think it a small Matter to dive into the most hidden Mysteries of Philosophy and Divinity; and unless some Witting look upon it as a small Thing, to have held the first Place in interpreting the Holy Scriptures at Oxford. He flourish'd in the Year 1456.

36. JOHN STANBURY, was, as the same Leland says, the Prime Man of all the Carmelites, who, in the Age he liv'd in, apply'd themselves to Learning at Oxford. Of whose extraordinary Worth, as well the University, as King Henry the VIth, are unexceptionable Witnesses; for the University conferr'd on him as many honourable Titles, as ever Literature had granted to any Man; and that Prince, being before acquainted with his Virtues, chiefly made use of his Advice in Matters appertaining to Religion. For he excell'd in sundry Endowments of Nature and Learning; and besides a decent and beautiful Tallness of Stature, he was singular in Wit and Eloquence. He dy'd in 1474.

37. WALTER HUNT, a Frier of this Order, was so renown'd in his Time, that he scarce had an equal, much less a Superior.

The Library. This was no other than a large Room, in their new House, wherein they plac'd their Books, in Cases made for that purpose, which before were shut up in Chests. There were preserv'd the Works of every most famous Writer of their Order; especially those of Walter Hunt, Dr. John Spine, John Baconthorp, and others; the Catalogue whereof, tho' imperfect, may be found in Leland's Collect. Vol. 3. p. 57.

The Carmelites took more Care to preserve their Books from Dust and Worms, than either the Franciscans or the Dominicans; but what became of them at the Dissolution, unless they were carry'd into the Library of some College, I know not.

The Church. As those Friars had, in their latter House, proper Lodgings to entertain their Scholars, with Cloisters and Walks, as also so noble a Refectory, that several of our Kings are reported to have kept their *Christmases* and *Easter* therein; so neither did they want a spacious and well adorn'd Church, nor a Steeple with a good Ring of Bells; which, whether built by King Henry the First, or some of his Successors, after they fell to these Friars, with all their Appurtenances, were often enlarg'd by them, and the Church became famous for the Tombs of Men, famous for Birth and Learning. Of the Learned, these are such as I find bury'd there; John Bloxham, Professor of Divinity, who dy'd about 1382; Walter Hunt, above mention'd, bury'd in 1428; Thomas Peverell, Bishop of Worcester, who dy'd the 23d of August, 1417; John Spine, a famous Preacher, made Master at Oxford in 1454, and bury'd here in 1484, as was Peter Kenninghale, 1494; John Twynnyng, Abbat of Winchcomb, 1488, bury'd there also, if I mistake not; for being sickly, and brought hither to re-

cover his Health, he dy'd among those Friars: Lastly, John Ferys, Provincial of the Carmelites, bury'd in 1415; with many more, whom it would be tedious to enumerate, who appear to have been bury'd there, by the Marks on their Coffins sometimes dug up.

Benefactors. We have mention'd King Edward the 2d, who appointed them a yearly Pension out of the Treasury. But they also receiv'd 4 l. per Annum, from the Monastery of Westminster; besides 3 l. from the Abbey of Eynesham, and 11 l. 10 s. from Durham College in Oxford. Add to these Thomas Heithfield, Handicraftsman of Oxford, who, in the Year 1373, by his last Will, bequeath'd to them his Tenement in the Parish of St. Peter in the Bailiff, which, after the Death of his Wife, was to fall to these Brethren; for then, saying he did it for the Repose of his Soul, he order'd that Tenement to be Sold, and the Money arising from the same to be given to these Friars. There are others, but being Benefactors of less Note, I pass them by.

The Dissolution of this Convent fell out in the 31st Year of the Reign of King Henry the VIIIth, for then the Friars being turn'd out, fell into the original Poverty of their Order, Not long after, the House, with all its Appurtenances, was let for 3 l. 4 s. 'till the same King Henry, in the 33d Year of his Reign, in the Year of our Lord 1541 made them over to Edmund Powel of Sandford, in the County of Oxford, Gentleman, and Elizabeth his Wife, for some Farms assign'd to him at Windsor and 388 l. 5 s. The Appurtenances, besides the House itself, were, 1st. A Tenement and Orchard near the Gate of the Priory: 2d. Another Tenement and little Orchard, lying within the Precincts of the Priory. 3d. The Way leading to the Priory from the Church of St. Mary Magdalen, call'd the Entry. 4th. The Stable, and the Enclosure call'd the Wood-yard, containing one Acre in Compass. 5th. Two Enclosures, one of them commonly call'd Gloucester Colledge, containing three Acres and an half, the other adjoining to it of about two Acres in Compass: To which, Lastly, is to be added, The Enclosure of the Church, lying on the South-side, of two Acres. All these devolving, as has been said to Powel, either he or his Sons demolish'd several Buildings and sold them; what remain'd of the Buildings, being the Refectory, as Faine informs us, was converted into a common Receptacle for Beggars, and others who had no Dwellings in the Parish of St. Mary Magdalen, 'till about the Year 1596, it was pull'd down, and the Stones carry'd away to enlarge the Library of the College of St. John Baptist, to which, at last, the House of the Carmelites came. Thus this House, famous for the Birth of Kings, and frequent Entertainment of Princes, and most venerable for the Religious Order, brought over from the farthest Part of Palestine, became the Scorn of scoffing Fortune, made only Remarkable for its signal Destruction, and the Greatness of its Ruin, yet still it so far serves for Pious Uses, as it leads and exhorts all Men to worship the Sovereign Deity and dread Divine Vengeance. Wood's Hist. and Antiquities of Oxford, p. 98. Mr. Willis has no more of this than that, JOHN BIRD was the last Prior.

AYLESFORD.

*Monastery of Carmelites or White Friars
in Kent.*

RICHARD, Lord GREY, of Godnör, the first Founder, in the Reign of King Henry the 3d. *Leland's Collect. Vol. i. p. 79.*

To this WEAVER adds no more than that this Place is now the Habitation of Sir William Sidley, and this from Cambden.

HOLME.

*Monastery of Carmelites or White Friars,
in Northumberland.*

JOHN VESEY, Knight, the first Founder; who returning from the Holy Land, first brought the Carmelite Friars into England. *Leland's Collect. Vol. i. p. 103. Cambd. Brit. p. 813.*

STANFORD.

*Monastery of Carmelites, or White Friars,
in Lincolnshire.*

ON the East, without Stanford, and just at the East End of the Convent of the Franciscans, was situated a large House of Carmelites, or White Friars, dedicated to the Blessed Virgin Mary. It was founded by the Black Prince's Consort, who was also interr'd there. It seems to have been a large and noble Structure. The Gate of the outward Wall leading to it, is still standing, having 3 Niches, where 3 Statues seem to have stood, and over them 3 Coats of Arms, that in the Middle was the Arms of England and France Quarter'd; but the two others on the Sides of it, are so defac'd, that we cannot guess what they were. This Convent was Confirm'd by King Edward the 3d, who lodg'd in it, and, in all Probability, held a great Council, (as Brady observes in his History Vol. 2. p. 216.) in this Place, when he was at Stanford, and here gave Confirmation to the Priory of Newstede, on the 25th of June.

From a Manuscript Collection of the Rever. Mr. Forster, late Rector of St. Clement Danes.

M. Willis says no more of it, than that this Convent was surrender'd by the Prior the 8th of Octob. 30 Hen. 8.

HITCHIN.

*Monastery of Carmelites or White Friars, in
Herefordshire.*

JOHN BLOMVILLE, Adam Rouse and John Cobham, founded this Priory, which they dedicated to the Honour of our alone Saviour, and

the Blessed Virgin; and King Edward the 2d confirm'd the Grant. These Friars held this House until the 9th of May, Anno 21 Hen. 8, when they surrender'd it into the Hands of that King. It was then valu'd at no more than 4 l. 9 s. 4 d. That King suppressing this and all other Religious Orders, granted by Patent, dated July 22. 38. Hen. 8, the Site of the House to Edward Wat-son and Henry Herdson in Fee, who convey'd it to Ralph Ratcliff. Chauncy's Hist. and Antiq. of Hertfordshire, p. 390.

Mr. Willis says, John Butcher Prior, subscrib'd to the Supremacy, May 8. 1534, and no more.

MALDON.

*Monastery of Carmelites, or White Friars,
in Essex.*

RICHARD de Gravefend, Bishop of London, ^{Newcor} was the Principal Founder of this Monastery, ^{vol. 2.} and Richard Iselham, a Priest, a Charitable ^{400.} Contributor, about the Year 1292, and it was dedicated to St. Mary.

It was valu'd at the Suppression, at 26 l. 8 s. per Annum, according to Speed; Dugdale has it, 1 l. 6 s. 8 d. I suppose it should be 21 l. 6 s. 8 d.

All the Priors we can find of this House, are, THOMAS MALDON, a Learned Man, whom see among the Writers of this Order; he dy'd Prior here in 1404.

RICHARD ACTON, who dy' in 1446.

SANDWICH.

*Monastery of Carmelites, or White Friars
in Essex.*

BEfore the general Suppression, here was a ^{Weaver} Religious House of White Friars, Carmelites, ^{Fun.} founded by one Henry Cowfeld, an Almain, ^{p. 26.} no 1272.

NOTTINGHAM.

*Monastery of Carmelites, or White Friars in
the County of the same Name.*

THIS House of Friars Carmelites, called the ^{Thorn} White Friars, (whose Site is betwixt Saint ^{Notting} James's Lane and Frier Lane, and denominates ^{p. 49} that Row of Buildings towards the Market-place, to be the Frier Row, was, as I conceive, some Religious House of Monks, before Henry the Second's Time; for, in the first Year of Henry the 2d, [rather 5 Steph.] there is mention'd, Monachi de Nottingham, which must rather be the Monks of Lenton, or some Religious Persons here, who after became Friars Carmelites.

I can find nothing farther of this Monastery, but what Mr. Willis tells us, Hist. of Abbies, Vol. 2. p. 168. Viz. That ROGER, last Prior, with 6 Friars, surrender'd this Convent, Feb. 5. 1539, 30 Hen. 8.

Mr. Willis:

Mr. Willis adds only this, ROGER, last Prior, with 6 Friars, surrender'd this Convent, Feb. 5. 1539. 30 Hen. 8.

CANTERBURY.

Monastery of Carmelites or White Friars.

THIS Religious House was founded by one Sir John Diggs of this County, Knight, circa Annum 1207, and valu'd at the Suppression at 39 l. 12 s. 8 d. $\frac{1}{2}$, of Yearly Revenue. This is all that Weever says of these Friars in this Place, except his naming some Persons that were bury'd among them. Neither Somner nor Battely make any mention of this House, nor do I find any other Account of it.

NEWENDEN.

Monastery of Carmelites, or White Friars in Kent.

THIS Town harbour'd the first Carmelite Friars that ever were in this Kingdom; for about the midst of the Reign of King Henry the 3d, this Order came over the Sea, arriv'd in this Land, and made their Nest here at Newenden; which was at that time a woody and solitary Place, and therefore, in common Opinion, the more fit for religious Persons to inhabit. Now to give these Sanctimonians White Brethren (such meer Strangers) the better Entertainment, one Sir Thomas Albuger, about the Year 1241, built for them here a fair House, calling it the Friars, which he caus'd to be hallow'd to the Honour of the Virgin Mary. This is all that Weever says of them to the Purpose, and Leland in Collect. Vol. 1. p. 79, only says, the afore said Albuger was their Founder.

IPSWICH.

Monastery of Carmelites or White Friars in Norfolk.

THIS Religious Edifice was founded by Sir Thomas de Lendham, saith one, however, I find in the Catalogue of Religious Foundations in Speed, that the Lord Bardesley, Sir Jeffrey Hadley and Sir Robert Norton, Knights, were the Founders, about the Year 1279. To which he adds no more, but the Names of some Persons bury'd there, whereof none above the Degree of a Knight.

NORWICH.

Monastery of Carmelites, or White Friars in Norfolk.

THE Religious Monastery of the White Friars, or Carmelites at Norwich, was founded by

Philip Cowgate, a rich Merchant and Mayor of this City, Anno Domini 1268, who when he had made an end of the Fabrick thereof, which he endow'd with fair Possessions, took upon him the Habit and Order of a Carmelite, and entred the House, wherein he ended his Days. Many Knights and Gentlemen bury'd in this Church, are mention'd by Weever, as also several of the Friars.

The Dimensions of this Church as given by Mr. Willis, Vol. 2. p. 329.

Carmelite apud NORWICH.

Longitudo Claustrum ex parte Chori Ecclesie Fratrum Carmelitarum Norwici continet in Parte Meridionali 35 Virgas, vel 60 Gressus. Hist. Alb. Vol. 2 p. 329. sic ad Literam.

Longitudo ejusdem, scilicet Gressus meos 60 Gradus diversis temporibus mensurati.

Longitudo interspatii Campanilis inter Ostium Chori, & Hostium vocat le Porche, continet 30 Gressus.

Longitudo Navis Ecclesie ex parte Meridionali continet 46 Gressus.

Longitudo ejusdem ex parte Boreali continet.

Latitudo Ecclesie Navis continet 36 Gressus.

BLACKNEY.

Monastery of Carmelites, or White Friars, in Gloucestershire.

ROBERT ROUS, Knight, Robert Bacon, Knight, and John Bret, the first Founders, 1321, 15 Edw. 1. Leland's Collect. Vol. 1. p. 17. Cambd. Brit. p. 479.

Weever calls this a famous House of Carmelite Friars, but adds nothing more of Note. Nor have I found any other Author that speaks of it; but among Mr. Dodsworth's Collections in the Bodleian Library, is the Foundation-Charter thereof, which the Reader may see in the Appendix. NUM. Ccccxliv.

LYNNE.

Monastery of Carmelites or White Friars in Norfolk.

BY whom founded, or any other Particulars during its continuance, I have not found; but the End of it, Mr. Willis tells us in these Words, This Convent was surrendred by the Prior and 10 Brethren, September 30. 1539, 30 Hen. 8.

Sir Henry Spelman, in his History of Sacrilege, p. 247, gives us an Account of the Fate of the Purchasers of this Monastery, after the Suppression, the which having gone with that of the Franciscans of this Place, may be seen in the first Vol. of this Work, under the Monastery of the Franciscans of LINNE.

OF THE

ORDER of S. *Dominick*,

COMMONLY CALL'D,

Dominicans, or Friars Preachers; in *England*, Black Friars, and in *France*, *Jacobins*.

Of the Original of the Order of the Dominicans, Friars Preachers, or Black Friars, and the Life of St. Dominick their Founder.

*Hist. des
Ordres Mo-
nast. Vol.
3. p. 198.*



William de Puis Laurence, in his History of the *Albigensis*, speaking of the Order of the Friars Preachers, instituted by St. Dominick, says, The Founding of that Order, is a plain Proof of the Apostle St. Paul's Words. That it was necessary there should be Heresies. In short, cries a Modern Author, in an History he has also given us of the same *Albigensis*; What a Number of Saints, of Martyrs, of Doctors, of Lights of the Order of St. Dominick, had never perhaps illustrated the Church, had it not been for the Errors of those Hereticks. St. Dominick was born in the Year 1170, at *Calaruega*, a small Town of the Diocese of *Osona*, in Old Castile. His Father's Name was *Don Felix de Guzman*, of the Antient and Noble Family of the *Guzmans*, which is still considerable in Spain. His Mother was *Donna Joanna de Aza*, who being with Child of St. Dominick, had a mysterious Dream, wherein she thought she was deliver'd of a little Dog, who gave Light to all the World with a Flambeau he held in his Mouth; an evident Presage of what afterwards came to pass, when by the warmth of his Zeal, and the Fire of his Charity, he enlightned an infinite number of Hereticks, whom he drew from the Darkness of Error, to bring them into the Light of Truth.

He had the Name of *Dominick* given him in Baptism, on Account of his Mother's Devotion for St. Dominick de Silos, who appear'd to her one Day, whilst she was praying at his Tomb in a Monastery near *Calaruega*, and fore-told to her what God would bring to pass, by Means of her Son. This was the Motive that induc'd his

Parents early to use most proper Means to give him such an Education, as might render him worthy to be the Minister of the Divine Designs. Dominick, in all Points answer'd the Intentions and Care of his Parents. As soon as he began to speak, he ask'd to go to Churches to pray to God, and was wont to rise in the Night to employ the Time he took, from his Rest, in that holy Exercise. At six Years of Age he was put under the Direction of an Uncle of his, who was Arch-Priest of the Church of *Gumyel de Ysan*, to study his Humanity. The Time he had to spare from his Studies, was not spent in useless Amusements; but assisting at the Divine Office, singing in the Church, Exercises of Devotion, and adorning the Altars, satisfy'd his Piety, and was his Diversion.

Having spent seven Years in the Study of Humanity, and the aforesaid Employments, he was taken from his Uncle's House, to be sent to *Palencia*, an Episcopal City in the Kingdom of *Leon*, and an University at that Time, which was afterwards, by King *Ferdinand* the 3d, translated to *Salamanca*. He there spent six Years in the study of Philosophy and Divinity, always joyning Prayer with his Study. He, from that Time, fasted frequently, slept little, and often took his Rest on the bare Floor of his Room. He always shew'd great Inclination to Retir'dness; never went abroad but to Church, and to the Publick Schools; was a Father to Orphans, a Protector of Widows, the Refuge of the Poor, for whose Relief, during a dreadful Famine, which consum'd all Spain, he sold all his Books and Goods; and, upon another Occasion, would have sold himself, offering his Person in exchange for

p: 186.



A Dominican Friar.

ORDER of S. Dominick.



St. Dominick, Patron of Preachers.

for a young Man that had been taken by the Moors.

His Charity was not confin'd to relieving of his Neighbour in corporal Necessities, but extended to procure his spiritual Advantage; and his Zeal for the Salvation of his Brethren, made him undertake severe Penances for the Conversion of such as were harden'd in Sin. Being always ready to expose his Life to prevent God's being offended; he felt within himself so much Sorrow for the Sins of others, that he bewailed them with Tears, as if they had been his own. This Zeal for the Salvation of his Neighbour, put him upon the Design of labouring for the Conversion of Sinners by his Discourses, and accordingly he began immediately to make known the singular Talent God had given him, which he employ'd so successfully, that the first Fruit thereof was the Conversion of a Nobleman, called *Conrard*, who had been his Schoolfellow, and who afterwards becoming a *Cistercian* Monk, was promoted to the Dignity of a Cardinal. His Discourses struck a Terror into Sinners, converted Hereticks, directed Penitents, and comforted the Afflicted. These holy Exercises, and so many Examples of Virtue rais'd *Dominick's* Reputation, who being, as yet, under 24 Years of Age, was nevertheless consulted as the most expert Director in Matters of Salvation. *Don James de Azebez*, Bishop of *Osma*, resolving to reform the Canons of his Church, and reduce them to embrace a regular Life, under the Rule of *St. Augustin*, cast his Eyes upon *Dominick* to bring him into his Chapter, looking upon him as the fittest Person, by his Example, to make good the Settlement of the Reformation he intended. He propos'd the Matter to him, and *Dominick* never questioning but that God spoke to him by the Mouth of his Bishop, left *Palencia* to go to take upon him the Habit of a Canon, and profess a Religious Life in the Church of *Osma*. Tho' he chang'd only the exterior Part, yet he appear'd altogether a new Man in the Fervour which carry'd him on to the Perfection of his Profession; and thinking he had, till then, done nothing for his Salvation, he redoubled his Fasts, his Watchings, his Penance and Mortification. The Canons of *Osma*, astonish'd and edify'd by his Virtue, thought their Cathedral had been transform'd into a Desert, like to those of *Thebaida* and *Egypt*; so extraordinary was *Dominick's* Humility, his Mortification, his Abstinence, and Retirement; and accordingly, he particularly study'd *Cassian's* Discourses, to learn to follow the Example of the Fathers of the Deserts.

His Bishop, who was acquainted with his Talent, would not confine the Treasure he had to his own Church, but gave him leave to go preach the Word of God to the Nations, and to convert Sinners. He immediately travel'd through several Provinces, endeavouring to extirpate the Vices and Errors, with which they had been infected by the *Mahometans* and Hereticks. The first and most signal Conversion he made, was that of *Reinier*, who having renounc'd the Heresy he had been Author of, was soon after employ'd by Pope *Innocent* the 3d against other Hereticks, who had as many different Names as the several Provinces they liv'd in,

and, in process of Time, went himself into the Order of Preachers.

Some time after *Dominick* was ordain'd Priest, by the Bishop of *Osma*, who made him Sub-Prior of his Chapter, being the first Dignity next to his own, for having himself embrac'd the Regularity he had prescrib'd to the rest, he was become Prior. That Prelate still making a Scruple to confine *Dominick*, whose Vocation was to instruct and convert the People, sent him out again to exercise the Ministry of an *Evangelical* Preacher. He went through several Provinces, as *Galicia*, *Castile* and *Aragon*, converting many, till the Year 1204, when *Alphonso* King of *Castile*, sending the Bishop of *Osma* Ambassador into *France*, to negotiate the Marriage of his Son *Ferdinand*, who succeeded him, with the Princess of *Lusignan*, Daughter to *Hugh* Earl of *March*; that Prelate took *Dominick* along with him.

They pass'd through *Languedoc*, where they beheld the Desolation made by the *Albigensis* Hereticks, and could not hear the Account given them of their Errors and Abominations, without being highly concern'd. However, the Bishop return'd into *Spain*, to give the King an Account of his Negotiation; but that Prince sending him back with a magnificent Train, to bring home the Princess promis'd to Prince *Ferdinand*, he took *Dominick* with him again, and coming to *Chateau de Gace*, the Place of Residence of the Earl of *March*, they found all the Court in Tears, for the Death of that Princess who was just departed, and were themselves at her Funeral. Being mov'd at that Object, which gave them a lively Idea of the Vanity and Uncertainty of Earthly Affairs, they resolv'd not to return into their own Country; but sending back their Retinue, set out themselves towards *Rome*, and obtain'd leave of Pope *Innocent* the 3d to stay in *Languedoc*, to labour in the Conversion of the *Albigensis*; however, that Holy Pope limited the Bishop's stay in that Country to two Years, after which he oblig'd him to return to his Diocese.

With this Power they return'd into *France*, to labour in their new Mission. They there found the Pope's Legates, who, being discourag'd by the little Advantage they gain'd on those Hereticks, were upon the Point of returning home, and to shake off the Dust of their Shoes, according to the Advice of the Gospel. But the Holy Bishop of *Osma* staid there, perswading them, that they would do more good, if, laying aside their great Retinue, and the State they had thought convenient for supporting of their Dignity, they would follow the Apostolick Course of Life, which succeeded accordingly; for having laid aside their Train and Attendants, and going about without Money, or Servants, or Provisions, to the End they might rather Preach by their Example than their Discourses; they gain'd Respect by their new manner of Life, whereas they had been despis'd amidst their Wealth. The Bishop of *Osma*, who had given this Advice, was the first that practis'd it with *Dominick*. He had been appointed Head of the Mission, the number of the Labourers therein being encreas'd by the Arrival of the Abbat of *Cisteaux*, and 12 other Abbats of his Order; but those Religious Men returning to their Monasteries some Time after, and the Bishop of *Osma* to his Diocese,

where he dy'd as he was preparing to return into *Languedoc*; the Legate *Raoul* having also quitted that Province; and *Peter de Castelnau* having been murder'd by the Emissaries of *Raymund*, Earl of *Toulouse*, *Dominick* was left alone with all the Burden of the Mission. He, instead of dismayed at the Prospect of the Fatigues, the Sufferings, and the Dangers that attended it, was more courageous than ever to proceed on his Enterprize. A Reinforcement of seven or eight Labourers he receiv'd, redoubled his Courage, and he distributed them into such Places as stood most in need of Help. The number again encreas'd afterwards; but as it also decreas'd at certain Intervals, because most of them came to his Assistance only for a Time, and after a short Mission return'd to their former Employments; besides, that many made no Scruple to desert him in his greatest Need, he resolv'd to put in Execution the Design he had form'd before the Death of the Bishop of *Osma*, and of *Peter de Castelnau*, concerning the Institution of a Religious Order, whose Ultimate End should be Preaching of the Gospel, the Conversion of Hereticks, the Defence of the Faith, and the Propagation of Christianity. By degrees he gather'd some Persons mov'd by the Spirit of God, inspir'd with the same Zeal of his Glory, and the Salvation of Souls. The first of them were *William du Clairret*, and *Dominick* surnam'd the *Spaniard*; their Number encreas'd to sixteen, among whom were eight *French*, six *Spaniards*, one *English* Man, and one *Portuguese*. The *French* were, *William du Clairret*, abovemention'd, who afterwards left the Order to enter into that of the *Cistercians*, *Bertrand de Cariga*, *Stephen* of *Metz*, *Odier* of *Britany*, *Matthew* of *Paris*, *John* of *Navarre*, and two Brothers of *Toulouse*, *Peter* and *Thomas de Syllam*, who not only gave themselves to St. *Dominick*, but also their House at *Toulouse*, near the Gate of *Narbonne*, where St. *Dominick* and his Companions settled their first Residence. Among the *Spaniards*, were *Dominick* the *Spaniard*, and the Founder's own Brother, call'd *Meno de Guzman*.

Having thus re-united this Holy Company, in the Year 1215, to secure the Foundation of his Institute, he resolv'd to go to *Rome* to have it confirm'd; Pope *Innocent* the 3d, being then about to open the general *Lateran* Council. He went in the Company of *Fulk*, Bishop of *Toulouse*, one of those that approv'd of his Design, and who was going to the Council: *F. John* of *Navarre* went with him, and he left *Bertrand de Cariga* to govern his little Community. That Council having just then ordain'd, That there should rather be care taken to reform the Orders already instituted, than to encrease their Number; the Pope was averse to approve of St. *Dominick's*, which was newly Founded, tho' the Bishop of *Toulouse* and several other Prelates spoke to him in Favour of it. St. *Dominick* himself had several Repulses from that Pope; but a Vision, like that which he had, when St. *Francis* ask'd the Confirmation of his Order, in the Year 1029, made him resolve to grant St. *Dominick's* Request. He sent for him, confirm'd his Order *Viva voce*, and promis'd to do the same by a Bull, as soon as he, in concert with his Companions, had made Choice already, approv'd by the Church, and

that himself had seen the Statutes and Constitutions of his Institute.

DOMINICK return'd to *Languedoc*, where he Assembled his Brethren in the Monastery of the Nuns of *Prouille*, which he had Founded, and all of them applying themselves to Prayer, to the End that God might inspire them in the Choice of a Rule, they agreed to take that of St. *Augustine*, to which they added Statutes and Constitutions, which had been practis'd in an ancient Order. Some Authors will have that to have been the Order of the *Carthusians*; but the Holy *Humbert*, in a Manuscript that is still preserv'd at *Toulouse*, as we are told by *F. John de Rechac*, an Historian of the Order of the *Dominicans*, says, That St. *Dominick* extracted them from the Constitution of the Order of the *Premonstratenses*. The Principal Articles enjoyn'd perpetual silence, there being no Time allow'd for them to converse together without the Superior's leave; almost continual Fasts, at least from the 14th of *September* till *Easter*; Abstinence from Flesh at all Times, unless in great Sickness; wearing of Woolen instead of Linnen, a rigorous Poverty, and several other Austerities. Some add the renouncing of all Possessions and Revenues; but that Renunciation was not ordain'd till the first general Chapter, in the Year 1220.

Having thus resolv'd upon their Course of Life, St. *Dominick* set out again for *Rome*, to procure the Confirmation of the Holy See, whilst at *Toulouse* they laid the Foundations of the first House of the Order. By the way, he was inform'd of the Death of Pope *Innocent* the 3d, which happened on the 17th of *July*, 1216, at *Perouse*, and that *Honorius* the 3d. had succeeded him. Tho' he fore-saw the Difficulties the Affairs of a new Pontificate would raise against his Design, he held on his Journey to *Rome*, where he was heard by the new Pope, sooner than he could have expected. On the 22d of *December*, that same Year he obtain'd a Bull, approving and confirming his Institute by the Title of the Order of *Preachers*. As Founder, he would be the first receiv'd into it, which could not be done, without reiterating the Vows he had made before the Bishop of *Osma*, and a new Profession. He did so, and again oblig'd himself to live according to the Statutes he had made choice of with his Brethren, to be for the future the Constitutions of his Order. He made this solemn Profession to the Pope himself, and his Holiness appointed him Superior and General of his new Order, empowering him to admit his Companions to the Habit and Profession, and to make Superiors and Officers.

Returning to *Toulouse*, he had the satisfaction to find the first Monastery of his Order finish'd by the industry of his Brethren; or rather by the Bounty of the Bishop of *Toulouse*, and *Simon* Earl of *Montfort*. He there immediately settled Oeconomy and Discipline, and with the appointed Solemnity, took the Vows of his Religious Men, whose number was encreas'd during his Absence. The Habit he took upon him, was that of the *Regular Canons*, the same he had worn till then, and which he had receiv'd at the Hands of the Bishop of *Osma*; that is, a *Black Cassock*, and a *Rochet* or *Surplice* with narrow Sleeves over it, as is seen in the old Pictures, representing

presenting that Saint and his Disciples in that manner, as we are told by *Michael Pio*, Historian of that Order. After this, he sent some of his Religious Men to several Parts, to labour for the Salvation of Souls by Preaching, which was the main of his Institute. *F. Matthew of Paris*, and *Mano de Guzman*, our Saint's Brother, were sent to *Paris*; others went into *Spain*; some were left at *Toulouze*, and he reserv'd the City of *Rome* for himself.

His Design being, after some stay in *Italy*, to pass over into *Africk*, there to preach the Word of God to the Infidels; and in regard that, during his Absence, he could not govern his Order, he gave that Charge to *Matthew of Paris*, who, according to the Historians of that Order, had the Title of General Abbat, being the only one that ever had that Dignity, which he held not long, because *St. Dominick* did not go over into *Africk*, but always govern'd the Order himself. *Matthew of Paris* exercis'd no Jurisdiction, any farther than in the Province of *France*, whereof he was Provincial. He and his Companion founded the Convent at *Paris*, in the Year 1218, a Year after their Arrival in that City, where, at first, they lodg'd in an House they hir'd near the Bishop's Palace; but having got another in the *Rue St. Jaques*, or *St. James's Street*, they were ever after called *Jacobins*, and they still hold that Name throughout all *France*.

Some Time after, *St. Dominick* had so dispers'd his Disciples, he left *Toulouze* to go into *Italy*, and took the Blessed *Stephen of Metz* for his Companion, pass'd through *Paris*, and thence to *Lorraine*, to go to *Venice* by the Way of *Germany*. At *Metz* he founded a Monastery of his Order, committing the Direction of it to his Companion the Blessed *Stephen*, and in a short time it was fill'd with a great Number of Religious Men, to whom he gave the Habit himself, during his stay in that City. Taking six of them with him, and having founded another Monastery at *Venice*, he went to *Rome*, to make that Place the Center of his Order, which might the better spread itself throughout the World.

Pope *Honorius* the 3d, at first gave him the Church of *St. Sixtus*, with its Dependencies, to build a Monastery; but some Time after, having given that House to the Nuns of his Order, he obtain'd of the same Pope the Church of *St. Sabina*, with some Part of his own Palace, for his Religious Men, who were then very numerous. In this Monastery, and in the Year 1219, he quitted the Habit he and his Brethren then wore, being that of the Regular Canons, to take upon them that which, they pretend, the Blessed Virgin shew'd to the Holy *Renaud d'Orleans*, being a White Garment, a Scapular of the same Colour, to which was made fast the Hood, of the same Make as is still worn by the *Carthusians*. They also took a Black Mantle and Hood ending in a Point, as is also still worn by the same Friars.

He had the Year before sent other Missioners to *Bologna*, who had there founded a Monastery, the Church of our Lady of *Mascarella*, having been given them for that purpose; but in the Year 1219, he got a second in the same City, which, in process of Time, thro' so much, that it is one of the most beautiful and celebrated

in *Italy*, as well on Account of the Magnificence of its Structures, its Cloisters, and the Number of the Religious Men, being generally about 500; as for its possessing the Relicks of that Founder, who held two general Chapters in it, in the Year 1220, and 1221. In the first of them, several Ordinances were made for maintaining of Regular Discipline and Poverty, to which they oblig'd themselves, renouncing all Revenues and Possessions. That which mov'd *St. Dominick* to make this Renunciation, was the wonderful Goodness of the Divine Providence, the Effects whereof he had seen in the General Chapter of the Order of the *Friers Minors*, which *St. Francis* had held the Year before at *Affisium*, at which, above 5000 Religious Men were present, who wanted for nothing, tho' they had no Revenues. This so nearly touch'd *St. Dominick*, who happen'd to be then at *Affisium*, to admire those Apostolical Men, that he resolv'd to oblige his Friars to embrace the same Poverty; and as *St. Antoninus* informs us, he, at his Death, left his Curse upon those that should bring Possessions and Revenues into his Order.

St. Dominick's having been at *Affisium* during that Chapter of the *Minors*, is deny'd by all the *Dominican* Historians; but whether he made that Renunciation of Possessions in imitation of the *Franciscans*, or of his own accord, signifies nothing. In the Chapter held in 1221, the Order, which had then 60 Monasteries, was divided into 8 Provinces, being those of *Spain*, *Tolouze*, *France*, *Lombardy*, *Rome*, *Provence*, *Germany* and *England*, and a Provincial was appointed for each Province. The Chapter being over, *St. Dominick* sent Religious Men into *Scotland* and *Ireland*, and the Northern Countries as far as *Norway*, and under the Pole, and into the *Levant*, as far as *Palestin*. Then he went to *Mantua*, *Ferrara* and *Venice*, and return'd to *Bologna*; where, after having labour'd so effectually for the good of the Church, and the Establishment of his Order, he happily ended his Days, in his second Monastery, then called *St. Nicholas of the Vineyards*, and gave up his Soul to his Creator, on the 4th Day of *August*, in the Year 1221. Cardinal *Hugolin*, Legate of the Holy See, perform'd the Ceremony of his Funeral, together with the Patriarch of *Aquileia*; and that Cardinal having been afterwards Pope, by the Name of *Gregory* the 9th, Canoniz'd him on the 13th of *July*, 1234.

Of the great Progress of the Order of Friars Preachers, and of the Dignities and Offices annex'd to the same.

AFTER the Death of *St. DOMINICK*, the Religious of his Order assembled at *Paris*, in the Year 1222, at a General Chapter, to appoint him a Successor; and chose the Blessed *Jordan of Saxony*, tho' he had been but two Years and three Months in the Order; but his singular Piety, and great Merit, which had rais'd him to the Dignity of Provincial of *Lombardy*, prevail'd with all the Brethren to chuse him for their General. After his Election, he sent Religious Men into *Germany*, where they founded four Monasteries; and others into the *Holy Land*, where they soon founded five other Monasteries;

nasteries; and their Number daily increasing, they erected four new Provinces, in their Chapter held at *Paris*, Anno 1228, being those of *Greece*, *Poland*, *Denmark*, and the *Holy Land*. He strictly forbid all his Religious eating Flesh, or any thing boil'd with Flesh, even in Sickness, without Leave from their Superiors; but that extraordinary Rigour was afterwards mitigated in the Chapter held at *Paris*, Anno 1236.

St. *Raymund de Pennafort* succeeded him in the Government of the Order, being chosen in the General Chapter at *Paris*, Anno 1237. He reduc'd the Constitutions into Writing, drew them into a better Form, and divided them into two Parts. In a General Chapter he held, he pass'd an Ordinance, that Generals should be allow'd to quit that Dignity when they should think fit, and that their Resignation should be accepted; and pursuant to the same, he, in another Chapter held the next Year, abdicated his Generalship. *John of Waldefusen*, in *Westphalia*, succeeded him, under whom the Order founded Thirty four new Convents. Under the General *Humbert* 54 were added, and 125 under *John de Verceil*. Under the succeeding Generals, the number of Monasteries increased to such a Degree, that the Order is now divided into 45 Provinces, one of them under the Title of the *Holy Cross in the West Indies*; one under that of St. *James of Mexico*, in *America*; one of St. *John Baptist* in *Peru*; one of St. *Vincent* of *Chiapa* in *America*; one of St. *Antonin* in the new Kingdom of *Granada*; one of *Naksvan* in *Armenia*; one of St. *Catherine*, Martyr of *Quito* in *America*; one of St. *Laurence* in the Kingdom of *Chile* in *America*; one of the *Holy Rosary* in the *Philippine Islands* in the *East-Indies*; one of St. *Hippolitus*, Martyr of *Guaxaca* in *America*; and one in the *Canary Islands*; by which it appears how this Order has spread itself into all Parts of the World. Besides the aforesaid 45 Provinces, there are also 12 of their own Congregations, or Reforms, govern'd by particular General Vicars.

To pass by the incredible Stories Reported concerning this Order in *Ethiopia*; it is certain, that the same has produc'd a great number of Martyrs, Confessors, Bishops, and Holy Virgins, besides other great Men, whom their Learning, Merit and Virtue, have rais'd to the Prime Dignities in the Church; there are reckon'd of this Order, 3 Popes, *Viz.* *Innocent* the 5th, *Benedict* the 9th, and St. *Pius* the 5th, Canoniz'd in the Year 1712, by Pope *Clement* the 11th. Above 60 Cardinals, many Patriarchs, near 150 Archbishops, and about 800 Bishops, beside the Masters of the sacred Palace, which Office has been always given to a Religious Man of this Order, ever since St. *Dominick* first had it from Pope *Honorius*, in the Year 1218. The Authority of this Master of the sacred Palace, is extraordinary great in *Rome*, and he alone Licenses all Books, and has Power to punish all Booksellers, who shall bring any prohibited Books into that City; besides many other Preheminences, which the Curious may see in the *Hist. des Ordres Monast.* Vol. 3. p. 212.

Another Office annex'd to this Order in several Provinces, which adds to their Power, is that of Inquisitor. There are at *Rome*, Three Monasteries of Friars, and Two of Nuns of

this Order, but in *Naples* there are 28, 18 of Friars, and 10 of Nuns.

Of the Original of the Order of the Dominican Nuns.

IF we regard the Time of the Institution of the First Nuns of the Order of St. *Dominick*, they ought to have the First Place among the Three Orders, that bear the Name of that Saint, since he had founded a Nunnery at *Prouille*, some Years before he instituted his Order for Men; but it is reasonable that the Nuns should give Precedence to their Father St. *Dominick*, who, whilst he was labouring for the Conversion of the *Albigois*, was so much concern'd to see that some Gentlemen of *Guienne* being reduc'd to it by Want, and not having wherewith to maintain their Daughters, either sold or gave them to be brought up by Hereticks, who perverted them, that he resolv'd to found and build a Place, where those poor Maids might be brought up, and supply'd with all Necessaries for their Subsistence. He imparted his Design to *Bernard*, Archbishop of *Narbonne*, and *Fulk*, Bishop of *Toulouse*, who not only approv'd of it, but generously contributed towards the same; and St. *Dominick* having also receiv'd some Alms from several Persons of Piety, laid the Foundation of the Monastery of *Prouille*, between *Carcassonne* and *Toulouse*, a quarter of a League from *Fanjaux*. It was built up in a short time, Anno 1206, and the next Year the Archbishop of *Narbonne* gave to that Monastery the Church of St. *Martin* of *Limoux*, with all the Rights and Titles belonging to the same in that Town, and in that of *Tax*.

At first, there were 11 Maidens that Consecrated themselves to God in this House, on the Feast of St. *John Evangelist*; of this number Nine had been *Albigois* Hereticks, converted by the Miracles St. *Dominick* wrought. Their Habit at that Time was a white Garment, a tawny Mantle, and a Black Veil. Their Founder oblig'd them to work at certain Hours of the Day, for avoiding of Idleness, and particularly to spin Yarn and Flax, to make their own Habits and Linnen. He also prescrib'd them certain Rules, and appointed *Willielmetta de Fanjaux* their Superior, tho' she was the last that took the Habit. From this Monastery proceeded Nuns to found Ten or Twelve others in *France* and in *Spain*. The next Nunnery St. *Dominick* founded, was that of St. *Sixtus* at *Rome*, which was built in the Year 1219, and all the scatter'd Religious Women that liv'd about that City, were shut up into the same.

The Nuns of this Order have above 130 Houses in *Italy*; 45 in *France*; 50 in *Spain*; 15 in *Portugal*; 40 in *Germany*, where the Reformers have destroy'd a greater number; they have also Houses in *Poland*, *Russia* and other Countries, and even in the *Indies*. These Nuns, according to their Constitutions, ought never to eat Flesh, but in Sickness; they are to fast all *Fridays* from *Easter* till the Exaltation of the *Holy Cross*, and all Days from that Feast till *Easter*; they are to wear no Linnen, and to lie on Straw-beds; but many Monasteries have mitigated that Austerity; besides



A Dominican Nun.



besides the great Office, they are oblig'd to say the Office of our Lady in the Choir.

DOMINICANS.

Commonly call'd Black Friars and Friars Preachers in England.

IN the Year 1221, St Dominick, Founder of the Order of Preachers, whom the common sort in England, call'd Black Friars, sent into England, Brother Gilbert de Fraxineso, or du Fresnoy, dignify'd with the Office of Prior, with 12 other Brothers. They came in Company with Peter de la Roche, Bishop of Winchester. Landing at Canterbury, the said Gilbert having, by Order of the Archbishop Stephen Langton, preach'd an excellent Sermon *ex tempore*, he wonderfully recommended his Order to the said Archbishop. They founded their first House at Oxford, that same Year, and soon after they had an House and Church founded for them at London, in the Suburbs of Holbourn, Hubert de Burg, Earl of Kent, being the chief Encourager of the Work, who, among other Things, gave them his own House, which they sold to the Archbishop of York; but the same being taken from Cardinal Woolsey by King Henry the 8th, he made it a Royal Palace, and gave it the Name of Whitehall. In this House of the Dominicans in the Suburbs, about the Year of our Lord 1250, was held their General Chapter, of 400 Fathers; all whom King Henry the 3d. treated and defray'd the first Day, and having been present in the Chapter, din'd with them also. The next Day the Queen paid the Expence, the 3d, the Bishop of London; the 4th, the Abbat of Westminster; the 5th the Abbat of St. Albans; the 6th, the Abbat of Waltham, and so successively other Prelates and Peers. In the Year 1276, the Mayor of the City of London, and the Court of Aldermen gave them two Streets by the River Thames, where Robert Kilmarby, one of their Order, being promoted to the Archbishoprick of Canterbury, built them a more convenient House, which, to this Day, is called Black Friars, tho' the Monastery be quite extinct. In this House the Parliament sate, in the Year 1450, under King Henry the 7th. Again in 1524, King Henry the 8th open'd the Session of Parliament in this Monastery, where a Subsidy of Eight Hundred Thousand Pounds was demanded, but the Session ended at Westminster; and in regard that it began in the House of the Black Friars, and concluded in that of the Black Monks, and an immense Sum of Money was therein extorted from the Publick, that was call'd the Black Parliament. The first that receiv'd their Habit, (in England) was one John Giles, born in the Town of St. Albans, Physician to Philip, King of France, who afterwards applying himself to the study of Divinity, was Professor of the same with great Applause at Paris and Oxford. He, after this, began, says Harpsfield, in the 12th Century, to incline to the Discipline of the Dominicans; and when the 3d General Synod of the Dominicans was held at Paris, the said John, preaching to the Clergy, and having earnestly press'd the Contempt of the

World, and the renouncing of Temporal Affections, he, in the presence of a great Audience, solemnly took upon him the Habit of St. Dominick, and going up again into the Pulpit, concluded his Sermon.

The Original of the Order of St Dominick, and its first coming into England, according to Nicholas Trivet.

ABOUT this Time (1204) flourish'd the Nic. Tri-
Man of God, Dominick, famous for Sanctity and Religion, who being born in the Town call'd Caraloga (or Calaruega) of pious Parents, and religiously brought up, began to be an ingenious Boy, as having a good Soul. Whilst he was a very little Boy, not yet taken from under the Care of his Nurse, he was often found to quit his Bed, and to lie on the bare ground, as if he had already abhorr'd the Delights of the Flesh. The future Brightness of his Doctrine, with which he was to enlighten those that sit in Darkness, and in the shadow of Death, was fore-shewn to his Spiritual Mother, who receiv'd him at the Font by the following Vision. She saw little Dominick with a Star in his Forehead, which gave Light to all the Earth. Having, in an innocent manner, pass'd through his Boyish Years; when sent to Palencia, then an University, he began diligently to apply himself to Learning, and disregarding those frivolous Things which abound in Youth, gave himself up to more serious Studies; and to the End he might devote his Mind the more fully to Wisdom, he deny'd himself Wine for 10 Years. Afterwards, his Stomach decaying, he was oblig'd by James the Bishop, to use Wine moderately. Being sufficiently instructed in the Liberal Sciences, he proceeded to the study of Divinity, and began to aspire fervently after the Divine Word, and not only produc'd the Blossoms of holy Meditations and Affections, but also the Fruit of good Works. For a great Famine prevailing all over Spain, whilst he was yet at Palencia, beholding the Misery of the Poor, and no Comforter; being mov'd to Compassion, he sold the Books he most stood in need of and all his Equipage, and gave the Produce to the Poor. These Vertues appearing most beautifully in the Blessed Man, the sweet Odour of his Sanctity began to spread abroad on all Hands, which coming to the Ears of James, Bishop of Osma, he presently sent for, and made him a Canon regular in his Church, where he soon shin'd singularly above the rest, and advancing wonderfully from one Virtue to another, gain'd the Affections of all Men. The Canons admiring so sudden an Advancement to the Top of Religion, chose him their Superior against his Will. He becoming a Mirror of Life to all, and a Pattern of Religion, was constant in Prayer, singular in Charity, anxious in Compassion, and exceeded all in Humility. God granted him the special Grace of shedding Tears for Sinners, the miserable and afflicted; and being inflam'd with Zeal for perishing Souls, and no less with the Desire of the Celestial Habitation; he often spent the Night in Prayer, and frequently begg'd

of the Divine Goodness, that it would vouchsafe to infuse into his Heart such Charity, that he might the more efficaciously procure the Salvation of his Neighbour, after the Example of him who offer'd himself up entirely for our Safety. Having studiously read and diligently understood the Book call'd *Collationes Patrum*, and discovering in it the Ways of Salvation, he attain'd to a great height of Perfection.

p. 148. Going afterwards with *James*, Bishop of *Osma* to *Toulouse*, he there converted the Host of the House where he lay, who was an *Albigensian* Heretick; and some time after returning thither, continu'd Ten Years preaching to those People; during which time he suffer'd much from those Hereticks; but the Devotion of the Faithful increas'd towards him, and he was highly honour'd for his Sanctity by the Prelates of the Churches.

p. 164. Soon before the meeting of the *Lateran Council*, a certain Citizen of *Toulouse*, whose Name was *Peter*, offer'd himself and a fine House he had, near the Castle, to *St. Dominick*, for him to dwell with his Followers. *Fulk*, Bishop of *Toulouse*, a Man very zealous for the Faith, with the Consent of his Chapter, gave to him and them who began to live after the manner of Religious Men, the sixth part of the Tithes, to furnish Books and other Necessaries, hoping to find in them trusty Champions of the Faith, for the extirpating of Heresies. With this Bishop, *St. Dominick* went to the *Lateran Council*, to obtain of the Pope the Confirmation of his Order, to be call'd and be of *Preachers*. The Pope making some Difficulty in this Affair; he thought one Night in his Sleep, that he saw the *Lateran Church* ready to fall, and *St. Dominick* supporting the same with his Shoulders; by which Vision he was reduc'd to confirm the Order; and he order'd *St. Dominick* to return to his Brethren, and by their Consent to make Choice of some approv'd Rule.

p. 167. They having made Choice of the Rule of *St. Augustin*, he return'd to *Rome*, and Pope *Innocent* being dead, had his Order, to be call'd of *Preachers*, confirm'd by his Successor *Honorius*; he being the first Founder and Master of the same. In the Year 1216, the Church of *St. Romanus* in *Toulouse*, was given to the Brethren, and the first House of the Order founded.

p. 170. In the Year 1217, the People of *Toulouse* rebelling against the Earl of *Montfort*, *St. Dominick* having chosen one of the Brethren, call'd *Matthew*, Abbat, who was the first and the last in the Order, dispers'd the Brethren, sending some into *Spain*, and some to *Paris*. He going to *Rome*, founded an House of Sisters at *St. Sixtus*, and, during his stay there, restor'd to Life the Nephew of a Cardinal, who was kill'd by a Fall from his Horse; as he did a Builder, by a Fall from an high Place. At that Time liv'd in the Court of *Rome* Master *Reginald*, Dean of *St. Anian* at *Orleans*, Doctor of the Canon Law, who being very Familiar with *St. Dominick*, was very desirous to be receiv'd into the Order, but that being delay'd for some Reasons, he fell into so violent a Fever, that the Distemper increasing, he was given over by the Physicians. *St. Dominick* praying for him, he saw a Vision, (which is here omitted as not acceptable to many) soon

after he recover'd, and receiv'd the Habit of the Order.

After this, *St. Dominick* going into *Spain*, founded there two Houses of Friars. At the same time the Friars, that had been sent to *Paris*, remaining in an hir'd House, between the Bishop's House and the House of God, the University observing their religious Behaviour, and studious course of Life, gave to them the House of *St. James*, where they now reside.

From the second General Chapter of the *Friers Preachers*, held under *St. Dominick*, in the Year 1221, *Friers Preachers* were sent into *England*, being 13 in number; their Prior *Gilbert de Fraxineto*. They arriv'd at *Canterbury* in the Company of the venerable Father and Lord *Peter de Rupibus*, Bishop of *Winchester*; where appearing before *Stephen*, Archbishop of *Canterbury*, and he hearing that they were *Preachers*, presently order'd Brother *Gilbert*, to preach a Sermon before him in a Church, in which he had design'd to have preach'd himself that Day. That Prelate being much edify'd with his Sermon, as long as he liv'd very much favour'd and cherish'd the Order of *Friers Preachers*. The *Friers* proceeding from *Canterbury*, came to *London* on the Feast of *St. Lawrence*, and so proceeded to *Oxford*, on the Feast of the *Assumption* of the glorious Virgin, in Honour of whom they built an Oratory, and they had those Schools, which are now call'd *St. Edmunds*, in which Parish they had been plac'd and stay'd some time; but there being no Conveniency of extending the same, they remov'd to the Place granted them by the King, where they now dwell without the Walls.

That same Year, on the 8th of the *Ides* of *August*, *St. Dominick*, the Founder and first Master of the Order of *Preachers*, ended his Life gloriously in the Monastery of *Bologna*.

In the Year 1222, at the third General Chapter of the *Friers Preachers*, which was held at *Paris*, Brother *Jordan*, a German, was chosen Successor to *St. Dominick*, in the Mastership of the Order of the *Friers Preachers*. About the same Time many Men renown'd for Learning and Sanctity, abandoning worldly Riches, and endeavouring to imitate CHRIST in Poverty, devoted themselves to the Orders of *Preachers* and *Minors*.

In the Year 1230, the *Friers Preachers* began to hold Provincial Councils in *England*, the first at *Oxford*.

In 1233, Pope *Gregory* Canoniz'd *St. Dominick*.

A Catalogue of the most Celebrated Learned Men of English Birth, that were Writers, of the Order of St. DOMINICK, or FRIERS PREACHERS, or BLACK FRIERS.

I. RICHARD FIZACRE, or FISHACRE, the Elder, born near *Exeter*, in *Devonshire*, study'd in his Youth at *Oxford*, where he afterwards betook himself into the Order of the *Friers Preachers* of *St. Dominick*, and was the first English Doctor of Divinity of that Order.

Order. Afterwards he was Professor and publickly taught Divinity. *Thomas Waldensis* sometimes quotes him in his *Doctrinal of Faith*, as a wise learned Man, and a good Witness of the Catholick Faith. The same is done by *Woodford* against *Wickliff*, and *Bintreus* in his *Ordinary Disputations*; for he writ much and very Learnedly, and that so strongly grounded on the Faith, that it was afterwards of Use, like a general Store, against sundry Hereticks. *Leland* says, he some time study'd at *Paris*. He contracted singular Friendship with *Robert Bacon*, another Doctor of the same Order, inso-much that Death could not dissolve that Knot; for thus *Matthew Paris* writes of them in the Year 1248. *The same Year two Brothers of the same Order, than whom there were none greater; nor, as is believ'd, any equal to them living, for Divinity and other Sciences, Viz. Brother Robert Bacon, and Brother Richard Fishacre, who notably read in the same Family several Years, and gloriously preach'd the Word of God to the People, departed this Life to the Lord. Fishacre's Works were these, Commentaries on the Bible: On the first Nocturn of the Psalter: On the Parables: Commentaries on the Master of Sentences: Of Penance: Moral Annotations: Various Questions: Quodlibets. He dy'd and was buried at Oxford in 1248, as is said above.*

2. ROBERT BACON, arriv'd to a very high pitch of Learning; *St. Edmund*, Archbishop of *Canterbury*, was once his Master, and afterwards his singular Patron. He is said to have been a Secular Priest, Doctor and Professor of Divinity of *Oxford*, and having been long familiar with, and particularly affected towards the *Dominican* Friars; he enter'd into that Order in his Old Age, never giving over his Scholastick Exercises, as *Nicholas Trivet*, *Matthew Paris*, and others testify of him. Both he and his Brother *Roger* had much Interest with King *Henry* the 3d, and the Prime Men of *England*; and when the King, by the Advice of *Peter*, Bishop of *Winchester*, call'd the *Poictouines* and other Foreigners into *England*, and committed to them the keeping of many strong Holds; this Man and his Brother abovemention'd, preach'd smartly at *Oxford*, before the King himself, against the said *Peter*; declaring that the Advice of that Prelate was dangerous for *England*. This *Robert* was famous to Posterity for his Writings, his Titles whereof are these, *Glosses on the Scripture: On the Psalter: Sundry Sermons: The Life of St. Edmund, Archbishop of Canterbury: Ordinary Lessons, &c.* At length he dy'd very aged, in the Year 1248.

3. ROBERT RUBVERB, a Secular Priest, being well instructed in the Liberal Sciences, and all prophane Philosophy, went over to *Paris*, where he gain'd much Fame by his Learned Disputations. Afterwards he there taught Metaphysicks, till growing desirous of a more secure Way to Heaven, he embrac'd the Order of *Preachers* under the Rule of *St. Dominick*, where he study'd Divinity, with wonderful Success, under the great Professor *Reginald*, and was made Batchelor of Divinity of *Paris*. A Man acceptable to God and belov'd of Men for his gentle Behaviour, Integrity of Life, singular Erudition, Gravity and regular Observance. In

regard to which Virtues, he was chosen Provincial of his Order, wherein he behav'd himself with Universal Applause, as may be seen in *Antony Senensis* his Catalogue of *Friers Preachers*, where we also find that he writ, *Of the Division of the Holy Scripture: On the Epistle to the Romans: On the Epistles to the Corinthians. Of the difference between the Spirit and the Soul: On the Book of Causes: Of Instants, &c.* He liv'd till the Year 1250.

4. JOHN GILES, born at *St. Albans*, after having learnt the Liberal Sciences at Home, went over into *France*, where he was first look'd upon as a famous Philosopher, then applying himself to the study of Physick, he was made Doctor of that Faculty, and became so famous, that he was appointed first Physitian to King *Philip* of *France*; but delighting more in the Schools than in the Court, he was Professor of Physick first at *Paris*, and afterwards at *Montpellier*. Then returning to *Paris*, he apply'd himself to study Divinity, and became Doctor and Professor in that Faculty also. Having spent some Years in teaching and preaching, by Meditating on Things Divine, he grew sensible of the Vanity of this World, and began to think of leaving it. The Order of *Preachers*, or of *St. Dominick*, being then in a most wonderful flourishing Condition, and very serviceable to the Church, he resolv'd to enter into it, and accordingly at the 3d General Council of those *Friers*, held at *Paris* in the Year 1222, he was the first *English*-man, as *St. Antonine* testifies, who embrac'd that Order, and having made a Sermon to the Clergy, presently took the Habit upon him. Upon which Occasion it came to pass, that by Reason of his great Authority among the *Parisians*, two Schools were allotted to the *Dominicans* in that University, where he continu'd to read and teach; for, as *Leland* affirms, he was Professor of Philosophy, and of Divinity, after his entring into that Order, first at *Paris*, and then at *Oxford*. The Monuments he left of his Learning bear these Titles, *The Praises of Divine Wisdom: Of the Knowledge of Angels: Of the Measure of Angels: Of Predestination and Pre-science: Of Paradise and Hell: Of the Resurrection of the Dead: Homilies: Of the Production of Things: Of the Matter of Heaven: Scholastick Lectures: Prognosticks of Futurity: Physical Practises: Moral Interpretations: Of the forming of the Body: Of Being and Essence: Commentaries on several of Aristotle's Works, &c.* He flourish'd in 1253.

5. WILLIAM KINGESHAM, or RINGESHAM, a most celebrated Preacher of the Order of *St. Dominick*, singularly Learned in Philosophy and Divinity, and Doctor and Professor of the latter at *Cambridge*; according to *Boston* of *Bury*, left many Learned Writings to Posterity. The Titles of those we have are these, *Short Expositions upon Ecclesiasticus: On the Master of the Sentences: Sermons of the Time: Sermons of Saints, &c.* He flourish'd in 1262.

6. WILLIAM BODERISHAM, of the Order of *St. Dominick*, Doctor of Divinity, a Man of much Erudition, and excellently vers'd in Holy Writ. He detested all Errors and wicked Opinions, and labour'd to root them out of the Hearts of others; to which purpose, he writ *Commentaries on the Canticles: On the Lamentations*

tations: *On the Epistle to the Romans*, and many other Pieces, and flourish'd in 1262.

7. RICHARD PHISAY, *Dominican Frier*, Doctor and Professor of Divinity, was wonderful sharp and earnest in Disputation, and very acute in solving Scholastical Difficulties, as is testify'd by several Authors, and appears by his Works, which were, *On the Master of the Sentences: Tracts*. He flourish'd in 1270.

8. RICHARD CASTLECON, *Dominican Frier*, Doctor and Professor of Divinity, venerable for Integrity of Life, of a ready Wit, much Learning, and wonderful ready at solving of Scholastick Difficulties, and expounding of Scripture. He writ, *On the Revelation, according to the Letter: On the same, according to the Moral Sense: On the Master of the Sentences*, and flourish'd in 1270.

9. RALPH BOCKING, of *Chichester*, in *Suffex*, and of the Order of *St. Dominick*, renowned for Piety and Erudition; for which Reasons he was belov'd by *St. Richard*, Bishop of *Chichester*, and chosen for his Spiritual Director. Being therefore so well acquainted with that holy Prelate, after his Death, he writ his Life; as also a Volume of Sermons, and flourish'd in 1270.

10. ROBERT OXFORD, of the Order of *St. Dominick*, and Doctor of Divinity, of a great and sublime Wit, insomuch, that though that Age abounded in Learned Men, yet he deserv'd a considerable Place among the Prime of them. At that Time flourish'd those most famous Divines, *Thomas of Aquin*, *Henry of Gant*, *Giles the Roman*, and others like them, whereof the two latter impugn'd *St. Thomas's* Doctrine, which this Robert could not bear with, but defended *St. Thomas* in sharp Disputations, and by his Writings, which were, *Against Giles the Roman: Against Henry of Gant: Against James of Viterbo: Against certain Sorbonists: Determinations*: He flourish'd in 1270.

11. ROBERT KILWARBY, had a liberal Education at Home; and having taught the Liberal Sciences at *Paris*, enter'd into the Order of *St. Dominick*, and was then recall'd into *England*; study'd Divinity at *Oxford*, and, having taken the Doctor's Degree, was publick Professor there. Afterwards he was made Provincial of his Order in *England*, which he exercis'd, during 11 Years, with much Diligence and Advantage of his Brethren. He deserv'd so well of his own Order, of his Country, and of the whole Catholick Church in general; that in regard to his great Integrity of Life, and eminent Learning, he was first preferr'd to the Archbishoprick of *Canterbury*, and afterwards being call'd to *Rome* by Pope *Nicholas* the 3d, in the Year 1277, he was there created Cardinal of the Holy Roman Church, of the Title of *St. Rufina* and Bishop of *Ostia*. He was indeed great for Virtue and Literature, as his Writings sufficiently testify, which he left to Posterity. For, tho' when rais'd to the Archiepiscopal Dignity, he wholly devoted himself to preach the Word of God, and govern his Churches, without attending to write Books, yet now he grew old, he suffer'd those Works he had compos'd in his younger Years, to come abroad, especially those which related to Philosophy and prophane Sub-

jects, either quite laying aside, and more sparingly publishing what he had writ of Divinity, as wanting Time to revise the same. The Titles of those that came to Light are these, *On Ezekiel: on St. Paul to the Romans: On St. Paul to the Corinthians: Originals of the Fathers: Of the Passion of Christ: Of the Sacrament of the Altar: On St. Augustin's Confessions: Tables to St. Augustin: Summaries of all the Chapters in St. Augustin's Works: On the Master of the Sentences: Commentaries of Divinity: Distinctions of Doctors: Exposition of the Master of the Sentences's Letter: Quodlibets: Of Conscience and good Inclination: Questions about Conscience: On Boetius de Consolatione: On the Divisions of Boetius: A Question about Begging: Of the Original of Sciences: Of the Division of Sciences: On Porphyrius's Isagoge: On Aristotle's Predicaments: On his Perihermenias: On his Priors and Posteriors: On his Topicks: Of predicable Subjects: Of the Nature of Relations: Of the Predicament of Relation: Of Relatives: Logical Sophistry: Of the Doctrin of St. Thomas of Aquin: Of the Unity of Forms: Of Time: Of Universality: On Aristotle's Physicks: On his Books of Heaven and the World: On his Books of Generation and Corruption: On his Meteors: On his Books of the Soul: Of the Causes of the Soul: Of the difference between the Spirit and the Soul: Of Instances: On Aristotle's Metaphysicks: Of the Division of the Ens: On the small natural Subjects: Notable Philosophical Notes: On Gilbertus's six Principles: Logical Questions: On Logick and Philosophy, a vast large Volume of this Author, said to be in Manuscript, containing 21 Books, in *St. Peter's College* at *Cambridge*. He also writ, *A Treatise of Grammar: On Priscian of Profodia, or of Accents: Against Donatus of vitious Discourses: Of the manner of signifying*. At length he dy'd at *Viterbo*, in *Italy*, and was there bury'd in the Monastery of his Order, in the Year 1280.*

12. HENRY ESSEBUM, a *Dominican*, study'd Philosophy and Divinity at *Oxford*, and, as *Leland* testifies, made so great a Progress in both, that he had scarce his equal in *England*. At length the Fame of his Piety and Learning was the Occasion of his being call'd away to govern the *Dominican Monastery* at *Chester*; where being made Prior, and remote from all Schools and Publick Affairs, he made use of his spare Hours to revise and polish what he had writ at *Oxford*. Having perform'd the same to his own Satisfaction, he caus'd his Works to be fair transcrib'd, and Copies of them to be preserv'd in several Libraries of his Order. The Titles of those Works I have been able to find, are these, *On the Parables: On Ecclesiastes: Lectures on the Bible: Processs in Divinity: Sermons*: He flourish'd in 1280.

13. JOHN DERLINGTON, early brought up to the study of Liberal Sciences, enter'd young into the Order of *St. Dominick*, where advancing wonderfully in all sorts of Virtue and Erudition, he began to grow famous among his Brethren. Being thus rais'd to the Degree of Doctor of Divinity, he was chosen by King *Henry* the 3d, for his Confessor, and much esteem'd by the Popes of his Time says *Matthew Paris*; for he was, by the Popes, *John* the 21st, *Nicholas* the 3d, and *Martin* the 4th, successively appointed their Collector, to receive the

Peter

Peter Pence in England and Ireland; 'till, at last, he was preferr'd to the Archbishoprick of Dublin in Ireland. The Titles of the Works he compos'd, collected from Leland and Nicholas Trivet, are these, *Scholastick Disputations: Great English Concordances: Sermons to the Clergy and People.* When he had govern'd his Archbishoprick about 7 Years, he return'd into England, and dy'd at London, in the Year 1284, and was there bury'd among his Brethren the *Friers Preachers.*

14. JOHN RUFUS, or REDHEAD, a *Cor-nish* Man, of the Order of St. Dominick, famous for Wit, Piety and Learning. After his other Studies, he gave himself to read History, and search out Antiquities; and reducing what he had collected into good Order, writ, *Of the Roman Emperors: Of the Popes: Annals of his own Country.* He is thought to have flourish'd about the Year 1284.

15. MAURICE, erroneously, sometimes call'd GAURITIUS, a *Dominican*, famous for Piety and Learning, as *Anthony Senensis* testifies, who says he compil'd a Work in alphabetical Order for the Help of Preachers, the Title whereof is, *Eighty nine Distinctions for Preaching*, which he says is still in MSS. in the *Dominican Monastery at Naples*; as also at *Merton College in Oxford.* He also writ, *On Isaias: On Jeremy: On Baruch*, and several other Things, and flourish'd in 1290.

16. RICHARD CLAPOLE, a renown'd *Dominican* Preacher, study'd Humanity and Philosophy in the Monasteries of his Order, and having gone through a Course of Divinity, appear'd in Publick, when he gain'd great Fame by his subtile Disputations and learned Sermons; had the Degree of Doctor of Divinity, and became Professor. About that Time there arose many Controversies between the Friers of the Orders of St. Dominick and St. Francis, wherein Clapole so far engag'd himself, that making some Slips, he was thought to have maintain'd erroneous Points of Doctrine. The *Franciscans* then got the better, both in regard that they had the better Cause, as also because they were supported by John Peccam, Archbishop of Canterbury, a Frier of their own Order, and a great Enemy to the *Dominicans*, and, more particularly to Clapole; who as *Anthony of Siena* and others informs us, writ, *On the Master of the Sentences: Additions to St. Bonaventure: Scholastick Lectures: Of the immediate Sight of God: Theological Questions: 34 Quodlibet Questions: Sermons: The Corrector of Works against the Corrupter of St. Thomas: Of the Unity of Forms*, and some other Things. The Abridger of Gnesner says, he liv'd 'till the Year 1290.

17. THOMAS SUTTON, a famous Preacher of the Order of St. Dominick, and Doctor of Sorbonne, of singular Piety and Erudition, as *Leander Albertus*, *Anthony of Siena*, and others testify; for which he was much honour'd in that Age, and even by Posterity. His Works were many, the Titles whereof collected from *Boston of Bury*, *Leander of Bologna*, and *Anthony of Siena*, are these, *Commentaries on the Psalter: Breviary of Divinity: Sum of Divinity, with most difficult Questions: Concord of Divinity: Quodlibets of Relation: Difficult Questions: Against the Enemies and Slanderers of the Friers Preachers: On Aristotle's Predicaments: On*

six Principles: On Aristotle's Priors: On his Posteriors: On his Perihermenias: Compleat on St. Thomas on the Perihermenias: Illustrations, or a Treatise explaining the same: Of the Unity of Forms: Of Relation, and much more. He flourish'd in 1290.

18. HUGH MANCHESTER, mention'd among the *Franciscans*, there being a Debate, whether he were of that Order, or a *Dominican*, which we shall not undertake to decide, and therefore think fit to say no more of him.

19. RICHARD STRAVANELL, of the Order of St. Dominick, by *Antony of Siena*, reported to have been a Man of known Virtue and much Erudition, much addicted to reading of, and meditating on the Holy Scriptures; but of his Works I only find, *English Concordances*, said to be still in the Library of the *Dominicans at Paris.* He flourish'd in 1295.

20. WILLIAM HOTHUN, or HODON, of the Order of St. Dominick, of a sharp and ready Wit, and of a great and steady Soul; in short, inferior to none for Learning, Virtue, Gravity of Behaviour, Integrity of Life and Judgment, in managing of Affairs; so much esteem'd in his Order as to be twice made Provincial of the same in England. Being sent Embassador by King Edward the 1st to Pope Boniface the 8th, he executed that Function with wonderful Applause; so as to be at Rome, in the Year 1298 constituted by the Pope Archbishop of Dublin, and the same Year he dy'd at Dijon in his Return to England. His Works were, *On the Master of the Sentences: Questions on the first Part: Scholastick Lectures: Of the immediate Vision of the Divine Essence: Of the Unity of Forms*, &c. He dy'd as above, his Body was brought into England and honourably interred.

21. THOMAS SPERMAN, educated from his tender Years among the *Friers Preachers* of St. Dominick, at length took their Habit upon him. Having taken the Degree of a Doctor, he apply'd himself to writing, and as may be seen in *Leander of Bologna*, *Anthony of Siena*, and the Annals of the *Friers Preachers*, left the following Works, viz. *Commentaries on all Genesis: On St. Paul's Epistle to the Hebrews: On the Canonical Epistle of St. James: Questions controverted*, &c. He flourish'd in 1300.

22. WALTER of EXETER, born in Devonshire, *Dominican* Frier in the City of Exeter, excellently learned, and a curious Searcher after Antiquities. Residing long at St. Caroc's in Cornwall, at the Request of one Baldwin, a Citizen of Exeter, he in the Year 1301, writ, *The Life of Guy Earl of Warwick*, but when he dy'd, does not appear.

23. WILLIAM MACKLESFEILD, born at Coventry, a *Dominican* Frier, renowned for his Piety and Learning, made Batchelor of Divinity at Paris, and Doctor at Oxford. At length his Fame spread so far, that Pope Benedict the 11th, in his Absence, chose him Priest Cardinal of the Holy Roman Church, of the Title of St. Sabina; but he was then dead, though his Death was not yet known at Rome. The Writings he left are, *Orations to the Clergy: Ordinary Conclusions: Various Problems*, and the like. He dy'd in England in August, Anno. 1304.

24. WILLIAM MESSELECK, by some call'd MASSET, of the Order of St. Dominick, Doctor

Doctor of Divinity, well read in Scholastick Divinity, and a positive Assertor of St. Thomas of Aquin, whereupon, when all Persons were permitted at Paris to maintain some Articles against St. Thomas, James of Viterbo, Henry of Gant, and other Doctors, especially the Parisians, oppos'd many Particulars of the Doctrine of St. Thomas in their Lessons and Disputations; against whom, this Doctor taking Pen in Hand, writ, *Against the Corruption of the Correction of St. Thomas*; also *Short Annotations on some Books of the Holy Bible: Questions concerning the Angels: Of the Ten Virgins: Of the Unity of Forms, &c.* and flourish'd, according to Leland, about the Year 1304.

25. WALTER WINTERBORN, born at Salisbury, of the Order of St. Dominick, Doctor of Divinity, and Confessor to King Edward the 1st, an excellent Poet, an eloquent Orator, an acute Philosopher, and a profound Divine. His singular Piety, Learning, Wisdom, Modesty, Meekness and other Virtues, gain'd him the Esteem of King Edward the 1st and other Great Men. At length, in the Year 1304, the Death of William Macklesfield, above spoken of, being known at Rome, he was by Pope Benedict the 11th created Priest Cardinal of St. Sabina; whereupon he hastened into Italy, and coming to Perugia, found Pope Benedict dead, and was present at the Election of Pope Clement the 5th. The next Year 1305, he dy'd at Genoa, upon his Return for England. The Works he left behind him were, *The Sum of Divinity: Theological Questions: Exhortations to the Clergy of England: Sermons before the King: Of Original Sin, &c.* Dying as above, he was bury'd in the Monastery of his Order at Genoa; but his Body was afterwards brought into England and honourably interr'd.

26. WALTER JORSE, or JOYCE, Dominican Frier, Pope Clement the 5th rewarded his Virtue in the Year 1306, by constituting him Archbishop of Armagh, and Primate of all Ireland. The Testimonies he left of his Learning are these, *The Sum of Theology: Promptuary of Theology: Various Questions: Of Sins in Kind: Of Original Sin, &c.* He flourish'd in 1310.

27. THOMAS JORSE, or JOYCE, of the Order of St. Dominick, a famous Preacher, Doctor and Professor of Divinity at Oxford, and for the Space of seven Years, Provincial of his Order in England; afterwards he travell'd through France and Italy, and is said to have spent some Time in a Monastery of his Order at Naples. A Man much to be admir'd for the Gravity of his Behaviour, Religious Integrity, Innocence of Life and Eminence of Learning. In Regard to these, and his other Virtues, Pope Clement the 5th call'd him to Lions, and in the Year 1305 created him Priest, Cardinal of the Title of St. Sabina. It appears, by good Authors, that he had six Brothers, by the same Father and Mother, all of them Dominicans, and equally adorn'd with Piety and Virtue. To this Thomas several Books have been ascrib'd, which some think to have been written by St. Thomas Aquinas, others to have been begun by the latter, and finish'd by the former. He is also said to have been Confessor to King Edward the 2d. The Titles of the Books which go under his Name are these, *On Genesis: Short Expositions on 25 Psalms: On*

Isaias: On Jeremy: On the Canticles: On the Canonical Epistles: On the Revelation: On St. Augustin's City of God: On Boetius de Consolatione: On the Master of the Sentences: Sermons throughout the Year: On Boetius de Disciplina Scholarium: Of the Conception of the Blessed Virgin Mary: Theological Questions. I suppose this to be the same English Thomas, whose Commentaries on St. Thomas Aquinas, and a Work against John Scotus, are extant at Munick at Bavaria, in the Duke's Library. Onuphrius and Antony of Siena, say he dy'd in Savoy, being then Embassador to the Emperor Henry the 7th, in the Year 1311. His Body was brought thence to Oxford, and there honourably bury'd in the Monastery of his Order.

28. WILLIAM MANSFELD, of the Order of St. Dominick, and Doctor of Divinity. I cannot think him to have been the same with him whom some call Masset or Maccleck; but Mansfeld made so great a Progress in his younger Years in Philosophy and other Sciences, and in Divinity in his riper Age, that England has scarce produc'd any Man better fraught with all sorts of Literature. After he had taken the Degree of Doctor of Divinity, he taught and writ, and these that follow are the Titles of his Works, *Short Exposition on the Bible: On the Old Testament: On the New Testament: Of the 10 Virgins: Questions concerning the Angels: Ordinary Questions: Defence of St. Thomas Aquinas: Against the Corrupters of him: Against Henry of Grant: Of the Comparison of States.* He flourish'd in 1320.

29. THOMAS LANGFORD, born in Essex, not far from Malden, Frier Preacher of the Order of St. Dominick, learnt his Humanity in the Monastery of Chelmsford, and being sent afterwards to Cambridge, took there the Degree of Doctor of Divinity. His Works testify his Learning, the Titles whereof are as follows, *Universal Chronicle: Commentaries on Job: Sermons throughout the Year: Various Disputations.* He flourish'd in 1320.

30. THOMAS NORWOOD, Dominican Frier, venerable for Sanctity of Life, and no less celebrated for Learning, yet he left but few Works behind him, which are, *On the Epistles to the Romans: On the Master of the Sentences.* He flourish'd in 1320.

31. ROBERT PERSCRUTATOR, born in Yorkshire, of the Order of St. Dominick, of so wonderful Curious a Temper, and so wonderful a Searcher into the Mathematicks, and all sacred and prophane Sciences, as Anthony of Siena writes, that from thence he had his Surname. His Works have given Occasion to some to suspect him as guilty of Magick; perhaps he search'd more curiously into some Secrets, than became his Religious Profession. I do not pretend to judge any Man. Leland, a Man in his Writings generally Modest and Sincere, says, he was over-sollicitous in prying into all the Secrets of Philosophy. The Products of his Brain were these, *Of the Impressions of the Air: Of the Wonder of the Elements: Of Ceremonial Magick: Of the Mysteries of Secrets: Corrector of Chymistry.* He flourish'd in 1326.

32. NICHOLAS TRIVET, born in Norfolk, Son to Thomas Trivet, Knight, and once Lord

Lord Chief Justice. This Nicholas was, from a Boy, brought up among the *Friers Preachers*, of the Order of St. Dominick in London, and, in his Youth, took upon him their Habit, and thus learnt betimes to bear the Yoke of our Lord. Being sent to Oxford, he advanc'd so well in his Studies, as to receive the Degree of Doctor of Divinity. Thence he went to Paris, to improve himself by the Knowledge of Languages, and Experience abroad. Thus he became Famous for Piety of Life, and all sorts of Erudition; returning from Paris to London, he was chosen Prior of his Monastery, and being thus taken off from all Worldly Affairs, he gave his Mind to Writing, dedicating all the Time he could spare from the Service of God, and Duties of his Monastery, to the composing of such Works as might survive to Posterity. Accordingly he, with immense Labour, compil'd an History from the Creation to the Birth of CHRIST, and from thence to his own Time, under the Title of, *Annotations of the Times, from the Beginning of the World*: He also writ, *On Genesis*: *On Exodus*: *On Leviticus*: *On the Psalter*: *On the Chronicles*: *On the Sacred Bible, connecting the Sayings of the Holy Fathers*: *Of the Computation of the Hebrews*: *On St. Augustin's City of God*: *Flowers on the Rule of St. Augustin*: *On Boetius de Consolatione*: *On Boetius de Disciplina Scholarum*: *Of the Mass and its Parts*: *Of the Office of the Mass*: *Of the Perfection of Justice*: *Of Virtues*: *Of Sins*: *Theological Quodlibets*: *Of the Buckler of Truth, against the Impugners of the State of Perfection*: *Of Fate, with Theological Tracts*: *Various Questions*: *On Valerius Maximus to Rufinus against Matrimony*: *On Seneca's Declarations*: *On Seneca's Tragedies*: *On the Epistles to St. Paul*: *Exposition of Foreign Histories mention'd by St. Augustin*: *On other Works of Seneca*: *Of Astronomy*: *On Titus Livius*: *On Juvenal*: *On the Allegories of Ovid's Metamorphosis*: *On Aristotle's Problems*: *Canons of the Conjunctions, Oppositions and Eclipses of the Sun and Moon*: The History, above mention'd, from the Creation to Christ: *Annals from the Birth of Christ to his own Time*: *The History of six Kings of England*: *A Catalogue of the English Saxon Kings during the Heptarchy*: *Annals of the Kings of England, descended from the Earls of Anjou*: *The Acts of Emperors, Kings and Apostles, in French*: *An Appendix to the Chronicles*. At length, he dy'd at London, being 70 Years of Age, and was there bury'd in his Monastery, in the Year 1328.

33. WILLIAM ALTON, so call'd from the Town of Alton in Hampshire, where he was born, a renown'd Preacher of the Order of St. Dominick, Doctor of Divinity at Paris, of known Piety, Integrity and Learning, and highly commended as such by Vincentius Bondellus, Leander of Bologna, and Peter Vincentinus, Italian Writers. After having taught at Paris, he apply'd himself to Writing, and left behind him, *Commentaries on Ecclesiastes*: *On the Gospel of St. Matthew*: *Of the 10 Virgins*: *Various Questions*. And flourish'd in 1330.

34. RICHARD FIZACRE, or FISHACRE, born in, or near Exeter, of the Order of St. Dominick, Doctor and Professor of Divinity at Oxford; and therefore I suspect him to be the

same whom Sixtus of Siena calls Richard of Exeter. Note here, That the first Doctor of Divinity of the Order of St. Dominick, was of the same Name, Surname, Family and Country; but the other is known to have dy'd in 1248, and this Man flourish'd in 1330. Yet this was like the other in Piety and Learning, and left these Monuments of the latter, *On the Psalms*: *On several Texts in the Bible*: *On the Master of the Sentences*: *Of Indulgences*. He flourish'd in the Year abovemention'd.

35. THOMAS WALLEYS, a celebrated Preacher of the Order of St. Dominick, and Doctor of Divinity at Oxford, during the whole Course of his Life, improv'd in Virtue, as well as Literature, and was singularly knowing in Divine, as well as prophane Sciences; fluent in Discourse, sharp in Disputation, plain in expounding, and most tenacious of the Truth in all Respects; on which Accounts, he is much commended by the Abbat Trithemius, and by Leland. He is said, in certain Controversies, to have most undauntedly oppos'd Pope John the 23d; for which, in the Year 1332, he was cast into Prison, but discharg'd the following Year. He render'd his Name famous to Posterity by many notable Writings, as is testify'd by Trithemius, Leland, Anthony of Siena and others. The Titles of his Works are, *Commentaries on Genesis*: *On Exodus*: *On Leviticus*: *On Numbers*: *On Deuteronomy*: *On Josue*: *On Judges*: *On Ruth*: *On Isaïas*: *On the Psalms*: *On the Proverbs*: *On Ecclesiastes*: *On the Canticles*: *On the Minor Prophets*: *On St. Matthew*: *On the Epistle to the Hebrews*: *On the Master of the Sentences*: *On St. Augustin's City of God*: *Moralities of Scripture*: *Sermons*: *On the State of Souls after Death*: *Of the Theory, or Art of Preaching*: *Of the four Predicables*: *Against the Iconoclasts*: *Of the Times in the Power of the Father*: *Heretical Articles and Answers*: *The flowry Field of the Canon Law*: *Morals on Ovid*: *Of the Forms of the old Gods*. Some extend his Life to the Year 1410, but it appears that he liv'd in 1333.

36. SIMON BURNESTON, of the Order of St. Dominick, Provincial of the Order in England, and Doctor of Divinity at Cambridge. He is worthily mention'd among the celebrated Writers by Boston of Bury, and Leander Albertus of Bologna, as his Works sufficiently testify, which are, *An Alphabet of predicable Words*: *Concordance of certain Doctors*: *Distinctions of Divinity for composing of Sermons*: *Of correcting Crimes*: *A Compilation of Judiciary Order*: *Of the Unity and Order of Ecclesiastical Power*: *Of the Mutability of the World*: *Sermons on the Gospels*: *Sermons on the Epistles*: *Subtle Sermons*: *Of asking Suffrages*. He flourish'd in 1337.

37. PETER ENGLISH, Dominican Frier, notably vers'd in sacred and prophane Literature, and made Doctor of Divinity, being equally Learned and Virtuous. I do not find any of his Writings, besides, *A notable Table on the Ordinary Gloss*. He flourish'd in 1340.

38. WILLIAM ENCURT, of the Order of St. Dominick, Doctor at Oxford, and read Divinity to his Order, both at Oxford and Cambridge. Boston of Bury in his Catalogue of famous Writers, assures us, that he was a Man of a Religious Life, and no small Literature;

but all the Works of his he mentions are, *Lectures on Ecclesiastes*, and *Sermons*. He flourish'd about the Year 1340.

39. WILLIAM of Southampton, born in that Town, a Dominican Frier in the same, having been religiously Educated from his first Years, when he grew up, gave himself to the Service of God in this Order; taught Divinity, and was a frequent Preacher. His Works testify much Piety, Learning and Charity towards his Neighbour; they were, *Short Commentaries on Isaías: On St. Gregory's Works: Sermons for Festivals: Sermons for peculiar Seasons: On the Master of the Sentences: Questions in Divinity*. He flourish'd about the Year of our Lord 1340.

40. ROBERT HOLCOTH, born at Northampton, and there a celebrated Preacher of the Order of St. Dominick, Doctor and Professor of Divinity at Oxford; of a solid Judgment, very Laborious, and so much reading, that he perus'd almost all the Antient Divines of best Note; discreet in managing Business, successful in directing, and not only a great Divine, but wonderfully vers'd in the Antient Fathers, the Primitive Doctors of the Church, sacred Councils, and Holy Writ, as is testify'd by *Tritheimius, Sixtus Senensis*, and *Leander Albertus* of Bologna. Some pretend there were two of this same Order, Profession, Name and Sirname in England; fancying that the Works here assign'd to him, are too many for one Man, and therefore pretend there was an Interval of 50 Years between them; but I can find no Reason to induce me to believe, that there was any more than one. His Works are these, *Two Hundred and Thirteen Lessons on the Book of Wisdom: Moral Expositions: On the Proverbs: On Hosea: On Joel: On Amos: On Abdy: On Jonas: On Micah: On Nahum: On Habakkuck: On Sophoniah: On Haggai: On Zachary: On Malachy: On the Canticles: On Ecclesiastes: Eighty Eight Lessons on the first 7 Chapters of Ecclesiasticus: On the four Gospels: Scripture Examples: Allegories of both Testaments: Moralizations of sacred Writ for those who preach the Word of God: Of the Office of a Preacher: Sermons throughout the Year: Sermons on Festivals: Lent Sermons: On the Master of the Sentences: Questions on the Master of the Sentences: Determinations of Questions; Quodlibets: Conferences: On Articles impugn'd: Distinctions: On the Allegories of both the Testaments: Scholastick Lectures: Of the Immortality of the Soul: Of Prescience and Predestination: Of mortal Sins: Moralizations of Histories: Of the Liberty of believing: Of the Favourers of Hereticks: Of the Imputability of Sin: Of Love: On the five Universals: Of the Game of Chess: A Dictionary: Of the Shadow, Natures, Motions and Affections of the Stars. Some of his Works were Printed at Cologne in the Year 1586. Many Tracts of his are at Munich, in the Duke's Library. He dy'd of the Plague at Northampton, in the Year of our Lord 1349, and was there bury'd in his Monastery.*

41. CHRISTOPHER MOLHUS, of the Order of St. Dominick, a notable Philosopher and Divine, did not hide his Talent, but was a frequent Preacher, and continually intent upon the Study of the Holy Scriptures, and accordingly writ Learned Expositions on, *The 4 Gospels: All the Epistles of St. Paul; the other Canonical Epistles;*

The Revelation: Sermons for Festivals: Sermons for particular Seasons: On Aristotle's Arguments, and is thought to have flourish'd about 1350.

42. WILLIAM BRUNYARD, of the Order of St. Dominick, I find little mention of him, but that *Boston of Bury*, in his Catalogue of Learned Men, commends him for his Erudition, and, as a Testimony thereof, mentions these his Works, *Viz. Sum of Divinity: Resolutions: Distinctions*. He flourish'd in 1350.

43. THOMAS LILE, others call him FILE, of the Order of St. Dominick, spent all his Youth in the study of Piety and Literature, and having at length taken the Degree of Doctor in the University of Cambridge; he taught in the Schools, preach'd to the People, and perform'd the other Duties of his Profession with singular Approbation; so that his Merit being universally known, he was by the King advanc'd to the Bishoprick of Ely. Behaving himself undauntedly in that Dignity, and with freedom reproving the Vices and Sins, not only of the People, and great Men, but even of the King himself; this his Zeal rais'd him so many Enemies, that *Walsingham* says, he was banish'd. Thus either he did not write much in that Condition, or what he writ was lost; for I find no Works of his but *Scholastick Questions: and Sermons throughout the Year*. He is said to have dy'd at Rome, in the Year 1360.

44. SIMON HENTON, of the Order of St. Dominick, having been bred to Learning from his Infancy, became, in time, a ready and apt Preacher, and so acute and plain in expounding of the Scriptures, that very few in England could equal him. Nor was he less fam'd for Piety, Modesty, Gravity of Behaviour, and Dexterity in handling of Business; for which rare Qualities, he was chosen Provincial of his Order in England. The Monuments he left of his Learning, are *Commentaries on Job: On the Proverbs: On the Wisdom of Solomon: On the Canticles: On Ecclesiastes: On Isaías: On Jeremy: On the Lamentations: On Ezekiel: On Daniel: On the 12 lesser Prophets: Of the Ten Commandments: Of the Articles of Faith*. He flourish'd about 1360.

45. WILLIAM ROTHWELL, born of a good Family, and well educated in London, became a Dominican Frier in his Youth, and was afterwards made Doctor of Divinity. After which he entirely devoted himself to read and meditate on the Scripture, and to preach the Word of God, not omitting to write; and I find that the following Works of his were long preserv'd in the Library of the Dominicans, or Black Friars in London: *On the Book of Judges: On the Books of Kings: on the Psalms: On Ecclesiastes: On St. Paul to the Romans: To the Corinthians: To the Galatians: To the Ephesians: To the Philippians: To the Colossians: To the Thessalonians: Sermons: On the Master of the Sentences: Scholastick Questions: Of the Principles of Nature, Of sensitive Powers: Of the Understanding*. He flourish'd in 1360.

46. THOMAS RINGSTED, the Elder, of the Order of St. Dominick, famous for Sanctity of Life, and no less for Literature. To improve himself, he travell'd to all the most celebrated Universities of France and Italy; and having

ving before been made Doctor of Divinity at Oxford, was, when he came to Rome, favourably receiv'd by the Pope, and appointed Master Penitentiary. Returning afterwards into his own Country, and having often preach'd before the King and the Nobility, he daily gain'd greater Favour and Authority, and was prefer'd to the Bishoprick of Bangor, and writ *Commentaries on the Psalter: On the Parables: Scditions on the Holy Scripture: On the Master of the Sentences: Theological Distinctions: Theological Decrees: Solemn Sermons: To the Clergy of Oxford: He dy'd and was bury'd at Bangor, about the Year 1370.*

47. WILLIAM JORDAN, born in Northumberland, of the Order of St. Dominick, and Doctor of Divinity at Oxford, noted for sanctity of Life and Learning, and only unfortunate in having many Controversies with several Men great in Piety and Erudition; for which he was looked upon as a litigious Person. At length he employ'd his Learning against *Wickliff's* Errors, which he solidly confuted, both in his Disputations and his Writings, which were *Commentaries on the Epistle to the Romans: On the Master of the Sentences: Of the open Vision of God: Of free Election before Death: Questions concerning the Conception of the Blessed Virgin Mary: Various Resolutions: Divers curious Sermons: Against the study of the Monks: For the Friars Mendicants: Against Wickliff's Positions.* He flourish'd in 1370.

48. THOMAS STUBS, born in Yorkshire, of the Order of St. Dominick, much given to Contemplation on the holy Scriptures, and the four Last Things, and well vers'd in the Practice of the Church, sacred History, and the Lives of the Saints. Among his Works is a Chronicle of the Archbishops of York, beginning at *Paulinus* the first Archbishop of that See, after the Conversion of the Saxons, and deducing it to his own Time; that is, to the Year 1373. All the Titles of his Works are these, *On the Canticles: Of the Mercy of God: Sermons for Festivals: Sermons for Seasons: Meditations: The complete Office with the Mass of the Name of JESUS: The Office of St. ANNE: On the Revelations of Saint Brigit: Of the Perfection of a solitary Life: Of the Statutes of the Church, or the Buckler of the Church: Against the Impugners of the Statutes, and the Buckler of the Church: Of the Wages due for Preaching: Chronicle of the Archbishops of York, and their Succession and Acts: Of the Pains of the Pilgrimage of this Life: The Art of dying.* He flourish'd in 1373.

49. JOHN STOCK, Leland, sometimes calls him STOKES, Dominican Frier, in the Monastery of Sudbury, born in Suffolk, and Doctor of Divinity in Cambridge, Learned, but brought a great Blemish on himself, by disputing publickly against the Antiquity, Dignity and Confirmation of the Order of the Carmelites, being vanquish'd by *Hornby* a Carmelite, as may be seen among the Learned Men of that Order. However he writ in Defence of the Dignity of his Order against the Carmelites; *Resolutions* and an *Answer to Hornby's Reasons*, and flourish'd in 1374.

50. HENRY DANIEL, of the Order of St. Dominick, well vers'd in all Worldly Knowledge, but notably skill'd in Natural Philosophy and Physick, and diligent Enquiries into the Virtues of Herbs, Roots, Flowers, Fruits, and the like; knowing, that they had been all produc'd by

Nature for the Use of Man; he us'd all his Endeavours to discover what each of them were proper for; that so he might apply them rightly. In short, he so united Nature and Art, as that they should be helpful to each other. Being a Follower of *Hypocrates* in the Art of Curing; he thought it most material to know the Tokens and Causes of Diseases, and to pry into the Constitutions, Habits, and several Qualities of Bodies; that so he might not be ignorant, as near as could be, of the Distemper he was to Cure, of the Means for performing it, nor of the Method of applying the Remedies. This he privately learnt and practis'd before he became a Frier, in his own private House; for the Canon Law does not allow any Clergyman to learn, teach, or practise these Things in Publick. He writ in Physick, *An handful of Flowers: And of Judgment on Urin;* and flourish'd in 1379.

51. THOMAS the CARDINAL, of the Order of St. Dominick, Doctor of Divinity, much esteem'd by King *Richard* the 2d, for his Piety and Learning, and therefore chosen by him for his Confessor. Lastly, Created Priest, Cardinal, of the Title of *St. Peter ad Vincula*. His Writings, which are yet to be found, and the Actions he did living, shew him to have been an Excellent Man, and a notable Philosopher and Divine. *Antony* of *Siena*, in his Chronicle of the Dominicans, says he saw some of his Works in the Monastery of his Order at *Toledo*, which is Entit'led, *Of St. Peter the Martyr*, in a very old Book; to which is joyn'd, the Sum of *Albertus* of *Brescia*. The Books of his he mentions are, *On all Aristotle's Philosophy*, and *Various Quodlibets*. He liv'd in 1380.

52. JOHN BOTLESHAM, so call'd from the Place of his Birth in *Cambridgeshire*, of the Order of St. Dominick, Doctor of Divinity of Cambridge, much esteem'd for his Piety and Learning, and reckon'd one of the Prime Preachers in England in his Days, and therefore was often sent for by King *Richard* the 2d, to preach before him; by which King's Favour, he was first promoted to the Bishoprick of *Landaff*, and then to that of *Rochester*. *Walsingham* makes honourable mention of him in his Continuation of the *Polychronicon*. Of all he writ, we have only these Titles, *Scholastick Disputations*, and *Sermons before the King*. He flourish'd in the Year 1388.

53. ROGER DIMOCK, of the Order of St. Dominick, Doctor of Divinity of Oxford, of such singular Learning, that he was pitch'd upon by the University of Oxford, as their Champion, to enter the Lists in Defence of Religion against the *Lollards* and *Wickliffists*, wherein he behav'd himself even above the Hopes that had been conceiv'd of him. He writ, *Against 12 Errors of the Lollards*, and *Ordinary Questions*, and flourish'd in 1390.

54. JOHN BROMIARD, so call'd from the Market-Town of that Name where he was born, in *Herefordshire*, of the Order of St. Dominick, and a Preacher of Fame in that preaching Order; Doctor of Canon and Civil Law, and of Divinity at Oxford, and afterwards Professor of the Latter at Cambridge: He was known to be a Person of no less Piety than Learning, and an utter Enemy to *Wickliff* and his Errors, and, as such, acted against them in the Synod Assembled

bled at London in the Year 1382. He writ one vast Volume for Preachers, and Entitl'd it, *The Life and Sum of Preachers*, Printed at Nurenberg in 1485, and at Venice in 1586. His other Works are, *Scripture Lectures: Sermons for the Season: Sermons for Festivals: Theological Distinctions: A Register: The Sum of the Blessed Virgin Mary: A Work of three Ways: Collation: Exhortations: Of the Celebration of Masses: Theological Dictionary: Persuasions: Against the Wickliffites: Sum of Moral Law: Table of Canon and Civil Law: Of the Laws in Alphabetical Order: Treatises of the Civil and Canon Law, according to the Moral Sense, in Alphabetical Order, &c.* He flourish'd in 1390.

55. ROBERT HUMBLETON, of the Order of St. Dominick, Doctor of Divinity of Oxford; exercis'd his excellent Abilities against the Errors of Wickliff, and writ, *The Sum of all Divinity: Scholastick Lectures: Against the Wickliffites: &c.* and flourish'd in 1390.

56. WILLIAM ENGLISH, of the Order of St. Dominick, on Account of his Virtue and Erudition; appointed Confessor to King Richard the 2d, and at length Cardinal, writ, *Sermons for Festivals*; and flourish'd in the Year 1393.

57. NICHOLAS GORHAM, so call'd from the Place of his Birth in Hertfordshire, took his Degree of Master of Arts in Merton College at Oxford, and soon after became a Dominican Frier in that University; whence he was sent to study his Divinity at Paris, where he spent the rest of his Life, and was so great a Proficient, that scarce any surpass'd him either in France or England, as Leland testifies. He took the Degree of Doctor of Divinity in the Sorbonne. In his riper Years he retir'd from the Schools, and during his remaining Years, employ'd himself in reading and meditating on the Holy Scripture. He was Confessor to the King of France, whence Leander of Bologna, and some others, conclude him to have been a Frenchman; but that he was an Englishman, appears by what has been above-said out of Leland, tho' he is said to have been Provincial of his Order in France. His Works, which Sixtus of Siena says, He saw in the Library of St. John and Paul at Venice, are, *Commentaries on the Pentateuch: On Josue: on Judges and Ruth: On Kings: On Chronicles: On Esdras: On Toby and Judith: On Hester and Job: On the Psalms: On Proverbs, and all other the Books of Scripture: On the Master of the Sentences: Theological Distinctions: Scholastick Lectures: Various Questions: Distinctions of Subjects for preaching: Sunday Sermons: Festival Sermons: Table of Decrees: Collations on Dominicals.* At length he dy'd holily at Paris, about the Year 1400.

58. NICHOLAS BAYARD, of the Order of St. Dominick, Doctor of Divinity at Oxford, a most celebrated Preacher, reckon'd among the most Learned Men of his Time by Boston of Bury; but his Virtue and Erudition are much better known by his Works, the Titles whereof are, *Theological Distinctions: Lent Sermons: Sermons for the Season: Sermons for Festivals: Theological Decrees: Lessons.* He flourish'd in the Year 1410.

59. THOMAS PALMER, of the Order of St. Dominick, Prior of the Monastery in London, and Doctor of Divinity, highly esteem'd by Richard Clifford, Bishop of London, for his great Pro-

bity, singular Wit, extraordinary Erudition, and wonderful Zeal for God's Glory. He had often Disputations with the Wickliffites, whom he always confounded, and took much pains to put an End to the Schism, which, at that time, rent the Church of CHRIST, and writ, *Of making an Union: Of Original Sin: Of the Worship of Images: Of honouring Saints: Of Pilgrimage: Of Indulgences.* He liv'd in the Year 410.

60. ACTON, of the Order of St. Dominick, of whom Leland writes, that he spent much Time in the study of Divinity, was a famous Preacher, a good Interpreter of the Word of God; a great Lover of Peace and Quietness, which he always valu'd in all Places, and highly commended Unity as the most precious Jewel of the Church, because of the then prevailing Schism. The same Leland says, he writ, *For the Peace of the Church: Sermons and Lessons*, and some other Works, and flourish'd in the Year of our Lord 1410.

61. GEOFFRY the GRAMMARIAN, born in the Eastern Parts of England, of the Order of St. Dominick, a good and innocent Man, much addic'ted to the study of Grammar, whence he had his Sirname, and spent most of his Life in learning and teaching the same; of which sort he left considerable Works to Posterity, sometime Printed at London and Paris; the Titles of them are, *Rudiments for Boys: Garden of Words: On John Garland's Synonima: On his Equivocals: On Alexander's Doctrinal: Marrow of Grammar: Expositions of Hymns: On new Poetry.* He flourish'd in the Year 1490.

62. PHILIP BROMYERD, of the Order of St. Dominick, Doctor and Professor of Divinity, and a celebrated Preacher of the Word of God, but more Learned than Eloquent. So Philip Wolphius, a German Doctor, of the same Order, writes of him, in his Book of Learned Men. But however the Case stood with him as to Elegancy, he is deservedly reckon'd among the able Men of that Age, and left behind him, *Predicable Divisions: Sermons throughout the Year: and much more*, and flourish'd in 1490.

63. WILLIAM BETH, of the Order of St. Dominick, and Provincial of the same in England, writ, *On the Master of the Sentences: Scholastick Sentences: Of the Unity of Forms, &c.* and flourish'd in 1498.

64. JOHN HARLEY, of the Order of St. Dominick, Doctor of Divinity, and Professor among his own Brethren; renowned for much Learning, and singular Sanctity of Life, writ, *Two Commentaries on the Master of the Sentences: Of Predestination: Quodlibets, &c.* He flourish'd in 1514.

65. WILLIAM MELTON, Chancellor of York, and then a Dominican Frier. Frederick Nau-sens and Erasmus, highly commend this Man for his Variety of Learning, and extraordinary Knowledge in Divinity; for he was a celebrated Preacher in his Time, and meditated on the Word of God Day and Night. His Works are, *Commentaries on the Pentateuch: On the Prophet Daniel: On the 12 Lesser Prophets: On the Macchabees: on the Epistle to the Hebrews: Sermons on the Gospels: of the Heavenly Musick: Of the Examination of those who are to be admitted into Holy orders.* He flourish'd in 1520.

66. WIL

66. WILLIAM PERIN, of the Order of St. Dominick, renown'd for Piety and Literature, and most zealous for Religion, when King Henry the 8th suppress'd Monasteries in England, &c. he fled into Foreign Parts, and liv'd there about 20 Years; return'd afterwards under Queen Mary, and was a frequent Preacher. The Works he left behind him are, *Sermons mostly on the Eucharist: Of the frequent Celebrating of Mass: Spiritual Exercises for attaining Perfection, &c.* The last mention'd was in English, and afterwards translated into French. He flourish'd in 1556.

Other Dominican Learned Men and Writers, less known, as is the Time when they liv'd.

67. ADAM ENGLISH, Doctor and Professor of Divinity at Paris, of great Wit and Learning; reckon'd by *Vincentinus*, the Dominican, among those Doctors, who, with the Dominicans, positively maintain'd, That the Blessed Virgin Mary was conceiv'd in Original Sin; wherefore I do not Question but that he was of the Order of St. Dominick. The great Name he had gain'd, whilst living, he endeavour'd to transmit to Posterity by his Writings, of which the Titles we know are, *Commentaries on the Master of the Sentences*, and *Ordinary Questions*; but at what Time he liv'd does not appear.

68. GREGORY BRITAIN, Frier Preacher of St. Dominick, learned in Divinity and Humanity, of a ready Wit, Eloquent, and had an extraordinary Grace in Preaching. His Works are, *Orations: Funeral, Wedding, and other Sermons.* Of the Time when he liv'd there is no Account.

69. GRIFFIN, some say he was Welsh, others an Englishman; but *Philip Wolfus*, a Dominican, in his Lives of able Men, affirms he was born of a good Family in Wales, as is most likely by his Name. He was a Dominican, and Doctor of Divinity, and honour'd his Noble Family, with the Addition of Piety and Literature. Many of his Works are said to have been long preserv'd in the English Monasteries of his Order, but perish'd in the Suppression of Monasteries, all that escap'd being, *Commentaries on the Master of the Sentences*, and *Controverted Questions*. Nor does it appear when he flourish'd.

70. WALTER BUCDEN, of the Order of St. Dominick, Doctor of Divinity of Oxford, as appears by *Boston of Bury*, who says he writ, *Theological Questions*.

71. WALTER MAUCLERK, Doctor of Divinity, one of the most profound Divines in England, of his Time. His Piety and Erudition promoted him to the Bishoprick of Carlisle; and the same Piety prevail'd with him to resign the same, in the Year 1232, having been promoted to it in 1230, and to betake himself unto the Monastery of the Dominicans at Oxford; from which Time he entirely devoted himself to the Service of God, and study of the Scripture, under regular Obedience, in profound Humility, and voluntary Poverty. Not so much as any of the Titles of his Works are to be found; but he is said to have dy'd in the Year 1248. Hence I infer, that the Account of him given in some

Catalogues of Bishops, as if he had obtain'd the Bishoprick by unlawful Means, is false and scandalous.

72. HUGH SWETH, of the Order of St. Dominick, Doctor of Divinity of Oxford, being far advanc'd in the study of Divinity, became a celebrated Preacher, and publish'd, *The Art of Preaching*, and *Sermons*.

73. JOHN BATERLEY, of the Order of St. Dominick, Doctor of Divinity; after having taught Divinity, became a renown'd Preacher: Being recommended by his Piety and Learning, he was preferr'd to the Archbishoprick of Tuam in Ireland. He is said to have writ much, but dying abroad, his Works dy'd with him.

74. JOHN SOMERTON, of the Order of St. Dominick, in the Monastery of Norwich, Bachelor of Divinity, much esteem'd for his Virtue and Learning, and a famous Preacher, publish'd some of his *Sermons*, which us'd to be much read in London; when he dy'd I find not.

75. REGINALD PIPERN, of the Order of St. Dominick, a renowned Philosopher, Divine and Preacher, to which he added singular Piety, and was therefore honour'd by all Men. Many of his Works were preserv'd as a valuable Treasure, by the Monks of St. Benedict, in their Monastery of Ramsey, till lost at the Suppression. The only Titles of them that I have met with, are, *Comments of St. John: Sermons, and Lectures*: No does it appear when he dy'd.

76. RICHARD the DOMINICAN, so call'd, because of that Order, of singular Sanctity and Learning, says *Antonius Senensis*, and his Works testify the same, of which the Titles we have are, *Of Virtues*; and *of the Signification of some Words in the Old Testament*. The rest we have not, nor when he dy'd.

77. RICHARD WINCHELSEY, of the Order of St. Dominick, had his Name from the Place where he was born, according to *Leland*, a most acute Disputant, subtile in distinguishing, and ready in solving of Arguments; writ a very ingenious Work, which he entitl'd, *Opiniabile Questions, or Problems*.

78. ROBERT, of the Order of St. Dominick, Doctor of Divinity, an able Divine, writ *Commentaries on Job: on Daniel: on St. Matthew: on St. Luke: on St. John, &c.* Said to be preserv'd in the Library of the Dominicans at Bologna. When he flourish'd I know not.

79. SIMON, of the Order of St. Dominick, excellently vers'd in Scripture, and writ *Commentaries on Isaias, Jeremy, Ezekiel, Daniel, Proverbs, Macchabees, and St. Jerome's Preface to the Bible*. When he flourish'd I find not.

80. THOMAS CLAXTON, of the Order of St. Dominick, Doctor of Divinity, writ, *on the Master of the Sentences*, which is all we find of him.

Having said thus much concerning this Order in General, and more especially in England, it remains here only to mention, what we have incerted relating to them in the Appendix, that is what touches the whole Province; what occurs of that sort, as to particular Monasteries, being referr'd to, under them. The first is King Richard the 2d's Letters, forbidding the granting any Degrees in the Universities, to any

Apostate Brothers of the *Dominicans*, NUM. ccccxliv. NUM. ccccxlvi, is to the same effect. NUM. ccccxlvi. is in Vindication of the *Dominicans*, and other Mendicants; NUM. ccccxlvi. is the License granted by Pope *Innocent*, for *Dominicans* and *Franciscans*, going beyond the Sea with the King, to ride, whereas their Orders oblig'd them to travel a-foot.

WARWICK.

Monastery of Black Friars, or DOMINICANS.

Dugdale's
Warw.
p. 367.

IN the Suburbs, on the West side of *Warwick*, stood the House of *Friers Preachers* (or *Dominicans*) commonly called *Black Friars*:

This Order was begun by *St. Dominick*, a Spaniard, in the Time of Pope *Innocent* the 3d, who being at first a Canon, with a few that he chose to be his Companions, instituted a new Rule of strict and holy living; and lest they should grow sluggish in the Service of God, by staying at Home, in Imitation of our Blessed Saviour, he appointed them to travel far and wide, to preach the Gospel, their Habit being a white Coat, (rather a Cassock) with a black Cloak over it, as in the Cut may be seen. Which Order, Pope *Honorius* the 3d, who succeeded Pope *Innocent*, Confirm'd, and Pope *Gregory* the 9th Canoniz'd him for a Saint.

In Anno 1221, 20 Hen. III. they first came into England, and towards the latter end of Hen. the 3d's Reign, settled at *Warwick*, *John de Blesfet* being then Earl. It seems that they afterwards enlarg'd their Mansion, for I find that 9 Edward II, they purchas'd of *Avicia de Pilandyn-ton*, a certain piece of Ground, containing 160 Foot in length, and 100 Foot in breadth, adjoining thereto, for that Purpose, and had the King's Pardon for so doing. The like Pardon had they in 18 Edward III, for 10 Acres of Landlying in *Warwick*, acquir'd of *John de Peito* the younger; as also for half an Acre more of *Thomas Beauchamp*, Earl of *Warwick*, situate near their Habitation, and to enlarge the same.

To this House were the *Botelers* of *Sudley*, and the *Montforts* of *Colshil* Benefactors; so likewise was *William Harewall*, sometime of *Wotton Warren*, in the County of *Warwick*, Esquire, as appears by an Indenture made Octob. 9. 16 Hen. VII, between *Thomas Latimer*, Doctor of Divinity, Prior of the *Friers Preachers* here, and the said *William*; for, in Consideration of 40 l. Sterling, which he gave to the Repair of their Church, and other Necessaries, they Covenanted, that there should be a perpetual Chantry, by one of the *Friers* thereof, to sing Mass at the Altar of *St. Peter* of *Milan*, in the said Church, betwixt the Hours of 9 and 10 every day, for the good Estate of the said *William*, and *Agnes* his Wife, whilst they liv'd, and for their Souls after their departure hence, as also for all Christian Souls; and that, during their Lives, there should be every day said, by the Priest who was to perform that Service, after *Confiteor* and *Miserereatur*,

turning his Face to the People, a *Pater-Noster*, and *Ave*, for the Prosperity of the said *William* and *Agnes*, and after their Decease, for the Souls of the said *William* and *Agnes*, and all Christian Souls; as also, turning his Face to the People, *De profundis clamavi*, with this Orison, *Inclina Domine aurem tuam ad Preces nostras*, which Mass to be call'd *William Harewell's* Mass.

But this House was surrender'd into the King's Hands by Deed, dated October 20, 30 Hen. 8, the Prior and Friers subscribing the same. They being *Mendicants*, had not Pensions allow'd them during Life, as the Monks and Canons had. The Site whereof, and all that belong'd thereto, was, by the King's Letters Patent, bearing Date Jan. 5, 5 Edw. VI, granted to *John*, Duke of *Northumberland* and his Heirs, and that it was soon after Demolish'd we need not doubt; so that what became of the Ground whereon it stood, after it was escheated to Queen *Mary*, by his Attainder, is not worth while to enquire.

Mr. *Willis* says, THO. LATIMER, Professor of Divinity, was Prior, Anno 1501.

THO. NORMAN, last Prior, *Richard Walton*, Sacrist; *Tho. Bachalaun*, *Nicholas Alexander* Subprior, *John Watts*, *Richard Perse*, *John Tove* and *Richard Peche*, surrender'd this House, Octob. 20. 1539.

See in the Appendix, NUM. ccccxliv. The Grant of the Friers of this Monastery, for admitting *Thomas Cannynge* and his Wife *Agnes*, to partake of all the good Works of that House.

LONDON.

Monastery of Dominicans, Friers Preachers, or Black Friars.

IT has been said above, that these Friers came into England, in the Year 1221, being the 20th of Henry the 3d.

They had their first House in *Holbourn*, where they remain'd for the space of 55 Years. In the Year 1276, *Gregory Rockfley*, Mayor, and the Barons of *London*, granted and gave to *Robert Kilwarby*, Archbishop of *Canterbury*, two Lanes, or Ways next the Street of *Baynard's Castle*, and also the Tower of *Mountfitchet* to be destroy'd. In which Place the said Archbishop built the Church and Monastery of the *Black Friars*, and plac'd them therein. The Church was built with the Stones of the aforesaid Tower.

King *Edward* the 3d, and *Eleanor* his Queen, were great Benefactors to the same.

This was a large Church, and richly furnish'd with Ornaments, wherein divers Parliaments and other great Assemblies were held, viz. In the Year 1450, the 28th of Henry the 6th, a Parliament was begun at *Westminster*, and adjourn'd to the *Black Friars* in *London*, and from thence to *Leicester*. In the Year 1522, the Emperor *Charles* the 5th was lodged there. In 1524, the 15th of April, a Parliament was begun at the *Black Friars*, which Parliament was adjourn'd to *Westminster* among the *Black Monks*; and having given great Taxes, was therefore call'd the *Black Parliament*. In the Year 1529, Cardinal *Campeius* and Cardinal *Wolsey*, sat at the *Black Friars*, as Judges in the Case of *Henry* the 8th's intended Divorce.

list them in that Particular, but also bestow'd on them a Court-Yard, or piece of Ground she had purchas'd of *Stephen Fitz-Simeon*. Nor is *Stephen Malclerk*, Bishop of Carlisle, to be forgotten, who having a great esteem for these Friars, they not having, as yet, Conveniency enough, gave them another Court, or spot of Ground in the Jewry, and two Mills without the South Gate. His and the aforesaid Countess's Generosity will sufficiently appear by the Roll of the Inquisition taken the 6th and 7th of King Edward the First, concerning the Donation and Sale of Lands and Messuages in the Town and Territory of Oxford. For there you may read as follows. *Item, The Friars Preachers have a Place of the Gift of Elizabeth, Countess of Oxford, and another Place which the Bishop of Carlisle gave them, and the said Bishop bought the same, with two Mills, of Henry Fitz-Peter, and the said Henry had it by Inheritance.* How much it is worth is not known. The like of this, *Trivet* has deliver'd in his Annals, in the Year 1223, where he says thus of the Bishop of Carlisle, *Walter Manclert, he means Malclerk, Bishop of Carlisle, who, some Years after, having obtain'd leave of the Pope, to resign, took upon him the Habit of the Preachers, without reserving to himself any Provision from the Bishoprick, who, growing Old in Religious Conversation among the Friars in the Monastery of Oxford, perform'd many memorable Acts in Building and other Things.* The Canons of St. Frideswyde are also to be remember'd, who let them several Lands, with some Tenements, at a very low Rent; such as those in their Rent-Rowls, call'd *Isward, Sewnechild, or Swinechild, and Eylwine Cusse*, which had formerly belong'd to the Priory of St. Frideswyde. Having thus got Room enough, they built an House, the aforesaid Bishop and Countess, among others, furnishing them with Money; and she, about the Year 1227, built them an Oratory, with a Church-Yard to it, for burying the Brethren of their Community. But whereas all the said Oratory, or at least some part of it, stood in the Parish of St. Aldate, the one half of which Church, belong'd to the aforesaid Canons, and therefore ought not to have been built without Leave first obtain'd of the Canons of St. Frideswyde; there presently were like to be Law-suits about the same, which were, however, prevented by the interposition of some Men in Power, and more especially of Pope Gregory the 9th, by way of Provision, or Composition, as well for this Affair, as for other Tenements belonging to the Canons, soon built there, which we will here transcribe from the Original Record, *Viz. That the Friars Preachers gave to the Prior and Canons of St. Frideswyde, forty Shillings to end Debates, in Recompence for the Escheat that may at any Time fall to them of the Lands, which they had at the Time of this Composition, belonging to the Fee of the Canons; and if it shall happen that the Preachers should leave the said Lands, refusing to inhabit the same, nothing shall be done with them to the Prejudice of the Prior and Canons of St. Frideswyde; nor shall the said Preachers, knowingly, admit any Parishioner of St. Aldate, to the Offering; and if any one of those Parishioners shall offer any Thing at the Altar of the Oratory, the same shall be preserv'd for the Church of St. Aldate. The Preachers shall have only two small Bells to their Oratory. But if any Body*

shall desire to bestow on the Preachers any Ground, or Mansion to enlarge the Oratory, or Church-Yard, this is to be left to the Decision of Alexander de Savensby, Bishops of Coventry, the Pope's Delegate in this Affair, who shall herein provide for their Indemnity when he shall think fit. But to the End this may not be call'd in Question, the aforesaid Provisors, Viz. the Abbat of Osney, William Archdeacon of Worcester, and Master Silurus, Rector of the Church of St. Michael in Oxford, have affix'd their Seals, in the Year of Grace 1227, the Day after the Festival of St. Mary, at St. Frideswyde's, where the aforesaid Canons, in the aforesaid Form, granted to the Preachers, a Chantry and Church-Yard, pursuant to the Tenor of the Apostolick Mandate. Witnesses, &c. They also obtain'd a School adjoining to their Mansion, (which I very well know, some do make the same with the aforesaid Oratory, erected by the two so often mention'd generous Persons; in which many most accurately taught and learnt. But neither this nor their other Dwellings being able to contain the great Resort of Scholars, they remov'd to an Island in the River, and in the South Suburbs, most delightful for Situation, and granted to the Friars by King Henry the 3d, about the Year 1259, of which, their Removal, I think it proper to speak more fully.

Of their Dwellings. It appears by what has been said above, that these Friars first settled in the Jewry, that is, the Parish of St. Edward, in the South-Eastward of this City; where, by the by, that which was call'd the *Mad Parliament*, is said to have sat in their House, Anno 1258. Having staid only 40 Years in this Place, they remov'd their Habitation, and went to the Island in the Parish of St. Ebbe, near the Water-Gate, commonly call'd *Little South-Gate*. To describe the Situation of this Monastery the more accurately, and to the Apprehension of our Age, I observe, in the first Place, that it was divided by a small Stream, from the Street call'd *Grandport*, whence the High Way lead to the Friars; and separated by another little Brook from the Street of the *Jewish Lombard*, otherwise call'd *Slaying-Lane*, on the North; but the South and West lay towards several little Channels of the *Isis*, and was open to the Country. But it may not be amiss to add a few Things not unworthy to be known concerning that Family removing thither.

1. It is Recorded, That the greatest Part of this River-Island, which the Friars made choice of for their new Dwelling, was given them by King Henry the 3d, with whom some of these Brethren were in much Esteem.

2. When they had got a Grant of the said Island, as if they had been weary of the Old Place, the said Friars sold all the Land they had in the Jewry, to Richard, the Son of Hamon, or Fitzhamon, for 40 Marks. The same contain'd 4 Messuages, from the High Way to the Parish of St. Edward, 15 Perches in Length, and 8 in Breadth: They also sold the School and Tenements, which afterwards Alan Mey purchas'd of the Prior of St. Frideswyde, for a certain Term of Years.

3. The aforesaid R. Hamon dying, that Farm, with the Messuages devolv'd to his Brother John Hamon; who dying about the Year 1265, would have

have his Body buried by that of his Brother *Richard*, in the Monastery of *St. Frideswyde*, but by his Will, bequeath'd the said Farms to the Canons of the same, whose Seisin of the same appears to have been made the 3d of the *Kalends of August*.

4. The *Friers Preachers*, having, as well by the Sale of their Farms, as by the Benevolence of pious Persons, gather'd a considerable Sum of Money, erected a beautiful Habitation for themselves in the said Island; for the repairing and enlarging of which, afterwards, King *Edward* the First, in the 31st Year of his Reign, gave an hundred Foot square every way, of his Quarry in the Parish of *Wheatly*, adjoining to *Oxford*, and call'd *Cherlegrave*.

5. Lastly, King *Edward* the 3d, in the 41st Year of his Reign, farther enrich'd these *Friers*, by assigning over to them a little Field, lying close to them, very commodious for enlarging and securing their House; part of his Charter is to this Effect.—*We, considering the Destruction and Damages done to the Prior and Convent of Preachers, at Oxford, by our Stream or Water of Thames, on the South side of their Dwelling, &c. To the End therefore, that the said Prior and Convent may, for the future, the better secure their said Dwelling against the Force of the said Stream and Water, We have, for ourselves and our Heirs, given and assign'd, to the said Prior and Convent, as far as in us, is 20 Foot in Breadth of our Stream, or Water of Thames, on the South side of their Dwelling, where, and as it toucheth the Ground of the said Habitation in length any way on the South side, the 20 Foot in Breadth to be reckoned from that Ground towards the edge of the Stream or Water, to have and to hold, &c.* But the Mayor and Bailiffs of *Oxford*, observing that it would not be to their Advantage, that the *Friers* should enjoy that Farm, they so long pester'd them with several Law-Suits, till King *Edward* having Complaints brought to him, sent his Precept to *Oxford*, to them and to his Mayor, ordaining that they should not, for the future, call the *Friers* in question about the Land granted by him, but permit them, from thence forward, to enjoy the same freely.

Concerning their Schools. It appears, That the first were adjoining to their House in the *Jewry*, reported to have been built for the sake of *John de Sancto Egidio*, or of *St. Giles*, a Brother of that Society; and after the departure of the *Preachers*, when they had stood empty for some Years, they, at last, devolved to the University, and taking their Name from the Parish, were call'd *St. Edward's Schools*. At their new Seat, they had larger Schools, and distinct from each other, some for Divinity, and others for Philosophy; for they are recorded to have perform'd all the solemn Acts of Divinity in the Church and Chapter-House, but those of Philosophy in the Cloysters. In a short time, many of the *Friers* became famous for their Knowledge in both Faculties, whether you regard those who lived in that Monastery, or those who resorted to the University to acquire Learning. The first that taught in the former Schools, *Viz.* those in the *Jewry*, was the aforesaid *Giles*, whom *Matthew Paris* calls a Man skilfull in the Art of Physick, and a great Professor of Divinity, excellently Learned and instructing. This Person very particu-

larly gain'd the Favour of *Robert Grosset*, or *Greathead*; from whom it appears, he receiv'd many Letters, and there is no doubt but that he answer'd them. Because it would be tedious to reckon up all those great Men, I will only mention a few of them, who were renowned in that Order, in succeeding Ages.

The First shall be *Robert Bacon*, either elder Brother to the most celebrated *Roger Bacon*, or, as I am more apt to believe, his Uncle; who being very much devoted to *St. Dominick*, took upon him the Order of the *Preachers* in his old Age, and after his Admission into the Order, continu'd his Lectures, as *Trivet* writes, for several Years in *St. Edward's Schools*. He dy'd in 1248, and is suppos'd to have been buried in this Convent.

2. The next shall be *Richard Fisacre*, inferior to none of his Contemporaries, who in the very Flower of his Age, as *Leland* says, strenuously apply'd himself here to Learning, exercising himself in all sorts of Erudition, which his Labour prov'd so successful, that he was look'd upon as most Learned among the Learned. He was a great Admirer of *Aristotle*, him he read, respected, and carry'd in his Bosom. Then passing over to the Divines, he profited most notably in both sorts; for he was both a renowned Philosopher and Divine, for which Reason he was so dear to *Robert Bacon*, a Man every Way most Learned, that he became his inseparable Companion. And as they were most constant Associates in Life, so neither could they be divided by Death. For as the *Turtle Dove* bewailing his lost Mate, dies, so *Bacon* being Dead, *Fisacre* neither could nor would survive.

3. *ROBERT KILWARBY*, afterwards deservedly prefer'd to the Archbishoprick of *Canterbury*, and made Cardinal of *Ostia*; who when he taught at *Oxford*, wonderfully attracted the Academicks to him, and being rais'd to the Archiepiscopal Dignity, did not disdain to preside, and be Moderator, or Doctor of the Chair as we now call it, at the Publick Act, when *St. Thomas Cantilupe* took his Degree, about the Year 1273.

4. *HENRY ESTEBURNE* is also to be mention'd, who, as *Leland* informs us, diligently study'd Philosophy at *Oxford*. He compos'd certain Commentaries on the Holy Scripture, which he had read at *Oxford* and elsewhere, and left them to Posterity; about the Year 1280.

5. *WILLIAM MACKLESFIELD*. He proceeded Batchelor in Divinity at *Paris*, and then took the Degree of Doctor with us; a Man of signal Piety, as well as Learning, and rais'd to the Dignity of Cardinal of *St. Sabina*, the Honour coming too late, after his Death, by Pope *Benedict* the 11th, with whom he had entertain'd a Friendship whilst living.

6. *WALTER JOYCE*, or *JORSE*, to be mention'd among the first Rank for Piety and Learning; who having taught here for some time, was promoted to be Archbishop of *Armagh*, and Primate of all *Ireland*, about the Year 1307.

7. *THOMAS JOYCE*, Brother to *Walter*, created Cardinal of *St. Sabina*, by Pope *Clement* the 5th, a Man very Venerable, or rather Admirable for gravity of Manners, religious Integrity, innocence of Life, and eminent Erudition.

8. NICHOLAS TRIVET, remarkable for his illustrious Birth, the Son of *Thomas Trivet*, Knight, und formerly one of the King's Judges, was esteem'd a renown'd Master for disputing in the Schools, and preaching in the Churches. He dy'd Anno 1328.

9. Next occurs another RICHARD FISACER, Professor of Divinity, a Man of a sharp Judgment and much reading; and Lastly, as Pious as Learned. He flourish'd in the Year 1330.

10. HUGH DITTON, or DUCTON, Professor of Divinity, as *John of Bononia* writes in his 4th Book of the famous Men of the Order of Preachers, full of immense Literature; left Monuments to Posterity. He flourish'd about the Year 1340.

11. WILLIAM ENCOURS, who sometimes expounded the Scripture among his Brethren, both at Oxford and Cambridge, and frequently preach'd to the People.

12. ROBERT HOLCOT, of whom *Leland* writes thus. *He never spar'd Labour or Cost for the attaining of Learning, with the Love of which he was inflam'd.* There is also mention made of this Person in a Sermon preach'd to the Council of Basil, upon the Conception of the Blessed Virgin without Original Sin, the Words there, are these. *The following Doctors agree in this Proposition, (viz. of the Conception of the Virgin Mary.) First, Alexander Nequam, a Doctor of Oxford, in his Sermon beginning Fiat Lux. 2. Robert Holcot, of the Order of Preachers, in the Oxford Determination, which begins, Whether the Doctrine of Anselm ought in Reason to be rejected, and he Answers in the Negative.* This Holcot was first a Justice, afterwards a Frier Preacher, the Professor of Divinity at Oxford.

13. WILLIAM JORDAN, who with much Boldness excell'd among the Oxford Masters, carrying himself with much boasting Ostentation, and like another *Ismael*, (so says *Bale*) oppos'd all Men, and was oppos'd by all. He writ Pieces against *Wickliff's* Positions, and against *Uttred* of Beggary. He flourish'd Anno 1370.

14. THOMAS RINGSTED, or RINGO-STAD, as *Leland* writes, a famous Divine of his Time. He first apply'd himself to Learning in the University of Cambridge, and afterwards at Oxford; and was made Bishop of Bangor, in the Year 1353.

15. JOHN BROMIARD, was a Man of singular Fame among the Dominicans; he honour'd Oxford, the City that bred Learned Men. He was an Oracle in Canon and Civil Law, and well vers'd in Divinity. He flourish'd Anno 1390.

16. ROGER DIMOCK, a Man of singular Judgment, not only in Philosophical Matters, as the same *Leland* says, but also in the Mysteries of Divinity, which relate to Faith; he spent many Years at Oxford with Reputation; among which that was most remarkable, in which he was appointed by the Vote of the Universities, the invincible Champion to Conquer, *Wickliff's* Followers. He flourish'd Anno 1390.

17. ROBERT HUMBLETON, who by several Writings declar'd himself a profess'd Enemy to *Wickliff* and his Followers.

18. Lastly, We must not omit *John Skelton*, Professor of Divinity, of the Order of Preachers at

Oxford. It appears by a certain Replication of another Divine, his Contemporary, at his Commencement at Oxford, that this *Skelton* had writ against the Book of Sentences, and flourish'd in the Year 1400.

I thought fit to collect this handful out of a full Harvest of Divines, Philosophers and Canonists. I therefore proceed to the Library of these Friars, of which I have indeed very little to say; for after search made, I find no more, than that it was well furnish'd with Authors of their Order, the Founder and Benefactors of the same not being to be found; tho' *Leland* insinuates, that it lay neglected soon before the Dissolution of Monasteries.

Of their Churches. There is a better Account. For it is Recorded, that their Church in the Island in the River, much larger than their Oratory they had before in the Jewry, was built by them, and dedicated to the Memory of St. Nicholas, on the Day of St. Vitus and Modestus, in the Year 1262, by Richard, or Benedict Gravesend, Bishop of Lincoln; and therefore it was, that the Bishops of this Diocese, when they came to Oxford, us'd to take up their Lodging with these Friars. It is not unlikely, that this Church was dedicated to St. Nicholas, at the same time when this Order, being receiv'd the same Year at Bologna and Paris, dedicated there a Church, and here an House of Reception to the same Saint. It remains that I here give the Names of some Persons, that were bury'd either in the aforesaid Oratory, or in the Church; not omitting those whose Coffins were translated from the said Oratory; such as Elizabeth Bulbeck, and Walter Malclerk before-mention'd. Lastly, Richard Fisacre, Professor of Divinity, of whom also mention has been once made before, and who was the first of the English Preachers who commented the Book of Sentences: Malclerk and Fisacre dy'd in the Year 1268; but the Countess of Oxford, as *Matthew Paris* says, the Day after the Purification of the Virgin Mary, Anno 1245, and was at first bury'd in a very small Vault of that Oratory. The Bodies of these are recorded to have been translated to the Church in the Island with solemn Pomp, where Fisacre lay bury'd under the West Wall. But Thomas Joyce is said to have been interr'd under the Choire of the same Church, Anno 1311; who, in a certain Martyrology, according to the Order of the Friars Preachers, is to be found by the Name of F. Thomas Theobald, and bury'd in the Monastery at Oxford. There is also Pierse, or Peter Gaveston, Earl of Cornwall, whom King Edward the 2d lov'd as he did his Eyes. An unhappy Man, to whom the King's Favour prov'd destructive; for it appears, that having on this Account, drawn on him the Envy of the great Ones, he was, by them beheaded at Blackwell, or, as others say, at Gaveristhicke, in the County of Warwick, on the 29th of June 1312. But he rested not long in this Church of the Dominicans; for King Edward, three Years after, attended by the Bishops and the rest of the Clergy, the Mutinous Nobility having withdrawn themselves, took up his Body, and remov'd it to King's Langley in Herefordshire, with the greatest Demonstrations of Honour, and deposited it there in the Church of the Friars Preachers; to whom, he on that Account

count, assign'd a particular Pension, that they might frequently pray to God for the Souls of his own Predecessors, and that of his Favourite *Gavelston*. Nor will I omit *Thomas Golafrey*, Esq; the Son of *John Golafrey*, of *Fyfield*, in the County of *Berks*, Knight, by *Elizabeth*, the Daughter and Heir of *John Fyfield*, Esquire, a great Favourer of this Family; who dying at *Badley* near *Abingdon*, in *August* 1378, was bury'd in that Church of the *Preachers*, with the greatest Pomp. Nor are we to pass by *Peter Befills* of *Lee Befills*, near *Abingdon*, Knight, bury'd there close by his Father, *Anno* 1426. He is reckoned among the Principal Patrons of the said Church, the South Wing whereof he also built, and is said to have bequeath'd 120 Pound for making of six Windows in the same. Lastly, We are to speak of *Stephen Wale*, Bishop of *Meath* in *Ireland*, bury'd in *November* 1376. But it would be tedious to reckon them all up; for there were not only found many Tombs at the dissolving of the Monastery, and throwing down of the Church; but at this very Time there are sometimes dug up Stone Coffins, with the Bodies of Men in them, Rings on their Fingers, Chalices on their Breasts, and Coins about their Necks, and Parchment Deeds with the Seals hanging to them by them. And sometimes there are taken up Hearts wrapped up in Lead, as big as a Man's Head; one of which being dug up in the Year 1644, with an Inscription, by a certain Gardiner, and brought to King *Charles* the 1st, then at *Oxford*; was, in the Presence of the King, taken out of the Wrapper, and which was much admir'd, appear'd almost fresh and uncorrupted.

To say something, in short, of the Benefactors, besides the Countess of *Oxford*, the Bishop of *Carlisle*, *Thomas Golafrey*, *Peter Befills*, Knight, &c. abovemention'd, there are *Peter Thorald*, *Robert Oein*, *Henry Fitz-Henry Fitz-Simeon*, *Philip Mulner*, with many of the Prime Citizens of *Oxford*; who not only frequently presented them, but answering for the *Friers*, defended them from Law-Suits and Injustice, when they were busy about purchasing their Seat at first in the *Jewry*. Next follows *Richard Miller*, or *Mulner*, who, at the latter End of the Reign of King *Henry* the 3d, gave them Land in the Parish of *St. Aldate*; and when he gave his Nephew *Henry Wycombe*, a part of the Neighbouring Messuage, he did it on Condition, that he and his Successors should Yearly pay four Shillings, to maintain a Light at the Altar of the Blessed Virgin, in the Church of *St. Nicholas*, where the *Friers Preachers* live. *Walter*, Bishop of *Carlisle*, after he had enter'd himself into that Order, quitting his Bishoprick, bought two Mills without the Gate, of *Henry Fitz-Peter* of *Oxford*, and gave them to the said Society; whereupon, not long after, *Henry*, the Son and Heir of the said *Henry*, publicly resign'd all his Right to them, as *Walter* desir'd, and confirm'd the same to these *Friers*, with all the Dam, and all the Water as well above as below; which was also afterwards done by King *Edward* the 3d, in the Year of Grace 1336. Also *Durand Bugwell*, in the Year 1352, bequeath'd to them a Messuage in the Street call'd *Grand Port*, adjoining to the Gate, which led to the House of those *Friers*, with this Reserve, that his Wife *Alice*, should enjoy the Profits thereof

during her Life. But lest I seem to insist too long on these Particulars, I shall only add, that they receiv'd. Yearly, 40 s. from the College of *Durham*, for what Reason, others may tell, as also 50 Marks from the King, at Will, as they call it; and as was usual with other Orders, they were enrich'd with Legacies.

It remains that I speak briefly of the Dissolution, which happen'd under King *Henry* the 8th; the common Fate of other Monasteries in *England*; for then that House, with all the Enclosure of Ground, containing 3 Acres in Compass towards the East, the Grove also on the West, together with all Appurtenances; likewise the Messuage aforesaid adjoining to their Gate, and the Neighbouring Seat of the *Grey Friers*, was, by King *Henry* the 8th, in the 31st Year of his Reign, sold for 1094 l. to *Richard Andrews* of *Hayles*, in the County of *Gloucester*, Esq; and *John How*, Gent. Purchasers. But they continu'd not long with them, being some Time after sold to *William Freere* of *Oxford*, and *Agnes* his Consort; who, thinking it for their Interest, having pull'd down the Church and most of the Monastery, sold the Stone, Lead, Glafs, Bells, &c. at a most low Rate, unless we allow for the Sacrilege with it. And thus the Seat of the *Friers Preachers* at *Oxford* quite vanish'd; but sometimes hidden Treasures, and some Monuments of Antiquity are dug up.

But their Memory has a Right to be eternally preserv'd, who liv'd with us to the immense Benefit of the University; whilst the very Prelates of the Church, attracted both by their Learning and unspotted Course of Life, lay'd down their Honours and Preferments, and frequently repair'd to *Oxford* to take that Rule upon them.

Thus much concerning the *Dominicans*, from *Wood's History and Antiquities* of *Oxford*. Having been after this, at the Trouble and Expence of Transcribing the same *Wood's* Manuscripts in the Museum at *Oxford*, I found them more imperfect in relation to this Order, than the aforesaid printed Account, less Methodical, and therefore they look more like Notes towards compiling of that Work, than any Improvement of the same. His general Account of the Order is inconsiderable, and we have here prefix'd one much more satisfactory. All that I find in these Papers of his to add, is an imperfect Catalogue of the Priors at *Oxford*, which is here inserted, such as it is.

An Imperfect CATALOGUE of the Priors of the Dominicans at Oxford, as found in the Manuscripts of Mr. A. Wood, in the Museum of that University.

1. GILBERTUS de FRAXINETO, the first Prior.
2. JOSIAS, Prior, 1233. int. vet. chartas, Ousney.
3. SIMON de BONIL, 1238. He was Chancellor of the University. v. Twine Append. int. ord. religiosos, Oxon.
4. HUGO de MUSTERBY, vel MUSTRETON.

5. F. OLIVERUS DAYNCHURCH, Anno 1274.
 6. THOMAS, Prior, Edw. I.
 7. THOMAS EVERAD, 1311.
 8. THOMAS de WESTWELL, 1320.
 9. THOMAS LUCAS, 1393.
 10. WALTER WYNHALE, or WYNALE, 1438.
 11. JOHN, Prior, 1520.
 12. JOHN HUPTEN, Prior, 1530.

These are all the Priors nam'd by Mr. Wood. Mr. Willis has not one Word of this Monastery, more than naming of William Arden, as Prior of the Black Friars, and John Hopton of the Dominicans, as if they were two distinct Orders.

In the Appendix, NUM. ccccl, ccccli, cccclii, and ccccliii, are Letters of King Edward the 2d, to the Pope, in Favour of these Friars.

STANFORD.

Monastery of Dominicans, or Friars Preachers, or Black Friars, in Lincolnshire.

ON the East side of Stanford, a little to the South-west of the Franciscans, the Dominicans, otherwise call'd, Black, or Preaching Friars, had seated themselves. Their Convent took up a large parcel of Ground, and seems to have been a considerable Structure, but who founded it, and when, is uncertain. There is an House built on the Ruins of it, and belongs to Savil Cust, Esquire.

From the Manuscript Collections of the Reverend Mr. Forster, Rector of St. Clement's Danes.

Speed mentions two Houses of Dominicans at Stanford, the one he calls the Monastery of St. Michael, without any mention of the Founder; and gives the Valuation of it, 72 pounds 18 Shillings 10 Pence Half-penny.

The other he Names of St. Mary and St. Nicholas, and makes two; Talbois Earl of Anjou, and William de Romara the Founders. The Valuation, 65 Pound 19 Shillings 9 Pence.

CHELMSFORD.

Monastery of Dominicans, or Friars Preachers, or Black Friars in Essex.

Newcourt.
vol. 2. p.
130.

THIS was a small Religious House, built by Malcolm, King of Scotland, for which Mr. Cambden says, this Town was famous. It was valu'd at the Suppression, at 6 l. 6 s. 5 d. The Site whereof was granted by King Henry the 8th, in the 34th Year of his Reign to Antony Bonviffo, and his Heirs. Thus Newcourt, and no more, who forgot to mention the Order, which was this here mention'd; nor have I found more of it in any other Author or Manuscript.

DUNWICH.

Monastery of Dominicans, or Friars Preachers, or Black Friars, in Norfolk.

THIS Religious Structure was founded by Sir Roger de Halishe, Knight. This is all we have in this Author, except the Names of Persons bury'd in their Church, none above the Degree of a Knight.

IPSWICH.

Monastery of Dominicans, Friars Preachers, or Black Friars, in Norfolk.

THIS Monastery was founded by Henry de Manesby, Henry Redred, and Henry de London. Here Weever discovers his Ignorance in Relation to Religious Orders, for having said no more of this House, besides adding the Names of some Persons bury'd therein, he proceeds to the Carmelites, then to the Grey Friars, and after them speaks of the Black Friars, as if they were a distinct Order from the Friars Preachers spoken of before, what he says of them is thus. Of this House I only find, that one John Hares gave Ground to build it larger. These Persons following, I find to have been registred in the Martyrology of this House, the Lord Roger Bigot, Earl Marshall, Sir John Sutton, Knight, Lady Margaret Plays, Sir Richard Plays, Sir Robert Ufford, Earl of Suffolk.

NORWICH.

Monastery of Dominicans, Friars Preachers, or Black Friars, in Norfolk.

SOME say the Black Friars was founded by King Edward the 2d, which I confess I cannot contradict, for I find no otherwise either of the Foundation, &c.

THETFORD.

Monastery of Dominicans, Friars Preachers, or Black Friars in Norfolk.

HERE in this Town was a Religious House of Friars Preachers, dedicated to the Holy Trinity, and St. Mary, which Arfast, Bishop of the East-Angles, made his Episcopal Chair. Afterwards Henry Duke of Lancaster, made it a Society of Friars Preachers. It was valu'd at 39 l. 6. 9.

To this Mr. Willis, in his History of Abbies, p. 151, adds. This House was surrender'd by the Prior and about 5 Brethren; and p. 330 THETFORD DOMINICANS. Ecclesia Fratrum Predicatorum.

dicatorium. Thetford continet in Longitudine 36 Gradus.

Latitudo ejus continet — Gradus.

That is, the Church of the *Friers Preachers* at *Thetford*, contains in length 36 Paces. In breadth, — Paces.

E X E T E R.

Monastery of Dominicans, Friers Preachers, or Black Friers, in Devonshire.

I HAVE found nothing concerning this Monastery, save only the following Note in *Isaack's Antiquities of Exeter*.

In the Year 1301, great Contention arose between the Dean and Chapter of the Cathedral of *Exeter*; and the Prior and *Friers Preachers*, commonly call'd the *Black Friers*, touching the Burial of *Sir Henry Rawley*, Knight, whose Corps the Dean and Chapter requir'd to be presented at *St. Peter's Church* before it should be interr'd, which the said *Friers* refus'd to do; yet the Dean and Chapter caused it to be brought thither, where the same being presented, 'twas sent back again to the House of the *Friers*, but they would not receive it, and made fast their Gate, by means whereof the said Corps lay so long unbury'd till it stunk, and at last the Canons were forc'd to bury it in *St. Peter's Church*.

The next Year 1302, an Agreement was made between the Dean and Chapter, and the Prior and *Friers Preachers*, that no Person within the said City and Suburbs, should be bury'd within the Church or Cemetry of the said *Friers*; but that he should first be presented at *St. Peter's Church*. *Ib.* p. 31.

B R E C K N O C K.

Monastery of Dominicans, Friers Preachers, or Black Friers, in the County of the same Name in Wales.

BY whom founded I know not, but the Confounder was King *Henry* the 8th, in the 31st Year of his Reign, who being inform'd by the then Bishop of *St. David's*, of the great want of Preaching, teaching good Literature and Education of Youth in those Parts, translated to it the College of *Abergwillie*, which stood in a remote Place, unfit for People to resort to, call'd it *Christ's College*; and did by his Letters Patents, bearing Date the 19th Day of January, in the 32d Year of his Reign, ordain and appoint that there should be, to continue for ever, Divine Service in the Church of this dissolv'd Priory, a Lecture of Divinity, and a free Grammar School; and that there should be answer'd and paid 5 l. 3 s. Yearly to the School-Master and Reader of the Divinity Lecture for the Time being, and united the said College of *Abergwillie*, with all the Lands and Tenements thereunto belonging; as also the Prebends and Parsonages, Parsons, Canons, Choristers and other Ministers thereunto belonging to *Christ's*

College at *Brecknock*, as appears by the said Patent.

In this State it flourish'd until the Time of the Usurper *Oliver Cromwell*, when it was seiz'd by the Parliament and sold, and afterwards in an unhappy Law-Suit between two Persons that challeng'd it, almost utterly destroy'd. There are still to be seen the Ruins of a sumptuous Church, the Chancel of it yet standing, being first repar'd by Bishop *Lucy*, and still kept in good Repair by the present Bishop of *St. David's*, being the fairest Church in the Borough. The School was also wholly rebuilt by the same Bishop *Lucy*.

Belonging and Adjoining to this Church and College, was a large Grove enclos'd with a great Wall quite to the Bridge Foot, having also, in my Time, a fair Causeway rail'd in, from the Bridge to the College Gate; but the Grove, the Cloyster, and much of the fair Building belonging to the College, was utterly destroy'd in the aforesaid Quarrel; the Causeway, being neglected is broken, and the Rails quite fallen down. The School was lately repair'd in the Reign of King *James* the 2d, by *Jeffry Jeffreys*, Esquire: That Part of the House which is now standing, has been repair'd by the present Bishop *Watson*, and by several of the Clergy. There is also a Vault under the Chancel of his College-Church for a Burial Place, belonging only to the Family of the *Games's* of *Newton*.

The Church of this Monastery was dedicated to *St. Nicholas*, and that the same was a Monastery of *Dominicans*, appears by King *Henry* the 8th's Charter for removing to it the College of *Abergwillie*, wherein it is several Times nam'd the Priory of *Friers Preachers*, which is here taken notice of, in regard that it is scarce known in that Country of what Order it was, or have we any other Memorials of it. The same Charter acquaints us, That *Richard David* was the last Prior, and surrender'd the same. I have copy'd it from *Mr. Willis's History of Abbies*, Vol. 2. p. 304. and is in the Appendix, NUM. cccliv.

To deduce this Monastery, so converted into a College, down to these present Times, here follow the Letters Patents of King *William* and Queen *Mary* concerning the same; reciting and confirming a Charter of Queen *Elizabeth*, which will give much Light into its Possessions, and many other Particulars relating to the said College, inserted in this Place, because the Queen's Charter is in *English*, and only a few Lines of *William* and *Mary*, confirming the same in *Latin*.

GULIELMUS & MARIA Dei Gratia, Angliæ, Scotiæ, Franciæ & Hiberniæ, Rex & Regina, Fidei Defens. &c. Omnibus ad quos presentes Littere nostræ pervenerint, Salutem. Sciatis quod inspeximus quoddam Recordum hic & irrotulatum in Memorand. Scaccarii nostri apud Westm. de Anno Regni nuper Domine Regine Elizabethæ Tricesimo nono, Viz. inter Communia de Terminis Paschæ eodem Anno Rotulo xxiii. ex parte Rememorati. nostri ibidem, cujus quidem Recordi tenor sequitur in hæc Verba, scilicet Brecon Compertur est in Libro ordinat. sive decret. huius Scaccarii hoc Anno vicesimo nono Regine nunc Elizabethæ, Viz. inter Ordin. sive Decret. de Terminis Paschæ fo-

lio— ex parte Rememorator. Regina in hæc Verba, *scit.* Brecknock, die Jovis decimo quarto Die Aprilis, *scit.* “Whereas Griffith Eoye, Master of Arte, Parson or Prebendarie of the Parsonage or Prebend of Llangamararth, in the County of Brecon; Richard Harris, Master of Arte, and Prebendary, or Parson of the Parsonage or Prebend of Llanbister in the County of Radnor; John Pratt, Master of Arte, Prebendary of the Prebend or Parsonage of Llandaroge, in the County of Carmarthen; Thomas Lloyd, Master of Arte, Prebendary of the Prebend or Parsonage Llanvenith, in the said County of Carmarthen; William Evans, Master of Arte, Parson or Prebendary of the Prebend or Parsonage of Llandegley in the said County of Radnor; Griffith Howell, Clarke, Prebendary or Parson of the Prebend or Parsonage of Llanellweth in the said County of Radnor; Elie Roberts, Clarke, Parson or Prebendary of the Parsonage or Prebend of Llandrindod, in the said County of Radnor; William Richard, Master of Arte, Parson or Prebendary of the Prebend or Parsonage of Nantguntley, in the County of Cardigan; Stephen Duppa Clarke, Parson or Prebendary of the Prebend or Parsonage of Llangunllo, in the said County of Radnor; Andrew Vayne, Master of Arte, Parson or Prebendary of the Prebend or Parsonage of Llanarthney, in the said County of Carmarthen; Bartholomew Jones Clarke, Parson or Prebendary of the Parsonage or Prebend of Llandogwe, in the County of Cardigan; Meredith Morgan, Master of Arte, Prebendary or Parson of the Parsonage or Prebend of Llanguth, in the County of Brecknock; John Best, Master of Arte, Parson or Prebendary of the Prebend or Parsonage of Lledrot, in the County of Cardigan; Richard Middleton, Master of Arte, Prebendary or Parson or Prebend or of Parsonage of Garthprengie, in the said County of Brecknock; William Watkin, Master of Arte, Prebendary or Parson of the Prebend or Parsonage of Llanfanpreade, in the said County of Radnor; Peter Williams, Master of Arte, Parson or Prebendary of the Prebend or Parsonage of Moughbe, in the said County of Montgomery; Samuel Ferrar Clarke, Parson or Prebendary of the Prebend or Parsonage of Llandisilio, in the County of Pembroke; Griffith Evans Clarke, Parson or Prebendary of the Prebend or Parsonage of Clyrow in the County of Radnor; Roger Roberts Clarke, Parson or Prebendary of the Prebend or Parsonage of Boughred in the said County of Radnor; Richard Huett, Master of Arte, Parson or Prebendary of the Parsonage or Prebend of St. Harmon, in the said County of Radnor; Lewis Richard, Clarke, Prebendary or Parson of the Prebend or Parsonage of Llandilo in the said County of Radnor, and David Roberts, Master of Arte, Prebendary or Parson of the Prebend or Parsonage of Erallong in the said County of Brecknock, have exhibited unto this Honourable Court, their Bill of Complaint against William Dypper, and Robert Dawe Defendants, thereby shewing, That the said dissolved House of the Friars Mendicants, in the Suburbs of the Town of Brecknock in the Bill named, came to the Hands and Possession of the late King of famous Memory, Henry the 8th, about the 31st Year of

his Reign, by the surrender of the then Prior of the said House, and that there was a College founded at Abergwillie, in the County of Carmarthen; whereof some of the Bishops of St. David's were Founders and Patrons, consisting of secular Men, and in which College of Abergwillie, there did some part of the Year, yearly reside and remain some of the Persons, or Prebendaries of the said Parsonages or Prebends aforementioned, and Predecessors of the now Complainants; and that the said King Henry the Eighth being informed by the then Bishop of St. David's, of the great want of Preaching and Teaching, and good Literature of Youth, and his Majesty's Subjects in those Parts; and that the said College of Abergwillie was situated in a remote and unmeet Place for repaire and resorte of People, did by his Letters Patents under the Great Seal of England, bearing Date the nineteenth of January, in the two and Thirtieth Year of his Majesties Raigne, erect and found a College in Brecknock aforesaid, in the Place where the said dissolved House of Friars Mendicants was, and called the same by the Name of Christ College of Brecknock; and did by his Letters Patents ordain and appoint that there should be forever, to continue Divine Service in the Church of the said late dissolved Priory, a Lecture of Divinity and a free Gramer Schoole, and that there should be answered and paid fifty three Pounds Yearely to the Schoolmaster and Reader of the Divinity Lecture for the time being; and the said Complainants, by this Bill, did further set forth, That the said Noble King of his further Grace and Pleasure, by his said Letters Patents, did give Licence and Authority to the then Bishop of St. David's, being Patron and Founder of the said College of Abergwillie to transplant, transferre and unite the said College of Abergwillie, with all the Lands, Tenements and Possessions thereunto belonging; as also the Prebends and Parsonages before specified, and all the then Prebendaries and Parsons, Canons, Queristers and other Ministers of the said Colledge of Abergwillie to the College of Christ Church in Brecknock; and that the said King further, of his special Favour, certain Knowledge and mere Motion, did will and grant by his said Letters Patents, That the then Bishop of St. David's and his Successors, and all other the then Residentiaries and Prebendaries of the said Prebends and Parsonages aforesaid, then Residentiaries within the said Colledge of Abergwillie, and their Successors, should freely and quietly and successively have, hold and enjoy to them and their Successors for ever, all and singular Mannors, Messuages, Lands, Tenements, Rents, Reversions, Services, Advowsons of Churches, Vicarages, Chappels, Profits, Emoluments, Commodities, Hereditaments, Liberties, Franchises, Preheminences and Rights, by what Names soever given, granted, due or belonging to the said Colledge of Abergwillie, or to the Fabricke of the said Colledge of Abergwillie, or to the said late dissolved Priory of Brecknock, or to any of them; and that the said Bishop, Prebendaries, Residentiaries and Vicars of the said Colledge of

“ of *Abergwillie* and their Successors should have,
 “ enjoy and use all manner of Priviledges, Li-
 “ bertyes, Franchises, Preheminencies and Rights
 “ whatsoever, doe fully and wholly, and in
 “ such ample manner and Form, as they and
 “ their Predecessors, in the said College of *A-*
 “ *bergwillie*, before that Time had held or en-
 “ joyed, or were wont or ought to have hold
 “ or enjoye, for and towards the Use, Sustenta-
 “ tion and Maintenance of the said College cal-
 “ led *Christ Colledge of Brecknock*; and that the
 “ said King by his Letters Patents aforesaid, of
 “ his further special Grace, certain Knowledge
 “ and mere Motion did give, grant and confirm
 “ all and singular the said Priory, Colledges,
 “ Mannors, Messuages, Lands, Tenements and
 “ all other Rights, Commodities and Heridita-
 “ ments whatsoever, which at any Time here-
 “ tofore were had, known, accepted, reputed
 “ or raken, as Part, Parcell, or Member of the
 “ said late Priory, Colledges, Mannors, Mes-
 “ suages, Lands, Tenements, Rents, Reversions
 “ or Services with their Appurtenances to the
 “ Premises, or any of them belonging or apper-
 “ taining to the then Bishop of *St. David's* and
 “ his Successors, and the then Prebendaries and
 “ Residentaries of the said Prebends and Parso-
 “ nages then Residentaries within the said Col-
 “ ledge of *Abergwillie* and their Successors for
 “ ever, as freely and effectually, well, sufficient-
 “ ly and intirely, as if all and singular the said
 “ Premises, with the Appurtenances, were really
 “ and distinctly, specially and certainly had been
 “ explain'd, expresse and mentioned, as by
 “ the Letters Patents, more at large, doth and
 “ may appear; and whereas also the Complain-
 “ ants did further shew, that the then Bishop of
 “ *St. David's*, by his writing bearing date the
 “ first Day of *March*, in the said two and thirti-
 “ eth Year of the Raigne of the said late King
 “ *Henry* the 8th, under his Authentick Seal, rea-
 “ dy to be shewed to this Court, by Force of
 “ the said Letters Patents, to him granted, did
 “ pronounce, suppress, dissolve and annul the
 “ said Colledge of *Abergwillie*, and by the said
 “ Writeing did translate, transerre the same to
 “ the said Colledge called *Christ Colledge of Breck-*
 “ *nock*; and also constitute and appoint all and
 “ singular the then Prebendaries and Residentia-
 “ ries within the said Colledge of *Abergwillie*, to re-
 “ side and remain within the said Colledge cal-
 “ led *Christ Colledge of Brecon*, and within the
 “ Precinct and Circuit of the said late dissolved
 “ Priory; and did appoint the said Sum of fifty
 “ three Pounds yearly for ever, to be paid and
 “ imployed for the maintenance of the said Lec-
 “ ture of Divinity and Gramer School, which
 “ he did likewise establish or ordaine in the said
 “ *Christ Colledge of Brecon*, to continue for ever,
 “ according to the Tenor and Purpose of the
 “ said Letters Patents; all which Acts, Renun-
 “ ciations, Dissolutions, Relinquishments, Tran-
 “ slations, Unions and Ordinances the then
 “ Chaunter and Chapter of the Cathedral
 “ Church of *St. David's*, did by their Writeing
 “ under their Chapter Seale, bearing Date the
 “ fourth Day of *March*, in the said two and
 “ thirtieth Year of the Raigne of the said King
 “ *Henry* the 8th in all Things Ratifye, Confirme
 “ and allow as by the same several Writings

“ more at large appeares; and whereas also the
 “ Complainantes by their said Bill did set forth,
 “ That their said Prebends or Parsonages were
 “ severall Parish-Churches and Churches with
 “ Cure of Souls, and that they and their Pre-
 “ decessors did and doe yearly answer to her
 “ Majestie and her most Noble Progenitors,
 “ Tenths, Subsidies and First Fruits amounting
 “ *communibus Annis*, to a Hundred Markes per
 “ *Annum*; and that also the Prebends or Parso-
 “ nages of *Llangadock* and *Muthvey* in the County
 “ of *Carmarthen*, being sometimes Parcell of the
 “ Possessions of the late dissolved Colledge of
 “ *Abergwillie*, were appointed and given as well
 “ by the said Letters Patents, as also by Force of
 “ the said Translations in parte of Maintenance
 “ of the said Schoole and Lecture of Divinity,
 “ as also of the Fabrick of the said erected Col-
 “ ledge, and towards the reparation of the Church
 “ thereof, yet the said Defendants pretending,
 “ that the said Colleges, Prebends and Parso-
 “ nages came to the Hands and Possession of the
 “ late King *Edward* the 6th, by reason of the
 “ late Statute for Dissolution of Chauntries, and
 “ had by mean Descents descended and come to
 “ her Majestie, about the four and thirtieth
 “ Year of her Reigne, a Grant of the said Col-
 “ ledges, Parsonages, Parish-Churches and Pre-
 “ bends under the great Seal of *England*, to them
 “ and their Heirs for ever, and under the Yeare-
 “ ly Rent of forty Shillings, or thereabouts, upon
 “ Suggestion that the said Colledges and Prebends
 “ were concealed from her Majestie; and that
 “ the said Defendants, by Colour of the said
 “ Grant, had impleaded the said Complainants,
 “ or some of their Farmers, for the said Premis-
 “ ses at the Common Law; for the stay where-
 “ of, the Complainants prayed in their said Bill
 “ to be relieved by the Aid of this Honourable
 “ Court, as by the said Bill more at large doth
 “ and may appear, unto which Bill the said De-
 “ fendants appeared and answered in this Ho-
 “ nourable Court, and by way of Answer con-
 “ fessed the Erektion, Foundation and Establish-
 “ ment of the said Colledge called *Christ Colledge*
 “ of *Brecon*; and yet nevertheless did deny the
 “ Renouncing, Relinquishing and Translation of
 “ the said Colledge of *Abergwillie*, and the said
 “ Prebends and Parsonages to the said College
 “ called *Christ Colledge of Brecon*; and that they
 “ thinke that one *Thomas Beck*, sometimes Bi-
 “ shop of *St. David's*, was Founder of the Col-
 “ ledge of *Abergwillie*, unto which Colledge the
 “ said Prebends and Parsonages were united,
 “ annexed or appropriated; and that the Bishops
 “ of *St. David's* did collate to the said Prebends
 “ as they became void, *tanquam Decani dicti Col-*
 “ *legii de Abergwillie*, & *sub jure dicti Collegii*;
 “ and that the Defendants do think that the Col-
 “ ledge of *Brecknock*, and the Colledge of *Aberg-*
 “ *willie*, with the Possessions thereof, and all the
 “ Prebends, Parsonages aforesaid, came to the
 “ Hands and Possession of the late King *Edward*
 “ the 6th, by Vertue of the Act of Parliament
 “ made in the first Year of his Raigne for Dis-
 “ solutions of Colleges, Churches and such like,
 “ the said Letters Patents made in the two and
 “ thirtieth Year of King *Henry* the 8th not-
 “ withstanding; and that the said Defendants
 “ never had any Intent or Purpose to hinder or

“ diminish any good Use founded and established
 “ within the Colledge of *Brecknock*; and that
 “ there is reserved and payable by the Grant
 “ made of the said Collages, Prebends and Rec-
 “ tories by the Letters Patents from her Maje-
 “ stie to the Defendant, so much Yearely Rent
 “ and Profit as the Complainants doe yeald un-
 “ to her Majesty, and for the same Recto-
 “ ries and Prebends; and that they do not think
 “ that any Act of Parliament made for Confir-
 “ mation of Letters Patents, hath holpen the De-
 “ fects contained in the Letters Patents of King
 “ *Henry* the Eight, made in the two and thirtieth
 “ Yeare of his Raigne, concerning the said Col-
 “ ledge and Prebends, as more at large by the
 “ said Answer, remaining of Record in this
 “ Honourable Court doth appear, unto which
 “ Answer the said Complainants Replied, and
 “ maintained the Contents of their Bill to be
 “ true as aforesaid; and the Defendants there-
 “ unto rejoyned, and by Force of a Commission
 “ directed out of this Court, Witnesses were ex-
 “ amined in the Country and published in this
 “ Court. And this present Day being appoint-
 “ ed for the hearing the said Cause, the said De-
 “ fendants, albeit they were sewed with Process,
 “ to attend the hearing of the said Cause, in
 “ this Court made Default, and yet entreated
 “ Master *Fenshaw* her Majesties Remembrancer
 “ of this Court, that he should inform the Right
 “ Honourable the Lord Treasurer of *England*,
 “ and this Court, that they the said Defendants
 “ should no further proceed in this Cause against
 “ the said Complainants, or defend the same,
 “ which they delivered over by the said Master
 “ *Fenshaw* to the said Lord Treasurer of *England*;
 “ the said Lord Treasurer and the Lord Chief
 “ Baron and the rest of the Barons of this Court,
 “ proceed to the hearing of the said Cause, and
 “ for as much as it appeared unto this Honour-
 “ able Court, that the said late King of Fa-
 “ mous Memory, *Henry* the 8th, by his said
 “ Letters Patents under the great Seal of *Eng-
 “ land*, had erected and established the said Col-
 “ lege, called the College of *Christ Church* in
 “ *Brecknock*, and likewise given Power to the
 “ then Bishop of *St. David's*, to translate the said
 “ College of *Albergwillie* and all the Possessions
 “ thereof, and the Prebendaries and Residentia-
 “ ries there to the said erected Colledge called
 “ *Christ College* of *Brecon*, and that the said Bi-
 “ shop, by the consent of the said Chanter and
 “ Chapter of the Cathedral Church of *St. Da-
 “ vid's*, had renounced and relinquished the said
 “ Colledge of *Albergwillie*, and translated the
 “ same Colledge and all the Possessions thereof,
 “ and the Prebendaries and Residentiaries there
 “ to the said erected Colledge at *Brecknock*, as
 “ by their several writinge under their common
 “ Seales offered to be shewn in this Honourable
 “ Court, more plainly doth and may appear;
 “ and for that alsoe it standeth proved in this
 “ Court by the Depositions of sundry credible
 “ Witnesses remaining of Record in this Court,
 “ That the Complainants and their Predecess-
 “ fors some of them have continually resided and
 “ remained within the said New erected Col-
 “ lege at *Brecknock*, and that a Free Gramer
 “ School and a Lecture of Divinity hath been
 “ there continually maintained and upholden to

“ the Glory of God and Honour of her Maje-
 “ stie and her most noble Progenitors, and the
 “ great Comfort of her Majesties loveing Sub-
 “ jects in those Parts ever sithence the Founda-
 “ tion and Translation as aforesaid, and that
 “ all the said Prebends and Parsonages are char-
 “ ged with Cure of Souls scattered and dispersed
 “ in five several Shires in *South-Wales*; and that
 “ there is answered *communibus Annis* to her
 “ Majesty in Rentes, Subsidies and First Fruits
 “ a hundred Marks *per Annum*, as by the Re-
 “ cords of this Court and Depositions of Wit-
 “ nesses standeth plainly proved; and that also
 “ the Profits and Revenues of the Prebends
 “ and Parsonages of *Llangadock* and *Mothney*,
 “ have been from time to time sithence the
 “ Foundation aforesaid, and still are employed
 “ and disposed towards the maintenance of the
 “ said Lecture and Schoole; as also of the Fa-
 “ brick and Reparations of the said erected Col-
 “ ledge and Church of the same; and for as
 “ much also it is enacted by a Statute made in
 “ the one and thirtieth Year of the said King
 “ *Henry* the Eight, That all Translations and
 “ Grants of any Bishopricks, Cathedral Churches
 “ or Collages or of Lands, Tenements and He-
 “ reditaments thereunto belonging, given and
 “ granted, or to be given and granted by the
 “ said late King *Henry* the Eight, to any Person
 “ or Persons, their Heirs or Successors, to any
 “ good or charitable Use or Uses, by his Letters
 “ Patents under the great Seal of *England*, should
 “ be as available, effectual and of the like strength
 “ and Force in Law to all Intents and Purposes,
 “ as though the same had been given and grant-
 “ ed by Act of Parliament; and further, it is
 “ plainly and generally conceived, and so ad-
 “ judged, that the said Statute for the Dissolu-
 “ tion of Chauntries and Collages, did never
 “ intend or extend to give to the said late King
 “ *Edward* the sixt any Personages, Prebends or
 “ Parish Churches charged with Cure of Souls,
 “ or any of the Lands, Tenements or Heredi-
 “ taments of the same; and that there is a spe-
 “ cial Provise in the said Statute, that the same
 “ nor any thing therein conteyned should extend
 “ to any Collages, Churches, Manors, Lands,
 “ Tenements or Hereditaments given or granted
 “ by the said late King *Henry* the Eight, by his
 “ Letters Patents, and for divers other Causes
 “ and Considerations this Court especially move-
 “ ing, and in Detestation of the Wicked, odious
 “ and ungodly Practices and Plots of the De-
 “ fendants in procuring the said Collages, Pre-
 “ bends and Parsonages from her Majesty, as
 “ concealed to the great abuse of her most
 “ excellent Majesty, who was not informed
 “ of their subtle and sinister Pretence, tending
 “ to the Subversion and overthrow of the said
 “ College, founded by her most noble Father,
 “ the said Gramer Schoole and Lecture of Di-
 “ vinity in the said Colledge established, and
 “ the Subversion of four and Twenty Prebends,
 “ Parsonages and Parishes Churches with Cure
 “ of Soules, and to the disenherison of her Ma-
 “ jestie of her Tenth, Subsidies and First
 “ Fruits, her most excellent Majesty being of
 “ her most godly and gracious Disposition, most
 “ willing to confirm such Religious and Char-
 “ table Foundations as her Highnesses most no-
 “ ble

“ ble Father erected and established. It is there-
 “ fore, upon the full heareing and deliberate
 “ Consideration had, of the State of the Matters
 “ and Causes complained of by the said Com-
 “ plainants as aforesaid, and of the Refusal of
 “ the Defendants to proceed or defend the said
 “ Cause, being as this Court took it, asham’d to
 “ shew their Faces in such a shameful and dete-
 “ stable Cause; This present Day finally or-
 “ der’d and decreed by the said Right Honou-
 “ rable, the said Lord Treasurer of England, the
 “ Lord Chief Baron, and the rest of the Barons
 “ of this Court, that from henceforth the said
 “ Complainants and their Successors shall have,
 “ hold and enjoy all and singular their said Pre-
 “ bends and Parsonages with the Appurtenances,
 “ and all the Possessions and Hereditaments of
 “ the same, or to the same belonging, yealding
 “ and paying Yearely their Antient Pensions for
 “ ever, towards the maintenance of the said Lec-
 “ ture of Divinity and Gramer Schoole, and
 “ that the said Complainants and their Succes-
 “ sors shall reside within the said erected Col-
 “ lege and the Circuit and Precinct thereof;
 “ and that also the now Bishop of St. David’s,
 “ and his Successors, and the said Complainants
 “ and their Successors shall have, hold and en-
 “ joy the said Colledge and all other the Prebends,
 “ Parsonages, Mannors, Messuages, Lands, Te-
 “ nements, Rents, Reversions, Services, Advou-
 “ sons of Churches, Vicarages, Chappels, Pro-
 “ fits, Emoluments, Commodities, Heredita-
 “ ments, Liberties, Franchises and Preheminen-
 “ ces whatsoever, which at any time heretofore
 “ were given, granted, or did belong or ap-
 “ pertaine to the said Colledges or dissolved
 “ Priorye, or to any of them; and also the said
 “ two Prebends or Parsonages of Llangudock
 “ and Motheny before specified to the Use,
 “ Maintenance and Sustainment of the said Col-
 “ ledge called Christ Colledge of Brecknock, accor-
 “ ding to the true Purport, Tenor and Meaning
 “ of the said Letters Patents bearing Date the
 “ nineteenth Day of January, in the said two
 “ and thirtieth Yeare of the Raigne of the said
 “ King Henry the Eight; and according to the
 “ Purport and true Meaning of the Instrument
 “ bearing Date the first Day of March, in the
 “ said two and thirtieth Yeare of the said King

“ Henry the Eight, and of the Confirmation
 “ made by the Chaunter and Chapter of the
 “ said Cathedral Church of St. David’s, bearing
 “ Date the fourth Day of March aforesaid, pur-
 “ porting the translating and building of the
 “ said Colledge of Albergwillie, and all the Pos-
 “ sessions thereof to the said Colledge called
 “ Christ Colledge of Brecon, without any manner
 “ of Lett, Suite, Claime, Title, Interruption,
 “ or Impeachment of the said Defendants, or
 “ any of them and of their Heyres, and of the
 “ Heires of any of them, and of every other
 “ Person or Persons whatsoever claiming, or
 “ which at any Time hereafter, shall or may
 “ claim by, from, or under them, or any of
 “ them.

Sicut ibidem continetur hac omnia & singula ad instantiam, & requisitionem dilectorum subditorum nostrum Prebendariorum Collegii Christi in Brecknock, predicti, sub Sigillo Scaccarii nostri duximus exemplificanda per presentes. In cujus rei Testimonium, has Literas nostras fieri fecimus Patentes. Teste Roberto Aylofffe, Milite Balnei apud Westmonasterium septimo Die Februarii, Anno Regni nostri quinto per Recordum predictum, & per Barones.

AYLOFFE.

LANGLEY in Leicestershire, and GUILFORD in Surrey, Dominican Nunneries.

OF these I find no other Account, besides what is in the Appendix, NUM. cccclv, cccclvi, and cccclvii, being three Letters of King Edward the 2d to the Pope, the Cardinals and the General of the Order, concerning the Founding of Langley Nunnery, of which Mr. Willis, Vol. II. p. 110, only says, Anno 1553, here remained in charge, a Pension of 20 pounds to Isabel Seaton, a Nun of the late Convent. NUM. cccclviii, cccclix, and cccclx, are three Letters of the same King to the Pope and his Secretary, about founding the Nunnery of Guilford.



OF THE ORDER OF

Eremites of St. *Augustin*, commonly called *Augustin Friers*.

The Original of the Augustin Friers.

*Hist. des
Ordres Mo-
naft. Vol.
3. p. 1.*



SAINT *Augustin* had so great a Part in the Propagation of the Religious State in *Africk*, that he has been look'd upon as the Founder of the same.

We have already in his Life, (*speaking of the Regular Canons of St. Augustin,*) said something

of the Monasteries he founded whilst he was a Bishop; but having been very brief in that Place, we shall here somewhat enlarge upon it. As soon as that Doctor was baptiz'd, he renounc'd all Worldly Concerns whatsoever, he would no longer think of Wife, Children, Honours, or Riches, and designing entirely to devote himself to the Service of God, and to follow the Advice he gives to those who sincerely engage themselves in his Service; he resolv'd to sell all he had to give to the Poor, being content with only as much as was barely necessary for the support of Life. He found some Companions, who thought fit to join with him in that Course of Life; and being resolv'd all together to follow the way of Perfection, they only thought of finding a proper Place for executing their Project. None appear'd more convenient than the Lands St. *Augustin* had near *Tagaste*. To this Purpose they went over into *Africk*, and the first thing St. *Augustin* did, was to sell those Lands, and distribute the Money among the Poor, retaining no more than was requisite to live. Being thus at Liberty, and having nothing to attract him to the World, he spent about three Years with those that had adher'd to him, living altogether to God, exercising himself in fasting, Prayer, good Works, meditating Day and Night on the Law of God, and practising, to the utmost of his Power, the Life of the Egyptian Anchorites, following the Rule and Course instituted by the Apostles, and excluding all Property from his Community. No Man could call any thing his own, all was in Common, and every one had what he wanted given him.

To pass by the needless Contest about the Situation of St. *Augustin*'s first Monastery, it appears plainly, That he had one near *Tagaste*, before he was a Priest, as also that he founded another in a Garden given him in the City of *Hippo* by *Valerius*, Bishop of that City; besides that which he afterwards founded when Bishop, for his Clergy.

Men of Quality and Wealth thought themselves happy in having some of these voluntary poor Persons, who had forsaken all to follow JESUS CHRIST, and live in common. They gave them Gardens and Lands, and built them Churches and Monasteries, and by that Means, there came to be sometimes several Monasteries in one Town; for, besides that which St. *Augustin* at first founded at *Hippo*, it appears that the Priest *Leporius* erected another of the Remainder of his Estate. *Barnabe*, a Priest likewise, built a Third in a Garden, given him by *Eleusion*, a Man of Quality. For this Reason, *Possidius* says, That St. *Augustin*, at his Death, left to his Church, several Monasteries of Men and Women. Those Monasteries must have been in the City, otherwise the *Vandals* who had besieged it for some Months, would have destroy'd them.

It might seem proper in this Place to enquire, whether these Religious Men, who take the Title of *Eremites of St. Augustin*, derive their Original from those African Monks, instituted by that Saint; but that being a Point of no small Difficulty, and which has been long contested between these Religious *Eremites* and the *Regular Canons*, without being brought to any Decision: I will not engage myself in a Controversy, which both Parties are so hotly engag'd in. Mr. *Bul-teau* says the same, only he adds, it is likely, that among those African Monks there were *Eremites*, since there were also some shut up, whose Austerity and Ardour in Prayer St. *Augustin* commends and extolls.



A Friar Erémite of S. Augustin.



...fuerunt in ...



A view of the Cathedral in the town of St. John.

p: 215.



A Nun of the Order of the Eremitas of S.^t Augustin

We cannot nevertheless forbear making one little Reflection, which is, that if the *Eremites* of St. *Augustin* are really the Offspring of that Doctor, it is to be admir'd, that the Popes have given Precedence before them to the Orders of St. *Francis* and St. *Dominick*, which came not into the World till the 13th Century. On the other Hand, if it be true that the *Regular Canons* take their Original also from St. *Augustin*, and are the elder Brothers to the *Eremites*, it is likewise to be admir'd, that they should pretend to be antienter than their Founder, carrying back their Institution to the Time of the Apostles.

As for the Rule observ'd by St. *Augustin's* first Disciples, it is very likely they had none but that of the Gospel, because the 109th Epistle of St. *Augustin*, which is the 211th in the Edition of the *Benedictins*, and which, at this Time, is the Rule for the several Congregations of both Sexes, that boast of having that Holy Doctor for their Founder, was not writ before the Year 423, to the Nuns he had settled at *Hippo*; but to find out, when it was adapted to the Use of Men, in what Country, and by whom that Alteration was made, is another Difficulty which the Learned have not been able to resolve to this Day.

Pope *Alexander* the 4th united several Congregations of *Eremites* that were dispers'd in many Provinces, and oblig'd them all to submit to the Rule of St. *Augustin*. This he apply'd himself to in the first Year of his Pontificate, which was 1254, but the Superiors of these Congregations did not meet till 1256. The Congregations that sent Deputies to that Assembly were those of *Valersuta*, *la Tour des Palmes*, of the Penance of *Jesus Christ*, or of the Sac. of St. *Benedict* of *Montefabalo*, of the *Williamites*, the *John Bons*, *Loupzavo* near *Luca*, the *Brittinians*, of St. *Mary de Murceto*, and of St. *James* of *Montlio*, who chose for their General *Lanfranc Septala*, a *Milanese*, who was of the Congregation of the *John Bons*.

In that same Chapter, the Order was divided into Four Provinces, and Four Provincials appointed for them, being those of *France*, *Germany*, *Spain* and *Italy*. All this was confirm'd by Pope *Alexander* the 4th, his Bull dated the 12th of April the aforesaid Year. By another Bull of the following Year, he excepted them from the Jurisdiction of Ordinaries, and appointed for their Protector, the Cardinal *Richard*, who had presided in their General Chapter, and taken the most Pains to bring about that Union, whom he empower'd to regulate all Things in that new Order, and to make such Alterations as he should think proper for the Maintenance of Regularity. This same Pope oblig'd them to wear large Black Couls, girt about with a Leather Thong.

The first Constitutions of this Order were examin'd in the Year 1287, under the General D' *Auximas*, at the General Chapter held that Year at *Florence*; they were again examin'd and approv'd in 1290, at the General Chapter held at *Ratisbon*; and again some Alterations were made in the Year 1575 and 1580.

Pursuant to these last Constitutions, General Chapters are to be held every Six Years; if the Voters think it proper, they may there oblige the General to surrender the Seals of the Order, and

may, at all times, elect a new General. The same Constitutions forbid the Religious Men wearing of Linnen Shirts; but of Woollen, and they are to lye in Woollen Sheets. Abstinence from Flesh is recommended to them on all *Wednesdays* throughout the Year, except in *Easter Week*. Besides the other Days appointed by the Church, they are to fast all *Fridays* throughout the Year, *Monday* and *Tuesday* after *Quinquagesima Sunday*, and from the Feast of *All Saints* till *Christmas*, as also on the Eve of the Feast of St. *Augustin*.

The Religious of this Order multiply'd so fast in process of Time, that it is now divided into 42 Provinces, the Vicarship of the *Indies* and *Moravia*, the Congregations govern'd by General Vicars, and the Bare-foot Friars of *France*, *Spain* and *Italy*. Some Authors say, there were once 2000 Monasteries of this Order, and in them 30000 Friars, and that there have been about 3000 Convents of Nuns.

The Popes have granted to it many Privileges and Honours, and among the rest the Office of Sacrist of the Pope's Chapel is annex'd to this Order. In the Year 1567, Pope *Pius V.* made this one of the Four Orders of *Mendicants*, being the *Dominicans*, the *Minors*, the *Carmelites*, and the *Augustins*. There has been a great Number of Saints and Holy Men among them, and the Men remarkable among them for Learning, or Church Preferments, are scarce to be reckoned.

The Habit of these Friars is a White Garment, and a White Scapular over it when they are in the House; but in the Choir, and when they go abroad they put on, over all, a Sort of Coult, and a large Hood, both Black, the Hood round before, and hanging down to the Waste in a Point, being girt with a Black Leather Thong.

Of the Original of the Nuns of the Order of St. Augustin.

St. *Augustin* seems to have instituted a Regular Life in Community for Virgins in *Africk*, as well as for Monks and Clergymen; for tho' there have always been Virgins in the Church, which she looks upon as the most worthy Part of *CHRIST's* Flock; yet they did not always live together in Monasteries, and it will be hard to meet with any Foot-steps of such Monasteries in *Africk*, before St. *Augustin's* Days; but that there were some in his Time is certain, tho' all those that profess'd Virginitie did not shut themselves up there.

There were several at *Hippo*, and one among the rest, which that Saint had planted, as he says himself, to be the Garden of our Lord. His Sister was Superiress of the same, and govern'd it till her Death, serving God there in Holy Widowhood. His Brother's and his Uncle's Daughters were also there.

To these Religious Women he directs his 109th Epistle, which is the 211th, in the new Edition of that Saint's Works by the *Benedictins*; and which some ascribe to the 16th Year of his Pontificate, that is 411, and others to 423, as seems more probable to some Learned Men. This Nunery was a great Comfort to him, as he expresses in these Words. 'Amidst so many Scandals as every where happen in the World, my Joy and

Comfort is, to think on your numerous Society, on the pure Love that unites you, on the Sanctity of your Life, on the plentiful Effusion of God's Grace on you, which does not only prevail on you to condemn Carnal Wedlock, but also to make Choice of a Life in Community, which gives you all one Heart and one Soul in God. The Consideration of so many good Qualities in you, and which God has given you, affords my Heart some Repose amidst the many Tempests it is toss'd by thro' the Evils I see elsewhere.

Tho' he had planted this Garden of our Lord, and took care to water and cultivate it, yet he very rarely went thither to visit those Religious Women, and the same as to other Monasteries of Virgins, unless oblig'd by some urgent Necessity. As for the Rule given to these Nuns by St. *Augustin*, it may be seen in his Epistle above quoted, and in the Life of that Saint written by the Monks of St. *Benedict*. Nothing can be ascertain'd concerning the Habit those first Religious Women wore, either as to its Colour, or Form.

It will be needless here to speak of the Barefoot Friars or Nuns of this Order of St. *Augustin*, in regard that I have not yet met with any Monasteries they had in *England*, and that this Work is confin'd to what was in the *Britannick* Islands. If any such were, they may be added by those who shall think fit to render the Monastical History more perfect, as may well be expected since new Discoveries may daily occur.

FRIERS *Eremites* of St. AUGUSTIN.

A Catalogue of the most Celebrated Learned Men of English Birth, that were Writers of the Order of the FRIERS EREMITES of St. AUGUSTIN.

1. WILLIAM SANGHAM, born of mean Parents, but ennobled by Learning and Virtue, became a Frier *Eremit* of St. *Augustin*, and writ, *On certain Texts of Scripture: Of Laws and Faith: Of the Remedies against Temptations: Of the Enclosure of the Soul: Of the Profession of Novices, &c.* He flourish'd in the Year 1260.

2. WALTER the Recluse, educated among, and afterwards became one of the *Eremites* of St. *Augustin*, and being already sufficiently instructed in Secular Learning, he apply'd himself to Divinity, and became a great Proficient in both Heads. being put to teach others, he succeeded so well, that many of his Scholars became notable Doctors. But whilst he liv'd Recluse from Human Conversation, being much addicted to a Solitary Life, he writ, *Pious Meditations: Of a Solitary Life: Of the Contempt of the World:* And flourish'd in 1280.

3. THOMAS BORSTALL, a Norfolk Man, and of the Order of Friars *Eremites* of St. *Augustin*, after he had attain'd to the Degree of Doctor of Divinity in the *English* Universities, went abroad, and particularly at *Paris* frequented the Schools, visited the Libraries, often disputed with the ablest Doctors, and had almost daily Conferences

with the most celebrated Divines. There he so far improv'd himself, as to be made Doctor at the *Sorbon*, and Professor of Divinity among those of his own Order. The Titles of his Works are these, *On the Master of the Sentences: Scholastick Quodlibets: Ordinary Disputations.* He dy'd and was bury'd in his own Monastery at *Norwich*, in the Year 1290.

4. JOHN WILTON, after having imbib'd much Literature in the *English* Universities, enter'd himself into the Order of the Friars *Eremites* of St. *Augustin*, where having well improv'd himself in Philosophy and Divinity, he went over to *Paris*, and was there made Doctor and Professor of Divinity, as he was afterwards at *Oxford*, gaining a great Name in both Places by his learned Sermons, curious Lectures, and subtile Disputations. He writ, as *Josephus Pamphilus*, in his Chronicle of the *Eremites* of St. *Augustin* informs us, *On the Master of the Sentences: Determinations in Divinity: Sermons of Saints, for Lent, for Summer and for Winter: On Aristotle's Prior: On his Posteriors: On his Morals: Questions and Lectures,* and more of the same Sort; and dy'd at *Oxford* in 1310.

5. JOHN RIDERAL, it is controverted whether he was a Frier *Eremit* of St. *Augustin*, or *Franciscan*, which, as I cannot decide, I will rather chuse to say no more of him, than that, to which soever of the two Orders he belong'd, he was Famous for Piety and Learning, and a celebrated Writer.

6. BENEDICT of NORFOLK, Frier *Eremit* of St. *Augustin*, in the Monastery of *Norwich*, inferior for Erudition to no Divine of his Time; highly valu'd for his singular Way of Preaching and Power in persuading, by *Antony*, then Bishop of *Norwich*, who chose him for his Suffragan, making him Partaker of his Charge and Honour. JOSEPH PAMPHILUS, in his Chronicle of the *Augustinians*, says, he writ, *Sermons, throughout the Year: Exhortatory Epistles: Aristotle's Alphabet;* and at length dy'd, and was bury'd at *Norwich*, about the Year 1340.

7. ROGER GLACTON, or GLASTON, born in *Huntingdonshire*, became a Frier *Eremit* of St. *Augustin* in the Town of *Huntingdon*, Doctor of Divinity of *Cambridge*, and at length Provincial of his Order in *England*. He became Famous for Sanctity of Life and Learning, writ in a pure Stile, and in his Sermons to the People, was sweet to attract, earnest in persuading, eloquent in commending or dispraising, and never wanted a proper Discourse to the Subject he had in Hand. He became more Famous by his Familiarity with *Robert* Bishop of *Salisbury*, and their Learned Epistles full of modest Wit, and pleasant Turns, gain'd both of them an Everlasting Name among their Posterity. This Roger writ, *Sacred Epistles: Sermons throughout the Year: Lectures, Questions,* and dy'd in a good old Age in his Monastery at *Huntingdon*, where he was also bury'd, in the Year 1340.

8. GODFREY GRANDFELD, born in *Northamptonshire*, and Frier *Eremit* of St. *Augustin*, in the Monastery at *Northampton*, Doctor of Divinity at *Cambridge*, and reputed a great Philosopher and Divine; but most Eminent for his Sermons. Going afterwards to *Rome*, he was first Chaplain to a certain Cardinal, Bishop of *Frascati*,

Frascati, and then himself made a Bishop by Pope *Benedict* the 11th, and sent into *England*; at which Time the aforesaid Cardinal writ a Letter to the Bishop of *Winchester*, wherein he highly commends this *Godfrey*, who, as *Joseph Pamphilus*, in his Chronicle of the *Friers Eremites of St. Augustin*, informs us, left behind him these Monuments of his Learning, viz. *Sermons for Sundays: Lectures of Divinity: Determinations: Epistles*, and dy'd and was bury'd in his Monastery at *Northampton*, about the Year 1340.

9. ROBERT WORSOP, born in *Yorkshire*, and Frier *Eremit* of *St. Augustin*, of the Monastery of *Ticull* in the same County, a Village not far from *Doncaster*, Doctor of Divinity; who having joyn'd Erudition to Sanctity of Life, was at length, chosen Bishop, in which Dignity he gain'd great Applause by preaching the Word of God to his People, instructing the Ignorant, and reforming the Clergy. *Leland* and *Joseph Pamphilus* say, he writ *An Introduction to the Master of the Sentences: Scholastick Questions*, and *Sermons*; and at length dy'd and was bury'd in his Monastery at *Ticull*, about the Year 1350.

10. RICHARD CHEFFER, born in *Norfolk*, became a Frier *Eremit* of *St. Augustin* in his Youth, in the Monastery at *Norwich*, where applying himself to his Studies, and being afterwards sent to *Cambridge*, he became a notable Preacher, and his Fame surviv'd him in his Works, for he writ, *Of the Birth of Christ: Elegant Sermons: Collations: Of the four last Things*; and is thought to have flourish'd in 1354.

11. JOHN GODWICK, born in *Norfolk*, became in his very Youth, a Frier *Eremit* of *St. Augustin*, in the Monastery at *Lynn*. He took his first Rudiments at *Cambridge*, but removing thence to *Oxford*, became there Doctor of Divinity, and Publick Reader. He often preach'd before the King and the Nobility, and gain'd the Reputation of Sanctity among his Order, and of much Literature abroad; so that in process of Time, he was chosen Provincial of his Order in *England* and *Ireland*. Many of his Works and their very Titles have perish'd, what remain are these, *Lectures on Genesis: On the Psalms: Commentaries on Daniel: Of Daniel's Weeks: Of certain Sayings of St. Paul: Sermons throughout the Year: Solemn Sermons before the King and the Nobility: Controverted Questions*. He dy'd and was bury'd in his Monastery at *Lynn*, in the Year 1360.

12. GEOFFRY HARDIBY, Frier *Eremit* of *St. Augustin*, in the Monastery at *Leicester*, was bred at *Oxford*, and became Doctor and Professor of Divinity in that University, wherein he gain'd much Reputation, and was a sharp impugner of Errors. He could not bear with the Archbishop of *Armagh*, who said, *It was a Shame for Christians to beg*. At length his Fame spreading throughout this Island, he was chosen Provincial of *England*, in which Dignity he behav'd himself above Reproach, well governing those committed to his Charge, and preaching very frequently, for he did so excel in that Faculty, that he was often call'd upon to preach before the King and the Nobility. At length, King *Edward* the 3d call'd him to Court, and made him his Counsellor and Spiritual Director, as may be seen in *Capgrave, Leland, Colby*, and

others. Which Authors do not forget to mention how much he was addicted to Evangelical Poverty, and recommended it to others. Being zealous for the Honour of his Order, he writ against the Archbishop of *Armagh*, how the Order of the *Eremites of St. Augustin* had been Confirm'd by the *Roman Church*, and how *St. Augustin* the Bishop and Doctor of the Church, was the Founder of the said Order, and a Follower of it himself. The Titles of his Works are, *Of the Evangelical Life: Of the Perfection of Evangelical Poverty: Lectures on the Old and New Testament: Comments on Scripture: Sermons for the Seasons: Sermons for Festivals: Ordinary Questions: Resolutions: Oxford Quodlibets: Of the Acts of his own Order*. He dy'd and was bury'd at *London*, about the Year 1360.

13. THOMAS RADCLIF, born in *Leicestershire*, and Frier *Eremit* of *St. Augustin*, in the Town of *Leicester*, by his Learning, obtain'd the Degree of Doctor of Divinity, and for his Virtue was made Bishop of *Lincoln*, being an excellent Preacher, as *Leland* testifies; and *Joseph Pamphilus*, in his Chronicle of the *Eremites of St. Augustin*, says he writ: *For an Introduction to the Sentences: Scholastick Lectures*, and *Sermons*; and flourish'd in 1370.

14. THOMAS STUREY, Frier *Eremit* of *St. Augustin*, much celebrated by *Nicholas Briganus*, in his Collections, noted for persuading very many to apply themselves to Literature, writ *Morality of the Revelation: Of the Sacraments: Declamations: Prognostick of both Lives: Exceptions of Philosophers*, and flourish'd in the Year 1370.

15. WILLIAM FLETE, Frier *Eremit* of *St. Augustin*, a great Lover of Solitude and Divine Contemplation, daily improving in Virtue. Being inform'd that some Brethren of his Order were reforming in *Italy*, and embracing a more strict Discipline, he hasten'd thither, and continu'd among them all the Remainder of his Life, with incredible Integrity and Innocence of Life, as is testify'd by *Ambrosius Coriolanus*, and *James of Bergamo*. He is said to have had wonderful Revelations, particularly in relation to the future Calamities of the *English*, whereupon he writ several Epistles to *English Men*, and especially those of his own Order. What we find of them is, *An Epistle to the Provincial of his Order in England; and to the Doctors of the same Province; one to the Brethren of the same in Common: A Book of Epistles to several other Persons: Predictions to the People of England*. He is said to have dy'd in *Italy*, and to have been there bury'd among his Brethren, in the Year 1380.

16. RALPH MARRHAM, Frier *Eremit* of *St. Augustin*, at *Lynn* in *Norfolk*, an Honour to his whole Order for his Piety and Learning. Having attain'd the Degree of Doctor of Divinity at *Cambridge*, he rather apply'd himself to pleasant Studies, than to Subtilties, and leaving the Controversies of the Schools, betook himself to the Delights of History, but still preach'd sometimes to the People. He collected a noble Work from the most approv'd Authors, wherein he describ'd, from the Creation of the World, down to his own Time, the Originals of the most noted Kings and Kingdoms, their Progress, Advancement, Declining, Catastrophes and Overthrows; and the Manners and Customs of se-

veral Nations. In short, he scarce omitted any thing that might serve as an Example of Virtue to be imitated, or of Vice to be eschewed. He did not plainly prefix his Name before the Book, but in an Enigmatical manner, where the Capital Letters of the first Words put together, make up *Frater Radulphus Marrham*, Brother *Ralph Marrham*. The Titles of this and his other Works are, *An Handful of Chronicles: Most copious Indexes to the same Chronicles: Sermons to the People*. Thus writes *Joseph Pamphilus*. He is said to have flourish'd in the Year 1380.

17. HENRY BEDERICK, or of BURY, Frier Eremite of *St. Augustin*, in the Monastery of *Clarc*, being excellently fram'd for Literature, was, by his Superiors, sent not only to the *English*, but also to Foreign Universities, and at length, took the Degree of Doctor of Divinity at *Paris*; after which, returning into *England*, he grew famous for his frequent and much admir'd Sermons. Being likewise of known Piety and Integrity of Life, he was chosen Provincial of his Order in *England*. *Peter Vincentinus* charges it on him as a Blemish, that he eagerly maintain'd the Blessed Virgin *Mary's* being conceiv'd in Original Sin. The Monuments of his Learning he left to Posterity, are, *Sermons on the Blessed Virgin: Sermons throughout the Year: On the Master of the Sentences: Theological Questions*. He flourish'd in 1380.

18. JOHN HICKLEY, Frier Eremite of *St. Augustin*, Doctor of Divinity. He writ against *Wickliff*, and all his Favourers, one Volume, divided into three Parts, and Entit'led: *Of the Power of the Church*; and flourish'd in the Year 1381.

19. THOMAS WINTERTON, born in *Lincolnshire*, Frier Eremite of *St. Augustin*, in *Stanford* Monastery, Doctor of Divinity of *Oxford*, and Provincial of his Order in *England*. Having been educated in his Youth with *John Wickliff*, had contracted much Friendship with him; but as they grew up, it was easy to discern the Corn from the Tares, for as *Winterton* advanc'd in Piety, so did *Wickliff* proceed in his Errors. *Winterton* therefore thought it his Duty to admonish *Wickliff*, and, if possible, to draw him from his Errors; but when he perceiv'd his Endeavours to be in vain, he turn'd his Friendship into Enmity, and writ against him with much Judgment and Erudition. His Works, as *Joseph Pamphilus*, in his Chronicle of the *Augustinians* testifies, were, *Affertion of the Eucharist: Absolution against Wickliff's Confession: Theological Disputations, and Sermons throughout the Year*. He flourish'd in 1382.

20. BANCHIN, born in *London*, and a Frier Eremite of *St. Augustin* in that City, Doctor and Professor of Divinity at *Oxford*, became renowned for Preaching, and in the Council assembled at *London* against the *Wickliffites*, argued strenuously against their Errors. He writ, *Against John Wickliff's Positions: Various Resolutions, and Sermons to the People*; and flourish'd in 1382.

21. THOMAS ASHBURN, born in *Staffordshire*, and there a Frier Eremite of *St. Augustin*, Doctor of Divinity in *Oxford*, writ and disputed against *Wickliff*, and by his Means, in a great measure, a Synod was assembled on that Account at *London*, at which he was also present

with 10 Bishops, 44 Divines, and 20 Canonists, and there the Heresy of *Wickliff* was condemn'd. His Works were, *Against Wickliff's Trialegue: Of Identity in the Sacrament. Lectures of the Bible: Sermons: Ordinary Questions: His Replies: Extracts from St. Augustin*. He flourish'd in 1382.

22. ROGER TWIFORD, whom some vulgarly call GOOD LUCK, Frier Eremite of *St. Augustin*: Doctor of Divinity, and a Preacher of Renown, always expounding the Scriptures according to the Antient Fathers, and old Doctors of the Church. His Works are, *The Itinerary of the Mind to God, and Sermons to the People*. I know not whether he writ more, but flourish'd in 1390.

23. WILLIAM EGMUND, Frier Eremite of *St. Augustin*, in the Monastery at *Stanford*, having proceeded Doctor, and been made Professor of Divinity, he taught long, with much Reputation. At length, going to *Rome*, he was, by the Pope, made Bishop of *Pissinus*, and Suffragan to *Henry Belfort*, Bishop of *Lincoln*. The Works he left are, *Sermons to the People: and Scholastick Replications*; and flourish'd in the Year 1390.

24. PETER PATESHUL, Frier Eremite of *St. Augustin*, Doctor of Divinity of *Oxford*, and Professor among his own Order. A Man of a sharp Wit, but too conceited, suffer'd much, and shew'd incredible Industry. He gain'd a great Name by his acute Disputations, and most Learned Sermons; but being puff'd up with Pride, fell miserably, and basely went over to the Heresy of *Wickliff*, and this his latter End was worse than his Beginning. He dwindled away into Folly and Madness, and, like a Buffoon, writ Ballads and trifling Rhimes against the *Friers Mendicants*, and other such Ribaldry; so that it might be said, that the Man, together with his Faith, had lost all Sense and Judgment, and laid aside all Decency of Behaviour and Christian Modesty. Yet *Thomas Walsingham*, Anno 1387, writes, that at his Death he repented and recanted; but being among the *Lollards*, they obstructed any Priest being brought to him. The first Things he writ are Orthodox and approv'd of, the latter Heretical and prohibited. His Catholick Writings, according to *Gesner* and his Abridger, are, *Comments on Holy Writ: Sermons to the People and to the Clergy: On the Master of the Sentences: Theological Resolutions: A Tract against Hereticks*. He liv'd in the Year 1390.

25. JOHN WALDEBY, born in *Yorkshire*, Frier Eremite of *St. Augustin*, and Doctor of Divinity of *Oxford*, highly commended by *Leland*, and not undeservedly; for by the unanimous Consent of his Order, he was chosen their Provincial in *England*, and much belov'd by the Clergy and People; whereupon, when *Alexander Nevill*, Archbishop of *York* dy'd, he was appointed his Successor, but never confirm'd, for the Pope conferr'd the Archbishoprick of *York* on *Thomas Arundel*, and translated *Waldeby* to the Archbishoprick of *Dublin* in *Ireland*. His Zeal for the Faith may appear, in that coming with the King to the Synod of *Stanford*, in the Year 1392, he solidly confuted *Wickliff's* Errors. He writ much both in *English* and *Latin*, under the following Titles, *Moral Expositions on the Apostles*

bles Creed: On the Lord's Prayer: Five Homilies on the 5 Words of the Angelical Salutation: Scripture Lectures: Twelve Sermons: Sermons to the Clergy: Sermons to the People: Of the Sacrament of the Eucharist: On the Master of the Sentences: Theological Decrees: Against the 7 Mortal Sins; Ordinary Questions: Oxford Resolutions: Itinerary of Health. He is thought to have dy'd and been bury'd at York among his Brethren, in the Year 1393.

26. THOMAS EDWARDSTON, Frier Eremit of St. Augustin, and Prior of Clare Monastery in Suffolk, Doctor of Divinity of Oxford. Much in Favour for his Piety and Virtue, with Lionel Duke of Clarence, and his Confessor, and by his Favour, preferr'd to be an Archbishop in Ireland. He writ, *Solemn Sermons: Theological Resolutions: Scholastick Lectures:* and dy'd and was bury'd in his Monastery of Clare, in the Year 1396.

27. ROBERT WALDEBY, Frier Eremit of St. Augustin, famous for Piety and Learning, and much esteem'd among great Persons. Having begun his Studies in England, he went over into France with Edward the Black Prince, and study'd long at Toulouse, with such success, as to become most knowing in Prophane and Sacred Literature, for he was extraordinary knowing both in the Civil and Canon Law, well vers'd in Physick, and a good Philosopher, and Divine, insomuch that he was Doctor and Professor of Divinity at Toulouse, and gain'd much Fame by his Elegant Sermons. Thus he gain'd the Favour of Kings, and was first made Bishop of Ayre in Aquitaine, then Archbishop of Dublin in Ireland, then Bishop of Chester, and, at last, Archbishop of York. His Works are, *Lectures on the Master of the Sentences: Ordinary Questions: Quodlibets: Sermons throughout the Year: Against the Wickliffites,* and much more. He dy'd in 1399.

28. WILLIAM WELLS, born in that City, Frier Eremit of St. Augustin at Lynn, as Leland writes, and some say Doctor of Divinity of Cambridge. His many good Qualities caus'd him to be chosen Provincial of his Order in England, which he held for the Term of 20 Years, much of which Time he spent in writing very Learnedly, tho' his Style be plain. His Works are, *Distinctions on the Psalter: Commentaries on the 7 Penitential Psalms: Comments on the Gospels: Theological Disputations: Vulgar Declarations: Cursory Acts, &c.* He dy'd at Lynn, and was there bury'd in the Year 1421.

29. JOHN LOW, born in Worcestershire, Frier Eremit of St. Augustin, in the Monastery of Wich, afterwards Prior of that in London, and, lastly, Provincial of England; Doctor of Divinity of Oxford, who, as Leland informs us, was, from his tender Years, educated in Virtue and Literature. He is said to have been an Eloquent and vehement Preacher, a subtile Disputant, and an elegant Writer, and very zealous for God's Glory. In the Year 1428, William, Bishop of Norwich presiding, he sat with Thomas Waldensis and 16 others, to examin certain Seditious Persons at Norwich, who were more than suspected to err in Point of Faith, whom he convicted of Heresy, and deliver'd them over to suffer Death, as Publick Enemies to the Kingdom and to the Christian Church. He was a wonderful Lover of, and Searcher after Antiqui-

ties; added very much to the Libraries of his Order, especially that at London, on which he bestow'd many choice Books, besides his own most valuable Works. We are beholding to him for having preserv'd Writings of Ancient Fathers, which, but for him, might have perish'd. For these Excellencies he at length became so well known to King Henry the 6th, that he bore him singular Affection, made him a Privy Counsellor, then Bishop of St. Asaph, and afterwards of Rochester. His Works are, *Sermons before the King: Sermons throughout the Year: Theological Dispensations: Ordinary Lectures: Histories of the Times,* and much more. He dy'd and was bury'd in his Church at Rochester, about the Year 1436.

30. JOHN BROME, Frier Eremit of St. Augustin, Prior and Reader of Divinity in the Monastery of Gorleston near Yarmouth in Norfolk, as Leland witnesses; being equally addicted to Piety and Erudition, erected a noble Library in his Monastery, and furnish'd it with the choicest Books, in reading of which he spent his Years. He is said to have had there many Books, which were to be found no where else in England. He writ, *Directories, or Tables: Indexes to Chronicles, and Sermons;* and dy'd in his Monastery in 1449.

31. JOHN BURY, born at St. Edmund's Bury in Suffolk, Frier Eremit of St. Augustin in Clare Monastery, Doctor of Divinity of Cambridge, and afterwards Provincial of his Order in England and Ireland, according to Leland, Pious and Learned, a great Preacher, and very zealous against Hereticks. In his Time, Reginald Peacock, a Man, as his Name imports Vain, Arrogant, Proud, being first made Bishop of St. Asaph, and afterwards of Chichester, scandalously deserted the Faith, writ many pernicious Things, and taught Perverseness, as it were, from the Chair of Pestilence, Viz. *Of a certain new Liberty of the Gospel: Of the Power of Lay-Men over the Clergy: Against the Clergy's Possessions: That all Men were equally Ministers of the Word of God,* and much more of the like Nature. Against whose impious Doctrines this John writ to Thomas Burcher, Archbishop of Canterbury, with singular Orthodox Erudition. The Titles of his Works are, *Commentaries on St. Luke: Lectures of the Holy Scriptures: Sermons: Questions: Against Reginald Peacock.* He liv'd in 1460.

32. THOMAS SLOLEY, Frier Eremit of St. Augustin, in the Monastery of Norwich, Doctor of Divinity of Cambridge. The Writers of his Order say, he was knowing in sacred and Prophane Literature, and was therefore chosen their Provincial in England, and not only govern'd the same with Applause, but did much Good by his preaching. His Writings are, *Various Questions, and Sermons throughout the Year.* He dy'd at Norwich on the 4th of June, 1477, and was there bury'd.

33. JOHN CAPGRAVE, born in Kent, Frier Eremit of St. Augustin, Doctor of Divinity of Oxford, and at length Provincial of his Order in England, renowned for Piety and Erudition, and according to Joseph Pamphilus, with whom many others agree, the most Learned of all that ever were of that Order in England. His most singular Patron was Humphrey, Duke of Gloucester, an excellent Prince, with whom he was in great

Favour, for he was his Confessor, and publish'd many Things under his Patronage. But his Works will shew how great a Man he was. Some say, he writ Commentaries on all the several Books of holy Writ; but if not on all, it is certain, he did on many of both Testaments. The Titles of his other Works are these, *Of the Creeds: Epistle to William, Bishop of Ely: Manual of Christian Doctrine: On the Master of the Sentences: Theological Resolutions: Ordinary Disputations: Scholastick Lectures: Sermons throughout the Year: Orations to the Clergy: On erroneous Possessions: Of the Followers of St. Augustin; Of the illustrious Men of the Order of St. Augustin: Catalogue of English Saints: Of the noble Henries: The Life of Humphrey Duke of Gloucester: Chronicles: Epistles: &c.* He dy'd at Lynn, and was bury'd on the 12th, of August, 1484.

34. THOMAS PEMCHET, Frier Eremit of St. Augustin, of the Monastery of Warrington, born in the West of England, and Doctor of Divinity of Oxford, closely follow'd the Subtilties of Scotus, inasmuch, that Ambrose Coriolanus in his Commentaries, says, he was so fond of that Doctor, that if all his Works had been lost, they might have been retriev'd out of his Memory. The Fame of his wonderful Wit, was so spread abroad, that he was call'd into Italy, and had a great Salary for teaching Divinity at Pavia. In which City, Pemchet, at the Request of his Scholars, had all Scotus's Works printed. Returning at length into England, he was chosen Provincial of his Order there, and in Ireland. But in the Year 1483, he joyn'd in a wicked Device with one Randal Shaw, Doctor of Divinity, to slander the Line of King Edward with Bastardy, in Order to drive them from the Throne, and set up the wicked Richard the 3d; which, tho' it took Effect, yet it was so vile an Action, as he could never wipe off the Stain. However, his Works gain'd him Fame, and were, *Annotations on St. Augustin: On the Master of the Sentences: Theological Decrees: Sermons to both States: Ordinary Disputations: Lectures on Scotus: Corrections on Scotus: Quodlibets: Magisterial Acts: Of the Art of Preaching: On Aristotle's Metaphysicks: Elucidations of Naturals: Preceptions of Philosophers: Sum of Logick: &c.* He dy'd in his Monastery in London, and was there bury'd on the 20th of May, 1487.

35. JOHN TONNEY, Frier Eremit of St. Augustin, Doctor and Professor of Divinity of Cambridge, according to Leland, and afterwards Provincial of his Order in England. He then apply'd himself to all sorts of human and divine Literature, and writ something in every sort, both in Verse and Prose, besides many Things he began and left unfinish'd. Several Pieces of his, were afterwards printed by Richard Pinson, the King's Printer. The Titles we have of his Works are, *Magisterial Lectures at Cambridge: Scholastick Controversies: Collectanea: Sermons to the People: Orations to the Clergy: Epistles: Of the Quantity of Syllables: Of making Verses: Wit and Rhimes: Rudiments of Grammar: &c.* He dy'd and was bury'd in London, in the Year 1490.

36. GEORGE RIPLAY, Frier Eremit of St. Augustin, at Bridlington in York-shire, spent the most of his Life in Discovering the occult

and abstruse Causes and Effects of natural Things; to which Purpose, Leland says, he travell'd through France, Italy and Germany, and was there acquainted with the most learned Men, and always either writ or taught, or learn'd something. He was well vers'd in all human and divine Literature, and appointed Professor of Divinity in the Year 1489, by the general Chapter of his Order held at Aylesford. At last, that he might wholly devote himself to God and the Study of divine Things, he was, by Pope Innocent the 8th, absolv'd from the Duty of the regular Observance of his Order, and obtain'd an Order to be dismiss'd by his Brethren. This done, he spent the rest of his Days like an Anchorite, shut up in a Cell, at the Carmelite Monastery of St. Botolph. The Titles of his Works are, *Of the Compassion of St. Mary: The Life of St. Botolph, Abbat: The Life of St. John Bridlington: Theory: Dialogues: Discourses of a sick Man: Ceremonial Practice: Concord of Guido and Raymond: Of the Philosopher's Stone: Mysteries of Chymists: Compendium of Alchimy: Secrets of Philosophers: Marrow of Philosophy: Castle of 12 Gates: Of natural Magick: The Apple of the Eye of Alchimy: Short Art, or Trumpet sound: The Land of Lands: Poems and Epistles: Philosophical Experiments: Of the Temperatures of Things: &c.* He dy'd and was bury'd at St. Botolph's, about the Year 1490.

37. JOHN ERGHOM, or ERGHON, born in York-shire, Frier Eremit of St. Augustin, in the Monastery of York, Doctor and Professor of Divinity of Oxford. Having pass'd those Degrees, he betook himself to the Study of the Holy Scripture and Preaching, and was successful in expounding the figurative Sense and Allegories of holy Writ, either in his Sermons, or Writers; and took such Delight in this Study, that with incredible Industry he perus'd all the Greek and Latin ancient and modern Interpreters, in that figurative Way, made choice Collections from them, and added much of his own. Of the whole he compos'd a vast Work, which he dedicated to the Earl of Hereford, under the following Title, viz. *Compilations of Prophecies.* His other Books were entituled, *Sermons: On the Predictions of John Bridlington: Of John the Canon's Poems: Astrological Calculations: &c.* He dy'd and was bury'd at York, about the Year 1490.

38. WILLIAM GALEON, born in Norfolk, Frier Eremit of St. Augustin, in Lynn Monastery, Doctor of Divinity of Oxford, and, at length, Provincial of his Order in England, pious and learned, and of such Authority among his Brethren, that by his Example he rouz'd many of them from Slothfulness to the Study of Virtue and Literature. He left these Monuments of his Ability, viz. *Theological Lectures: Disputations: Sermons throughout the Year: &c.* He dy'd and was buried at Lynn, in the Year 1507.

Other Friars Eremites of St. Augustin, Learned Men and Writers less known, as is the Time when they liv'd.

39. JOHN LANGHAM, Frier Eremit of St. Augustin, born in Norfolk, and had his Name from the Place of his Birth. Study'd first in his Monastery

Monastery at *Norwich*, and afterwards at *Cambridge*. His Works were preserved in the Library at *Norwich* till the Suppression of Monasteries. The only Titles of them preserv'd by *Joseph Pamphilus* and others are, *Logical Institutions: and Scholastick Disputations*; but when he flourish'd we find not.

Of the first Coming of the Friers Eremites of St. AUGUSTIN into England.

IN the Year 1252, *Lanfrank* of *Milan*, the first General of the Eremites, of St. *Augustin*, sent some of them into England, to seek a Dwelling for themselves, before they had been confirm'd by Pope *Alexander* the 4th, after St. *Augustin*'s appearing to him in an Extasy, as express'd in his Bull. Which, tho' it be ironically spoken by fleeing *Bale*, yet it is notorious, that St. *Augustin* appearing to some Persons by divine Revelation, enjoynd them to propagate his Order. The *Augustin Friers* had their first House given them in *Wales*; at a Place call'd *Wood-House*, which before had belong'd to the noble Family of the *Turbervills*. Afterwards *Humphrey Bobun*, Earl of *Hereford* and *Essex*, in the Year of our Lord 1253, gave them a House and beautiful Church, remarkable for a Spire of wonderful Workmanship, in *London*; which now is partly a meeting House for the German Protestants, who have settled in *London*.

Anno 1377, the *Augustin Friers*, obtain'd Leave to eat Flesh, upon Condition, that they should keep the Fast of the *Friars Minors*, before *Christmas*, *Lel. Col. Vol. 1. part. 2. pag. 308*.

L O N D O N.

Monastery of Friers Eremites of Saint AUGUSTIN.

Humphrey Bobun, Earl of *Hereford* and *Essex*, the first Founder, Anno 1253, being the 38th. of *Henry* the 3d.

Reginald Cobham, Benefactor, gave them a Messuage in *London*, Anno 1344, being the 19th of *Edward* the 3d.

Humphrey Bobun, Earl of *Hereford* and *Essex*, rebuilt the Church, Anno 1354, being the 29th of *Edward* the 3d, and is bury'd in the Choir.

The Spire of the Church was thrown down by a Storm in 1362, being the 37th of *Edward* the 3d, and rebuilt as it now is to be seen.

Valu'd at the Time of the Subversion, being the 30th, of King *Henry* the 8th at 57 l. per Annum.

Leland Collect. Vol. 1. pag. 109.

Anno 1354, the *Friars Augustin's* Church in *London*, was re-edify'd by *Humphrey Bobun*, Earl of *Hereford* and *Essex*, whose Body was bury'd in the Choir of the same Church. *Stow's Chronicle*, p. 255.

Stow, in his Survey of *London*, p. 185. gives the same Account as above, and adds, that

the Spire of the Steeple blown down, as is there said, was rais'd of new, and still might have stood, had not private Benefit (the only Devourer of Antiquity) pull'd it down. Both that goodly Steeple and all the East Part, of the Church, has lately (*says Stow*) been taken down, and Houses, for one Man's Commodity rais'd in the Place, whereby *London* has lost so goodly an Ornament, and Times hereafter may now talk of it.

Many Noblemen and Persons of Eminency were bury'd in this Priory-Church, but their Monuments are all defac'd. This House of *Augustin Friers*, was surrendred November 12, 33 *Henry* 8, and then valu'd at 57 l. (*says Stow*) *Dugdal* makes it 57 l. 5 s.

After the Dissolution of this religious House, the Site thereof and the other Buildings, were granted to *Wriothesly*, in 32 *Henry* 8, others of them to *William*, Lord *St. John*, in 33 *Henry* 8, others to *Sir Richard Rich*, 38 *Henry* 8, and some to *Laurence Hereward*, and others by Way of Exchange, in 38 *Henry* 8. And last of all, the upper Part of the Church, viz, the Choir, the cross Isles, and other Parts of this religious House, were granted by *Edward* the 6th, in the 4th of his Reign, to the said Lord *St. John*, now Earl of *Wiltshire*, and to his Heirs in Soccage.

This *William* Lord *St. John*, Earl of *Wiltshire*, afterwards Lord Treasurer and Marquis of *Winchester*, built in the Reign of *Henry* the 8th, and *Edward* the 6th, a large House, in Place of *Augustin Friers* House, Cloyster and Gardens, which was call'd *Winchester* House. The Church he pull'd not down; but the West End thereof inclos'd from the Steeple and Choir, was in the Year 1550, granted to the *Dutch Nation* in *London*, to be their Preaching Place.

Thomas Hamond, Prior of this House, surrendred it to the King, with 12 Brethren, the 12th of November 15, 39. 30 *Henry* 8.

A T H E R S T O N.

Monastery of Eremites of St. AUGUSTIN in Warwickshire.

WAs founded for them by *Ralph* Lord *Bas-Dugd.* set of *Draiton*, in 49 *Edward* 3d, over the Gate whereof are still to be seen *Warw: p. 381*.

his Arms, cut in a fair Shield of Stone. Touching the Original of this Order, there is no absolute Certainty, as *Polydore* affirms. Some alledge, that St. *Augustin*, Bishop of *Hippo*, retiring into the Wilderness, during the Rage of the *Manichean* Hereticks, then instituted it, gathering together into one Convent, those that were despers'd in the Desert; others, that divers devout Persons, desiring to imitate the Piety and singular Learning of St. *Augustin*, even whilst he liv'd, left all that they had and betook themselves to the Wilderness, whereupon they were call'd *Eremites*. By which of these Means it was, I shall not further stand to enquire; but *Mendicants* they were for certain, and for their Habit did wear in their Cloyster, a white Garment close girt to them, and when they went out, a

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Black

Black Coul over it, with a broad leathern Girdle, buckled, as is here represented, being shorn on the Head as the *Dominicans* are.

These first began to propagate in *England*, about the Year 1250. 34 *Henry* 3, but in *Warwickshire*, not a long Time after, for as to this in *Atherston*, which was the only House of them, therein, it was the 49th Year of King *Edward* the 3d, e'er the said Lord *Basset* gave the Land, viz. 12 Acres whereon it stood; at what Time they began to build their Church, and came to an Agreement with the Parson of *Mancester*, in the Presence of the said Lord *Basset*, the Abbat of *Leicester*, *Thomas Harecourt*, Lord of *Bosworth* and others; *John Combe*, being their *Procurator*, or *Warden* at that Time; which was in Substance this, that for the Tithes of those Places, whereupon that Structure was to be made, and for the rest of the Lands before specify'd, they should pay to the said Parson and his Successors 20 s. per Annum, at the Feast of St. Michael the Archangel, and *Easter*, by even Portions; in Default whereof, a Distress to be taken, and that if they should acquire any more Land, then to pay Tythe in kind for the same.

It seems the Church and Buildings were not perfected till King *Richard* the 2d's Time, for it appears, that the said Lord *Basset*, by his Testament, bearing Date at *London*, the 12th of September, Anno 1383, 7 *Richard* 2, gave them a Legacy of 500 Marks, for compleating thereof. But I do not find, that they ever had any more Lands, than what are above express'd; for by the Survey taken 26 *Henry* 8, all that belong'd to them was valu'd at 33 l. 3 s. per Annum, over and above Reprises, and came to the Crown by the Act of Dissolution, in 27 *Henry* 8. After which, viz. in 35 *Henry* 8, the King granted the Site and Circuit of the House, with a Dove-coat, Barn, Orchard, and two Messuages that stood upon the before specify'd Ground, first given thereunto, to one *Henry Cartwright*, and his Heirs, to hold by the 30th part of a Knight's Fee; which *Henry*, the same Year, sold it to ——— Hill. Since which, by Purchase it came to Sir *John Rippington*, who having bought the Manor, built a fair House of Brick upon the Ruins of this Friery.

O X F O R D.

Monastery of Friers Eremites of Saint AUGUSTIN.

A. Wood.
Ant. Oxon.
lib. 1. p.
115.

IN the Year of our Lord 1251, Pope *Innocent* the 4th, granted Power to these Friers to go into any Countries whatsoever, to build Monasteries, and celebrate divine Service ev'ry where; they passed over into *England* that same Year, and the next Year after obtain'd an House at *London*, which had been built by *Humphrey Bohun* Earl of *Hereford* and *Essex*. This is nevertheless repugnant to what I find in an old Manuscript, viz. that *Richard Clare*, the Son of *Gilbert Clare*, Earl of *Gloucester*, first furnish'd these Friers with an House in *England*, in the Year of our Lord 1248. But all Writers agree, that at the

Time of their Coming into this Kingdom, in the Year 1252, there happen'd so great a Plague, that the like hath not been known in the Memory of Man. But to make short, when the *Eremites of St. Augustin*, were settled at *London*, they had an extraordinary Desire to be at *Oxford*, and therefore they sent some of their Number thither, who hiring an obscure House, but near to the publick Shools, thereby had an Opportunity of making known to the University, their Skill in Philosophy and Divinity. Nor did they remain there long unregarded, or not endow'd, for they gain'd the good Will of *John Handlove*, Kt; *Kenet* in his *Par. Ant.* calls him Sir *John Handlo* of *Borstall*, a most wealthy Man; who, tho' he had but very small Possessions in *Oxfordshire*, had nevertheless his principal Seat of *Borstall*, in the County of *Bucks*, and was so great a Favourer of those Friers, that he purchas'd them, with his own Mony, a Piece of Ground to build their House, and procur'd the same to be confirm'd to them by King *Henry* the 3d, in the Year 1268, in these Words.

The King, to the Archbishops,
&c, Greeting.

K Now ye, that we for the Health of our Soul, &c, have given, granted, &c, to our beloved in CHRIST the Friers of St. Augustin, in *Oxford*, all that Land and its Appurtenances in the Suburbs of *Oxford* in the Parish of the Holy-Cross, which we had of the Gift of *Roger Clare*, of *Cumenore*, to be had and held by the aforesaid Friers and their Successors, of us and our Heirs for ever, paying for the same yearly to the aforesaid *Roger* one Silver Half-penny, at the Feast of St. John Baptist, and to the chief Lord of the Fee, the Service to him due and usual for the same. We have also given and granted &c, to the same Friers all that Ground in the aforesaid Suburb and Parish, which we had of the Gift of Master *Martin Bruton*, to be had and held &c, together with the aforesaid Ground, which belonged to the aforesaid *Roger*, for them there to build an Oratory to celebrate the divine Service, paying yearly for the Ground that belong'd to the aforesaid *Martin*, to the same *Martin* and his Heirs, one Silver Half penny, at the Feast of St. John Baptist, and to the chief Lord of that Fee, 12 d. and to the Heirs of *Peter Brideporte* 6 d. in Lieu of all Services, Customs and Demands, &c.

But because that Ground was too scanty for their House and Chapel, the King, at the Request of the aforesaid Knight, gave his Commands to his Client *Bogo Clare*, Rector of the Church of Saint Peter in the East, to which Church, on that Account, the Manor of the Holy-Cross of *Halywell* belong'd, to deliver to the *Augustinians*, a small Piece of Ground adjoining to the other aforesaid; who, in Regard that he sustain'd some Loss thereby, as to the yearly Income, receiv'd of *John Coleshull*, a kind Favourer of those Friers, and desirous to make amends for that Loss, the Rent of a certain Tenement in the Parish of St. Aldate, as will appear by the following Deed.

Be it known to the present and those to come, that I *Bogo de Clare*, Rector of the Church of St. Peter in the East at *Oxford*, at the Instance and Command of

of my most excellent Lord and Patron, the Lord Henry, by the Grace of God, King of England, have granted and demised to the Priors and Friers of the Order of St. Augustin at Oxford, and their Successors, a certain Part of my Ground in the Suburbs of Oxford, in my Parish of the Holy Cross at Oxford, which lies between the High-Way that runs out towards Beaumund, and the Land of Master Walter Byllington, the which said Land, us'd to yield to me and to my Predecessors 3 s. and 2 d. and one Pound of Pepper, to build on it a Chapel, wherein they may celebrate divine Service, and the necessary Houses for them to inhabit, and of use according to their Will and Pleasure, to have and to hold, &c. without any Service, Exaction, or Demand for ever. For this Grant and demising John Colehall, Citizen of Oxford, gave to God and to me and my Successors, and to my aforesaid Church of the Holy Cross at Oxford, 4 s. of yearly Revenue, to be received of a certain Messuage, held by Lumbard Crekelade, the Jew which Messuage is in the Jewry at Oxford, in the Parish of St. Aldate, between the Messuage of the Abbat of Abendon, on the one side, and the Messuage of the Abbat of Osney on the other, in free, pure and perpetual Alms, without any Service, &c. In Testimony whereof, I have affix'd our Seal to this present Deed. Witnesses, Mr. Richard Mapham, Archdeacon of Oxford, Mr. Henry Stanton, Vicar of the Church of St. Peter in the East, at Oxford, &c.

But the King's Majesty, in the 54th Year of his Reign, and of our Lord 1269, confirm'd to the Augustinians, all the aforesaid Ground, in the Form of Law which they call *Inspecimus: Handlove*, that he might perform the utmost Duties of Piety, using his Endeavours to procure them a very spacious Seat. Among the rest, he obtain'd some Tenements of the Regular Canons of St. Frideswyde, a certain Rubrick of whose in their great Register, tho' their other Deeds, I own, take no Notice of it, making the following mention of the same. *It is to be observ'd, that the Church of St. Frideswyde had certain Tenements in the Suburbs of Oxford, and in the Parish of the Holy Cross, Viz. The House of Alexander the Fisherman, Stapleton's House; the Writer's House, the House of Thomas the Mason, and the House of John Yestele, which are demised to the Friers of St. Augustin at Oxford, in the Time of John Lewkemore, late Prior, the Deed of which Demise is not to be found with us, for which Tenements they pay us nothing, &c.* The Instruments by which those Tenements were made over to the Augustinians seem to be quite lost, since they cannot be found in the Archives of Christ-Church; but I find one only Copy of the aforesaid Donation elsewhere, the sum of which was, That the aforesaid John Lewkemore, did let to these Friers a certain Piece of Ground, in the Suburbs of Oxford, and the Parish of the Holy Cross, and bounded and enclosed by the Ground of those same Augustinians, which was once possess'd by Walter Noreys, in the East and South; on the North, by the Land of Richard of Canterbury; and on the West by Beaumont-street. The Augustinians having obtain'd these Possessions, and Pope Gregory the 10th having confirm'd the same to them by his Bull, more particularly those they had from the King and Handlove, the same Handlove built them an House and Chapel, both very beautiful, and of Square-stone, which his Neighbouring Quarry

afforded, bringing the Timber from Shotover Park, where, if I mistake not, he was the King's Ranger: But he dy'd before the Buildings were finish'd, and therefore left it in charge to his Heirs to perfect the same.

The House of the Augustinians was without the Smiths Gate, and fronted to Holywell-street on the South, and the great Court in which Wadham College now stands on the North; the streightness whereof, at that Time, being uneasy to them, they every now and then, as will here appear, extended their Boundaries. Those Buildings were not only beautiful, and, as was before said, of their Neighbours the Carmelites, in a very wholesome Air, but also near the Schools of the Universities, and therefore very commodious for all Exercises.

The Schools of the Augustinians, As has been before said of the other Religious Orders, had their distinct Names for Philosophy and Divinity; the latter whereof was, at first, the Church, and afterwards the Chapter-House; the former, as I take it was the Refectory. Hither they drew almost all the University, and studying their own Interest in the first Place, procur'd all the Acts to be kept there. There are some who do not ascribe this Removal of the Exercises, which were wont formerly to be kept with little Convenience in Ground-floors, and lower Rooms, to the Schools of the Augustinians, to the spaciousness thereof, affirming, That the same is to be assign'd to the Learning of those Friers, who, they say, were most famous for scholastick Divinity, and Philosophy. I would be glad to know whence they had this Notion, for I am absolutely of another Opinion, as very well knowing, that the Augustinians, when they first came hither, were the most ignorant among the Mendicants, and least acquainted with good Literature; and therefore, as was also done by the Benedictines and the Carthusians, they went over to the Friers Minors, to improve themselves. That was then very notorious among the French and Italians; but being told to the Archbishop of Canterbury, he, by his Letters to the Chancellor, dated at Nutley, on the 5th of the Ides of November, 1284, commanded him to prohibit the same for the future; which, I suppose he also did for this Reason, *Viz.* Because the Jars of the Augustinians, who did not well agree among themselves, with the Friers Minors, were grown to such an Height, that the latter always oppos'd them in their publick Harangues. (I must here note that Wood has certainly committed a Mistake in this Place; for it is well known, that the Carthusians cannot go over to any other Order, their own being the strictest and severest, and none can pass from a stricter Order to another that is easier, but only from the easiest to a severer.) The Divinity Acts were kept at the Augustinians only till the School, which, to this Day is still dedicated to that Use, was finish'd; for thither they were then mostly transferr'd; but the Exercises in Arts, us'd to be afterwards perform'd there, which was practis'd from the very building of their House, as appears by many Testimonies. A certain Statute in an Antient Book, concerning the Disputations of Batchelors, runs thus. *It has been ordain'd in the Assemblies of the Regents, for the Benefit and Prosperity of Students in the Faculty of Arts, that every*

Batchelor of the said Faculty, shall once every Year dispute, and once Answer at the Augustinians; provided that he be Legally warn'd, to dispute or answer, by the Collators, to be assign'd for such Disputations, 15 Days before he is to dispute or answer; and if any one, so warn'd, shall refuse to dispute or answer, if he shall not dispute or answer, during the precedent half Year, there shall no Reading or Hearing be allow'd him in Form for that Year; and for the observance of this Regulation, every one that is to answer the Question, shall take his Corporal Oath before the other Proctor, before he answers to the Question.

Of what Antiquity this is, I believe is not easy to determin, but a Conjecture may be made by that which immediately follows, and is dated in the Year 1267, That these Exercises took Place as soon as the Augustinians came into Credit at Oxford; among whom it was a Law, that before a Batchelor were preferr'd to the Degree of Master of Arts, he should be oblig'd to hold Disputations on fix'd Days. First, In old Logick. Secondly, In new Logick: And, Thirdly, In Philosophy. This very much prevail'd till the Year 1529, at which Time the Plague was brought in by the Multitude of Hearers, and rag'd in the Monastery, which oblig'd the University to grant a Dispensation, by which the Exercises of the Batchelors were transferr'd to the Church of St. Mary; which, when the Pestilence was over, return'd thither: But after the Dissolution of the Monasteries, which happened within a few Years, they went back again to St. Mary's, and there those called Marian Disputations, were kept, until the present Schools being erected, those of Natural Philosophy were transferr'd thither. For there, neither the Thing nor the Name being chang'd, the Disputations at the Augustinians on Wednesdays and Saturdays, in full Term time, are held in the said School, in the Afternoon, from One till Three; the Master of the Schools, being Moderator, who, on that Account, from the Days of King Henry the 7th, receiv'd only 13 s. 4 d. from the University.

Many extraordinary Men proceeded from the Schools of the Augustinians, to mention all whom would be too tedious and needless; it shall therefore suffice briefly to name some of them.

1. JOHN WILTON, Professor of Divinity, and publick Reader of that Faculty in these Schools; a Man highly commended for his Knowledge in Scholastick Divinity, and especially celebrated by John Baconthorpe, in his first and second Book of the Sentences. He was living in the Year 1314, for then he was chosen one of the Doctors and Masters appointed Delegates, by the University for the examining and condemning of certain pernicious Opinions.

2. ROBERT ELIPHAT, whom Henry Wileot takes for a Franciscan, but Joseph Pamphilus gives him to this Order, and says he was one of the Hearers of Gregory Ariminensis. Be that as it will, he was famous for his Scholastick Disputations, both at Oxford and Paris.

3. GEFFRY HARDBY, of whom Leland writes, 'That he study'd Philosophy and Divinity at Oxford, and gain'd much Fame there by his great Industry; for he attain'd to such a Degree in the sublime Knowledge of Divine Theology, that he publickly interpreted the

'Books of both Testaments; for which Reason, he was, by the Oxfordians, admitted into the highest Class of Learned Men, &c.' I find he had frequent Contests with the Archbishop of Armagh about Begging, and that he dy'd in the same Year with him, Viz. 1360.

4. BAKIN, of London, a most sharp Impugner of Wickliff and his Followers, and became very famous in Theological Disputes, and preaching the Word of God. He flourish'd in 1382.

5. JOHN GODWYCK, hear what Bale says of him. 'Being inflam'd with the Desire of Learning, says that Author, he went to Oxford, where, within a few Years, he became so great a Proficient in the Sciences then admir'd, that he was soon admitted among the greatest Divines. So that after some publick Disputations and reading there, he was much applauded throughout his own Country, and, at length, made Provincial of his Order, and preach'd notable Sermons before the King, and other great Men of the Nation, with extraordinary Reputation.

6. THOMAS ASHBOURN, a violent Opposer of Wickliff and his Adherents, as his Writings testify.

7. PETER PATESHULL, a great Defender of Wickliff, and no less Enemy to his own Society. Leland is mistaken in him, and takes him for Peter English, sometimes call'd Payne, mention'd by Aeneas Sylvius; whom, if Bale follow'd, he drew Pits, who follows him into the like Error. But neither do I think him to have so much favour'd Wickliff, and am rather apt to believe, that the same is to be attributed to Peter English.

8. THOMAS WINTERTON, a renowned Philosopher and Divine, as Leland testifies. Contemporary with Wickliff, and familiar with him in his first Studies, whom he afterwards vehemently opposed.

9. THOMAS EDWARDSTON, whom the University honour'd with the Degree of Doctor, for his Piety, and his Faculty in Preaching, wherein he excell'd.

10. JOHN WALDBEY, obtain'd all the Degrees (says Leland) of a Learned Man, deservedly offer'd, with some Solemnity at Oxford, and was afterwards Provincial of his Order. He was certainly a very pious and Learned Man, as appears by his Works, of singular Eloquence, and a most ready Wit, and therefore acceptable to many at that Time. He was Brother to Robert Waldbey, who also had enter'd himself into the Order of St. Augustin, and dy'd Archbishop of York, in 1397.

11. JOHN LAWE, Professor of Divinity, according to Pits, in this University, and Provincial of his Order. He writ several Treatises, most worthy to be read over and over; and, as Leland says, was a diligent Collector of choice Books. He dy'd Bishop of Rochester, in 1467, and was bury'd in his Cathedral.

12. JOHN BANARD, or BANNARD, Frier of this Convent, afterwards Professor of Divinity and Chancellor of the University. I have read some of his Learned Questions on the Master of Sentences, publish'd at the Time when Scholastick Divinity was in Esteem among us; to refuting of which, I find some other Divines of that

that Time, apply'd themselves at their solemn Commencements at Oxford. This I have collected concerning Bannard, from some Manuscript Fragments in the Corpus Christi College at Oxford. He flourish'd in 1412.

13. JOHN CAPGRAVE, the most Learned of the Augustinians, if you will believe Leland. The Catalogue of the Books he writ is in Bale, who, as well as Pits, highly extols this Man.

14. THOMAS PENKETH, of whom Leland writes thus, 'He was of such Ability in the sharpness of Disputation, that scarce any one equall'd him; and in another Place, after whose (viz. John Scotus) Example, he so form'd himself and all his Studies, that one Egg could not be more like to another, or Milk to Milk, &c. He enjoy'd so great, or rather so incredible a Memory, that had Scotus's vast Volumes been lost, he seem'd capable to have retriev'd them almost to a Word. He dy'd in 1487.

15. Lastly, Besides JOHN ERGHAM and WILLIAM GALION, one WHITEHEAD was of this Convent, a Man profound in all sorts of Learning, and particularly in the Mathematicks; who at the Dissolution of all Monasteries, being kindly entertain'd by Henry Billingsley, Alderman of London, to repay that great Courtesy, he taught him Geometry, and at his Death, gave him all his Writings, and Comments, particularly those he had made of Euclid's Elements, and which being afterwards methodiz'd, Billingsley publish'd as his own.

That the Augustinians had a Library very well furnish'd with Books, sufficiently appears by the Catalogue not long since in being; but since neither the Founder, nor the Benefactors to the same, are any where to be found, I will leave it, to speak of their Church.

JOHN HANDLOVE, Knight, above mention'd, began it, and the Augustinians there celebrated his Obsequies with great Pomp; but he left the finishing of it to his Heirs and Relations, who, it is likely, were there afterwards buried; and some of whom endeavour'd to rob the said John of the Title and Honour of having been the Founder; for I find the Controversy began between his Posterity, in the Year 1456, decided in these Words.

To all the Faithful of CHRIST, &c. Br. John Stockton, Prior of the Convent of the Friars Eremites, of the Order of St. Augustin, at Oxford, &c.

BE it known to your Reverences, that the most excellent Lord, King Henry the 3d, for the Health of his Soul, and at the Instance of his renowned Knight, the Lord John Handlow, of Borsal, acquir'd certain Parcels of Land of several Persons in the Suburbs of Oxford, opposite to the Gate commonly call'd Smithy's Gate, as appears in the Charter of divers, more fully made thereof, the which Parcels of Land the said Lord the King, gave at the Instance of the said Knight, to the Friars Eremites, of the Order of St. AUGUSTIN, and their Successors for ever, to build a Church there, and other Houses and Offices for the Benefit of the said Friars; this Will of our said Lord the King, at the Instance of the said Knight, our Lord, Pope Gregory the 10th,

Confirm'd and Ratify'd by his gracious Bulls; but after the Death of our said Lord the King, the same John Handlow contributed much towards the Building of the said Church and Houses; and as we understand by antient Annals, was prevented by Death, before the said Church and Houses were quite built; but he being desirous to show to what Place his Soul was most inclin'd, whilst it remain'd in his Body, order'd his Body to be bury'd there, where the Soul was so affectionately held. We therefore do take this renowned Knight for our principal Founder, next to our Lord the King; and do judge that he ought to be look'd upon as such, especially since, in all Foundations of Monasteries this is principally establish'd, that no Patron do rashly presume to give any thing to Friars, without the King's License. But now, in regard there is a Controversy concerning the Succession of this most noble Knight; a certain Reverend Esquire, Edmund Rede, inform'd in part by our Evidences, and partly by his own, does piously challenge to himself, the Right of the said Knight, as descending to him by Right of Inheritance; for from the said Knight descended one Son, Richard Handlow, Knight, from whom descended Lineally, one Daughter, call'd Elizabeth de la Pole, and from the same Elizabeth, descended another Gentlewoman call'd Katherine James, from Katherine James, descended Christiana Rede, the Mother of the said Edmund: By this Right of Descent, the said Edmund possess'd many Lands of the aforesaid John Handlow, Knight, and not only the Lands, but the Royalties granted to John and his Heirs. And upon this Right, we the said Prior and Convent, considering the true Line of Succession, after full and mature Deliberation, do receive and admit the same venerable Knight, Edmund and his Heirs for the Founder of the said House, upon the Right he has acquir'd by the aforesaid Lineal Descent. And at their Request, the venerable Master, John Capgrave, Provincial Prior, has been earnestly mov'd to be present at this our Reception, and Recognition of our said Founder, and to testify the same by his Letters, for perpetuating the Memory thereof; lest the Children should do any thing new without the consent of their Father, or the Labour of the Children be the sooner frustrated for want of the Father's Consent. Done in our Church at Oxford, April 21, in the Year of our Lord 1456, on which Day the said Edmund, was, in Person, and with a solem Procession, receiv'd as Founder; many, and Venerable Persons of the Clergy and People being present, Robert, Prior of St. Frideswyde at Oxford; Richard, Master of the Hospital without the East-Gate; Master Thomas Chandler, Guardian of New College; Master John Brether; Master Robert Abdy, Proctors of the University of Oxford; Robert Attwood, Mayor of the Town of Oxford; Richard Spragot, John Clerke, John Lowe, &c.

After the said Charter had been made publick, the Prior of this Convent, with his Brethren, the Provincial also approving of the same, assign'd to the said Edmund Rede and to his Son and Heir William, for the Term of Life, certain Chambers between their Church on the South, and the Refectory on the North, with a Garden adjoining to the same.

There were bury'd besides the Progeny of Handlow, and many of the Augustinians themselves, as appears by Tombs lately found, Walter Curson of Waterperry in the County of Oxford,

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ford, Esq; with his Consort *Elizabeth*. He dy'd on the 7th of *April* 1527, and had a Tomb in this Church, adorn'd with an Inscription and the Arms of his Family; all which, when the House was destroy'd, were piously remov'd to *Waterperry*, where they are still to be seen.

Benefactors, besides those before-mention'd, were,
1. *Elias Quilter*, Citizen of *Oxford*, who, after an Inquisition by a Jewry of 12 Men, in the 23d Year of King *Edward* the 1st, and of our Lord, 1295, had declar'd, That the same would not be prejudicial to our Lord the King, nor to any other Person, made over to the *Augustinian* Friars, an antient Hall or Seat, which standing in the Parish of the *Holy Cross*, belong'd, as to the Right of the Supreme Lord, to *Merton* College. The same, as is mention'd in the Inquisition itself, was always, till now, inhabited by Clerks, and they still inhabit there, and paid besides the Quit-Rent to the College, 40 s. per Annum. The next to him is *John Chastleton*, Illuminator of *Oxford*, who in the Year 1317, left it in his last Will, that his Tenement in the *Shell-fish-street*, should be sold, and whatsoever Mony it produc'd, given to those Friars, for the eternal Blis of his Soul. The next is *William Taylour* of *Heigham*, Chaplain to the Blacksmiths, who designing to give some Testimonies of his Charity, to the End they might come the more sure to the *Augustinians*, gave to them two Messuages and one Acre of Land, adjoining to their House, in the 11th Year of King *Edward* the 3d. But those of *Merton* (who being Lords of the Manor of the *Holy Cross*, by all possible means, obstructed those Friars extending their Bounds, as fearing they might at length exempt themselves from their Court Leet) perceiving that Fraud, mov'd frequent Law-suits on that Account; which nevertheless prov'd unsuccessful, those Friars obtaining the aforesaid Donation entire, tho' they afterwards paid to the College of *Merton* 21 s. 6 d. per Annum, either for that, or some other Part of their Ground. The last I shall here mention, for I cannot mention all, is *Richard Gareford*, of *Oxford*, who, in the Year 1395, not only remitted the Mony due to him, but conferr'd other Gifts on them. I may add, that King *Edward* the 4th, in the Year 1476, granted them a Fair before their great Gate, to be kept Yearly for 5 Days; and that these *Augustinians*, moreover, receiv'd 50 s. per Annum, of the Guardian and Monks of *Durham* College; of which Sum, as well as others, which they paid to other Mendicants, an Account was given to the King's Commissioners a little before the Dissolution of the aforesaid College.

The Dissolution of the Convent of the *Augustinians*, falls in the 32d Year of the Reign of King *Henry* the 8th, to mention the which briefly, the Ground and Tenements were, the Year after, left to *Thomas Carwarden*, Esq; who converting every thing to his own Profit, carry'd off the Stone, Materials, Trees, &c. King *Edward* the 6th, sold the same to *Henry*, Duke of *Suffolk*, and *Thomas Duport*, Gentleman; at length in the Reign of King *James*, after some Changes of Owners, the whole descend'd to the Foundress of *Wadham* College, who apply'd them to found a College there, with her Husbands Consent. *Wood*, Hist. & Antiq. Oxon. p. 115.

William Witherall, was the last Prior here, we have no Account of the rest.

The length of their Church was, the Choir 60 Paces; the Nave 66 Paces; the breadth of it 40 Paces. *Hist. Abb.* Vol. 2. p. 186 and 334.

CANTERBURY.

Monastery of Friars Eremites of St. AUGUSTIN in Kent.

THAT these Friars came first into *England* from *Italy*, about the Year 1252, has been taken notice of before: They settled at *Canterbury*, about the Year 1325, for that Year the then Archbishop of *Canterbury* sent, and directed to his then Commissary, his Mandatory Letters concerning them which here follow.

The Archbishop's Mandate concerning the Augustin Friars.

WALTER, by Divine Permission, &c. to our beloved Son the Commissary of *Canterbury*, greeting, Grace and Benediction. Notwithstanding both the Civil and Canon Laws in general, prohibit any to presume to build an Oratory without the Authority of the Bishop, and that the See Apostolick has, especially and expressly, by many Privileges granted, that no one shall attempt to build a Church, Chapel or Oratory within the Jurisdiction of the Church of *Canterbury*, without the Authority of the Archbishop of *Canterbury* and the Chapter; nevertheless the Friars Eremites of St. *Augustin*, have this Sunday, on the Festival of the Nativity of the Blessed Virgin *Mary*, erected a new Church or Oratory, in a certain House in the City of *Canterbury*, on the Ground of the Church of *Canterbury*, without License from us and our Chapter; and ringing a Bell, have presum'd, as is affirm'd, to celebrate solemn Mass, and rashly to receive the Oblations due to the Parish-Church. Wherefore we strictly enjoin and command you, that you make diligent Inquisition upon full Information of this Matter by credible Persons; and in case, by the said Inquisition, you find what has been suggested to be really true, that then in our Name, and by our Authority, you interdict the Place in which the said Friars did presume to celebrate, and do still, as is said, celebrate Divine Service; at the same time summoning, by Name, those Friars, whom, by the said Inquisition, you shall convict of having said Mass in the aforesaid Place, and those Friars that reside there, if there be any, to appear before us on a legal Day to be by you appointed, where-soever we shall then be in the City, Diocese, or Province of *Canterbury*; to answer to us for the Injury and Contempt by them offer'd to us and our Church of *Canterbury*, and farther to do and receive what shall be agreeable to Canonical Institutions. And you shall by your Letters Patent containing the Series of these Presents, certify to us the said Day and Place, and the Day on which you shall receive these

these Presents, and what you have done in relation to the Premises. Given at Tenham, the 18th of the Kalends of October, in the Year of our Lord 1325.

These Friers had purchas'd and gotten Possession of an House or Tenement and Appurtenances, in the Parish of St. George in Canterbury, of one Thomas of Bonynton, bounded out as follows, viz. by a certain Lane, sometime call'd Lambert's Lane, afterwards Brewer's Lane, that is, between the same Lane and another Tenement of the said Thomas, towards the North, and a certain Place Ealdgaole, and the Tenement of Cicily at Gayole, towards the West, and the Tenement of Thomas Chich, toward the East, and the Tenement of Thomas Clement, and of the Hospital of the Priests, toward the South. The Friers having purchas'd and gotten Possession of this Tenement, forthwith built them a Church, and therein erected Altars, and all of their own Authority; so busily bestirring themselves, that both the Monks and the Parson of St. George's, were in Danger to be prejudic'd in their several Interests, The Monks to an Annuity of 20 d. per Annum, payable to them, that is, the Prior and Convent of Christ-Church; the Parson to the Tithes and other Rights Ecclesiastical payable to him, out of the said Tenement. At length, within a Year after, or such a Matter, the Monks and they came to a Composition for their Annuity, of whom they obtain'd a Remission and Release of all Arrearages thereof past, so as the Friers should see to the due Payment of it, for the Time to come. The Parson also, John of Natyndon, by Name, after he had, for the Timely Prevention of his own and his Church's Prejudice, by the Friers alteration of the State and Property of that late House, which, beside first Fruits, Tithes and Oblations, yeilded him, and it, other Commodities before the Time of the Friers; brought his Action against them before John Badesley, the Chancellor, and Robert de Weston, Auditors of Causes under the then Archbishop, Walter Reynolds, to the End to compel them by Course of Law, as but Right and Reason requir'd, to secure him and his Church against Detriment and Deterioration in this behalf. The Parson came also to Composition with them, in and by the which, the House was quietly yeilded and confirm'd to the Friers, with Liberty to make their abode therein, and to get their Chapel, Oratory, or Church and Altar already erected upon the Place, and also a certain Plat of Ground laid out for a Church-Yard, to be dedicated, and 9 s. to be yearly paid by them, for, and in lieu of all Dues to the Parson of St. George for the Time being, for ever; whereof the one Moyety at Midsummer, and the other at Michaelmas; subjecting themselves to the Archbishop or any other Judge, Ordinary or Delegate, for Compulsion in Default of Payment. The Parson being ty'd to obey, under Pain of Excommunication, and the Friers under Pain of Interdict.

The Friers afterwards enlarg'd their Seat by purchasing of John Chich, of Canterbury, a certain Place or Court, within the Parish of Saint George in Canterbury, lying upon the High-Way or Street at the Cloth-Market, upon Part of which they built their outward Gate. In the Year 1356, they entred into Obligation, and did bind

themselves and their House, to the Prior and Convent of Christ-Church, of whose Fee it seems it was Part, to pay them 2 s. 4 d. per Annum for it. Thus we see how these Friers first Hous'd and then settled themselves here.

A great Ornament afterward to this Place, and to the whole Order, was John Capgrave, in his Time; that is, Anno 1484, or thereabouts; a famous Frier of this House, Provincial of the Order, and a great Writer; the Catalogue of whose Works may be seen in Pits, who is very full in his Commendation, for a Man of most excellent Parts.

As for the Benefactors to this Monastery of Note; I read but of two, the one a Widow Woman, one Amabilia Gobyon, who made Choice of these Augustin Friers Church for her Place of Sepulchre, and gave by her Will 10 Marks to the Repair thereof, in the Year 1405. The other one Sir John Fineux, who, in Henry the 7th's Time, became a most Liberal Benefactor to the Place, as appears by the following Instrument, translated from the Latin.

The Grant of Sir John Fineux, to the Augustin Friers.

“ TO all the Sons of our holy Mother the Church who shall see or hear these Presents, William Mallaham, Prior of the Convent of the House of the Friers Eremites, of the Order of St. Augustin, settled and founded in the City of Canterbury, and the Friers of the same House, greeting and true Charity in our Lord. Whereas we are in the first Place lyable in the Offices of Charity to those from whom we have receiv'd Benefits, we must not think much of it, but most worthy of us, to refresh those with spiritual Bankets, who endow'd us with Temporals; and whereas the Lord John Fineux, Kt. and chief Justice of the common Pleas to our Lord King Henry the 7th, as also the 8th, a Man of singular Prudence, of renowned Birth, remarkable for Justice, full of Piety, conspicuous for Courtesy, and fruitful in Charity, out of his Bounty and Goodness, has most generously expended the Sum of 40 l. or more in repairing and adorning our Church, Refectory, Dormitory and Walls; therefore we William, the Prior aforesaid, and the Friers of the same House, considering the fruitful Charity, of this most worthy Person, in Return for this his most pious Bounty, have, with unanimous Consent and Assent, granted, given, and by the Deed of this our present Donation confirm'd, and for ever ratify'd, as by these Presents we do confirm, to the same John Fineux, his Heirs and Successors, one Chaplain of our Friers, to celebrate the Mass to be call'd the Mass of St. Mary, for ever, between the Hours of seven, and eight, in Honour of the blessed Virgin Mary, on the Altar in the Chapel of the Visitation of the blest'd Virgin Mary; and the said Chaplain celebrating for the Time being, shall every Day after the Offertory, and before the Washing of his Hands, turning to the Corner of the Altar, recite the underwritten Names on a Table, as follows. Let the divine Clemency be pray'd to for the Souls of the Lord

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" John Fineux, Kt. and Elizabeth his Consort ;
 " King Henry the 7th, John Morton, Cardinal,
 " late Archbishop of Canterbury ; William Apple-
 " dorfeld, and Mildred his Consort ; and for the
 " Souls of all the Faithful departed. And to the
 " End that this Donation and Concession of ours,
 " may be firmly and perpetually observ'd ; We
 " William the Prior aforesaid and the Friars of
 " this same Place, have confirm'd, and by these
 " Presents do confirm this present our Donation
 " and Concession, not only by affixing to it of
 " our Common and Chapter Seal, but also by
 " subscribing the same under our Hands. Given
 " in the Chapter-House of our aforesaid House
 " at Canterbury, on the 28th day of November, in
 " the Year of our Lord 1522.

" And I Brother William Wederhal, Doctor of
 " Divinity, and Provincial of the same Order
 " of Friars Eremites, being very well satisfy'd
 " that all above was worthily and wholsomly
 " granted and given, for the Confirming of all
 " and singular the Things as above mention'd,
 " to be granted by the Prior and Friars afore-
 " said, at the special Request of the aforesaid
 " Prior and Convent, have affix'd my Seal,
 " which I use upon the like Occasions, to the
 " above written Grant and Donation. Given
 " as to the sealing of this our Confirmation,
 " the 20th day of December, the aforesaid Year
 " of our Lord.

Somner's Antiquities of Canterbury, p. 67, and
 in the Appendix to the same 17 and 18, Battely
 adds nothing concerning them.

STANFORD.

Monastery of Friars Eremites of St. AUGUS-
 TIN, in Lincolnshire.

AT the West End of Stanford, just with-
 out St. Peter's Gate on the left Hand stood
 the Monastery of Augustin Friars, founded
 by one Flemming, a very rich Man of Stanford.
 The Care of finishing it was committed to the
 Archdeacon of Richmond, but no Mention of any
 Date or other Particulars. If answerable to the
 Circumference of enclos'd Ground, it was very
 large, being above a Quarter of a Mile in Length.
 The Ruins of it now standing are venerable, and
 give a good Idea of its former Grandeur, of
 which the following is an exact Account. From
 the Manuscript Collections of the Reverend Mr.
 Forster, Rector of St. Clement's-Danes.

The Friery without St. Peter's Gate, on the
 left Hand, has doubtless been a most noble Fa-
 brick, as appears by the remaining Ruins which
 have been carefully inspected. The West Front
 appears to have been 80 Yards long. The South
 Front 80 Yards long. The Chapel standing on
 the North Side, may easily be discern'd to have
 been 40 Yards long and 20-Yards wide ; and the
 End of the Chapel, Westward, seems to have rang'd
 along the Cloysters, which are of the same
 Length and Breadth with the Chapel. In which
 Place lately digging, to make a Saw-Pit, were
 found the Skulls and Bones of Men. The Cha-
 pel seems to range even with, and joyn to the East
 Front, as the Cloysters do to the West. The
 East Front is also 80 Yards ; so that the whole

is an entire Square, and in the Middle thereof,
 very plainly appears a curious and compleat
 Court, being exactly 30 Yards every Way,
 The stone Pillars and Windows which have been
 dug up in the Ruins, render the Structure very
 magnificent, and some of the Rooms, whether
 for Conveniency or Curiosity, have been pav'd
 with a fine Sort of glaz'd Tiles of different Co-
 lours, 2 Inches thick, and 9 Inches square, and
 from Corner to Corner 12 Inches ; a whole Load
 of them was found, as they lay on a pav'd Floor,
 and more might have been taken up, but that
 they were spoil'd, and so not thought worth
 while. On the West Front, at a small Distance,
 there yet appears, to have been a very curious
 Garden, as by the Degrees, which both in
 Length, Breadth and Ascent, were very carefully,
 exactly and proportionably made ; and the South
 Front by the rising of the Ground, assures us,
 it was approached to by a noble and gradual
 Ascent, the whole being environ'd with a stone
 Wall, near half a Mile about. The Scituation
 as sweet, pleasant and delightful, as if Nature
 here wanted no Assistance from Art. The South
 and West Prospects made agreeable by the silver
 Stream of the River Welland and it's most rich
 and fragrant Meadows. A little beyond the
 North-West End of this Friery, is a long Hedge,
 commonly call'd Pewterers-Hedge, where, accor-
 ding to Tradition, was formerly a Street, inha-
 bited by Pewterers, for which we have no other
 Authority, and at the West End of this, very fair-
 ly appears the Roman High-Way. About a Quar-
 ter of a Mile West of this Friery, stood a small
 Village call'd Breadcroft, which some are of Opi-
 nion, receiv'd it's Name from the several Bakers
 inhabiting the same, as appears by some old
 Writers in the Evidence-Room of Mr. William
 Brown's Hospital in Stanford ; and nigh Breadcroft
 was lately found, by a Person at Plow, a large
 stone Coffin, which may be still seen in a Close
 call'd Rock's-Close, without St. Clements-Gate, and
 is us'd as a Trough to water Horses. This Ac-
 count of these Ruins I transcribed from the old Manu-
 script above quoted, and they might be standing when
 the same was written. But I am assur'd by the a-
 foresaid Mr. Forster, now residing at Stanford,
 that there are no such Remains now, nor any
 thing but some Heaps of Rubbish.

I find no Priors of this Monastery, but only
 the last of them, which was Richard Warner, who
 with five of his Brethren, surrender'd this Convent,
 October the 6th, 30 Henry 8. This seems to have
 been a very considerable Monastery, and conse-
 quently must have had at that Time many more
 than six Friars, and therefore it is probable that
 all the rest refusing to submit to the Surrender,
 were turn'd out, and no Mention made of them
 to the End that it might look as if the Convent
 had consented, which it is well known was prac-
 tis'd in most other Monasteries.

NEWARK.

Monastery of Friars Eremites of St. AUGUS-
 TIN, in Nottinghamshire.

HERE was a certain House of Friars, of the
 Order of St. Augustin, which was granted
 from the Crown, 35 Henry 8. to Richard
 Andrews

Thom
 Not
 p. 19

Andrews and Nicholas Temple, and their Heirs. Sir John Markham had it, since it was Sir Francis Leek's Dwelling House; and also the Lord Deyncourt's Sons; but his Son, afterwards Earl of Scarfsdale, sold it to Mr. Matthew Fennison.

This is all I have been able to find concerning this Friery.

C H E R L E Y.

Monastery of Friers Eremites of St. AUGUSTIN in Leicestershire.

Robert Blanchmaines, Earl of Leicester, in the Reign of King Henry the 2d, built this small Priory, of which we have no more than what is in Rot. 5. Henry 8, being these Words, Cherley of Eremites, the Patron, the Earl of Winton; there three Friers use to reside.

U L L E S C R O F T.

Monastery of Friers Eremites of St. AUGUSTIN in Leicestershire.

This Place was formerly call'd Ofuluescroft, standing in Charnewood Forest, very solitary, where Robert Blanchmaines, Earl of Leicester, Temp. Henry 2. founded a small Priory for Eremites of the Order of St. Augustin, which, at the Suppression thereof, in the Reign of King Henry the 8th, was valu'd to dispend yearly 101 l. 3 s. 10 d. Ob.

Rot. 5. Henry 3. The Earl of Winton, Patron of Ullescroft of Eremites, there usually reside three Priests.

This Friery is mention'd in the Monasticon, Vol. 2. p. 362, and in the English Abridgement thereof, p. 155. but it is there plac'd among the Canons of St. Augustin, as if these two had been but one Order, an Error frequently to be met with there. We are there also told that Roger Quynney, Earl of Winchester, was the first Founder, the Marquess of Dorset the Modern.

This Difference of Founders we know not how to reconcile, but that the Monastery was of the Eremites, and not of the Canons, is certain.

All Mr. Willis gives us concerning it is, That

EDWARD DALBY, Prior, and 9 others subscrib'd to the King's Supremacy the 17th of September 1534, 26 Henry 8, and afterwards at the Dissolution, with 11 Brethren, surrender'd this Convent to the King's Visitors, September the 15th, 1539.

W A R R I N G T O N.

Monastery of Eremites of St. AUGUSTIN, in Lancashire.

Anno Domini 1379. 3 Richard the 2d, William Eltonbed, Prior of the Hermit Friers of the Order of St. Augustin, at Warrington in Lancashire, and the Convent there, granted to Sir Thomas Dutton, Knight, a perpetual Chantry, to wit, That a sufficient Frier of the Convent of Warrington, shall be especially elected to pray for the Salvation of Sir Thomas, his Children, and of Phillipaa his Wife, and her Parents; and for the Soul of Dame Ellen, late Wife of the said Sir Thomas, their Children and Parents, when they shall die, at the great Altar of their Church yearly for ever; and that their Names be Written down in their Martyrology; whereunto the Prior and Convent were bound, under a Penalty of 3 s. 4 d. to be levy'd by the Provincial upon Omission of such form of Service; and if for a Week or a Fortnight it were omitted, then must they double the Fine omitted in Manner aforesaid. If neglected for six Months, then upon Pain of Suspension; if for a Year, then upon Excommunication, until the Time omitted be made up. Whereunto are Witnesses, Thomas Abbot of St. Werburg of Chester, Stephen Abbot of Vale-Royal, Richard, Prior of Norton, and Roger, Prior of Berkenhead.

This was confirm'd by Henry de Townsdale, Provincial of the Hermit-Friers of St. Augustin, in England, with a special Injunction, that the said Persons be yearly twice commemorated before the whole Convent; once at the Entrance of the Prior of Warrington, into the Convocation-House yearly, the other Time, on the Election Day of a Fellow-Prior, for a Provincial Convocation, dated at Warrington, on Sunday next after the Feast of St. Martin, the Year aforesaid.

No Mention of this Monastery in the History of Abbies, &c.



OF THE
 Nuns and Friers
 OF THE
 ORDER
 OF

Our SAVIOUR, commonly call'd
BRIGITTINES.

*Of the Original, and Progress of the Order of the Brigittines,
 with the Life of St. Brigit, their Foundress.*

*Hist. des
 Ordres Mo-
 nast. vol.
 iv. p. 25.*



THE Order which St. Brigit founded, about the Year 1344, was call'd of the Saviour of the World, because they pretend, that our Divine Redeemer himself, prescrib'd the Rules and Constitutions that are to be observ'd by those Religious Men and Women, for the maintaining of Regular Discipline, and that he dictat'd them to *St. Brigit*. That Princess, who was descended from one of the most Noble and Illustrious Families in the Kingdom of *Sweden*, was born into the World about the Year 1302. Her Father, whose Name was *Birger*, imitating the Piety of his Ancestors, had always bore so great Love to JESUS crucify'd, that he undertook a Pilgrimage into the *Holy Land*, to visit the Places where the Mysteries of our Redemption had been accomplish'd, and to drop his Tears where our Lord had shed his Blood. For the same Reason, he spent all *Fridays* in Works of Penance and Mortification, and being strengthned with the Sacraments of Penance and the Holy Eucharist, he endeavour'd that Day to put himself into such a Disposition, as to be able to endure all the Crosses that might befall him till the next *Friday*.

Sigride, our Saint's Mother, was no less piously inclin'd, than her Husband, and gave Proof thereof in building many Churches, which she

endow'd with considerable Revenues out of a Royal Magnificence, for she was descended from the Kings of the *Goths*. Being at Sea when with Child of *Brigit*, the Ship met with so violent a Storm, that it was in great Danger of being cast away; several Persons were drowned, and *Sigride* was miraculously sav'd; for the next Night, a Man of much Majesty appear'd to her in her sleep, who told her, that the Child she bore in her Womb, had sav'd her from Shipwreck, advising her to take special Care of its Education, for as much as it would be one of the greatest Ornaments of *Sweden*; but she dy'd soon after she was deliver'd of our Saint, who inherit'd her Piety and Discretion, and improv'd very much under the Government of one of her Aunts, who was a Lady of singular Piety.

Three Years being pass'd before *Brigit* pronounc'd a Word, that it was much apprehended she might always continue Dumb; but she began, all at once, to talk with as much Ease, and as distinctly as Persons of ripe Years, which was look'd upon as Miraculous and a Prodigy. From her very tender Years, she apply'd herself much to Prayer, and even then receiv'd special Graces from God. At ten Years of Age, she conceiv'd such sensible Grief upon hearing a Sermon upon the Passion of our Lord JESUS CHRIST, that she shed abundance of Tears. The next Night she thought she saw him, as if he



A Nun of the Order of S.^t Brigit.





A Friar of the Order of S.^t Brigit.



St. Peter of the Order of St. Benedict

he had been just then nail'd to the Cross. She was much mov'd at that melancholy Object, from that Time bore singular Devotion to the Passion of the Son of God, and could never think of it without shedding Tears.

Tho' she earnestly desir'd to remain a Virgin, yet she obey'd her Father, who gave her in Marriage at 13 Years of Age to *Wlpho*, Prince of *Nericia* or *Noricia* in *Sweden*, who was but 18 Years of Age. They spent the first Year in Continence, by mutual Consent, and having both of them taken the Habit of the third Order of *St. Francis*, they liv'd in their House, as if it had been in the most regular Monastery. They afterwards had 8 Children, four Sons and as many Daughters. *Wlpho* being himself piously inclin'd, his Wife easily obtain'd his Consent to practice Mortification. She lay in her Cloaths on the Ground, or on a Board, spending most of the Night in Prayer. She re-doubl'd her Austerities, wore a coarse Hair Cloth, and visited the Hospitals, serving the sick herself, in the Absence of her Husband, who was often oblig'd to go to Court, where the King advis'd with him upon the most important Affairs.

However, *Wlpho* grew sensible how little his Employments avail'd him, when compar'd with his Wife's; and being desirous of the like Grace, pray'd with her very often, and to do it with more Quiet, quitted the Court. They undertook a Pilgrimage to *St. James's* in *Galicia*, with their 8 Children. *Wlpho*, upon their return, falling dangerously sick at *Arras*, *Brigit*, who spar'd no bodily Pains to relieve him, had also recourse to God for his Recovery. *St. Denys* appear'd to her, who fore-told several Things that were to come to pass, and, as a Token of the Truth of what he said, promis'd that *Wlpho* should soon recover, which happen'd accordingly. No sooner did he get home, with his whole Family, than, being egg'd on by the Spirit of God, having obtain'd his Wife's consent, he became a religious Man in the *Cistercian* Order. Not long after he dy'd, before the Year of his Noviceship was expir'd; but it is likely he made his Profession before his Death, as is the Custom of all Religious Orders, which cause their Novices to profess, when they are in Danger of Death. It is not therefore to be admir'd, as is by some, that the *Cistercian* Monks have inserted him among the Blessed of their Order, in their Martyrology.

Brigit being now at her own Liberty, thought of nothing but making her Advantage of it, in order to lead a Life of more Perfection than she had done before. She divided what she had among her Children, dispos'd of all that might divert her from the Service of God, and gave herself wholly up to Exercises of Piety. She laid aside her rich Garments, to put on such as were more suitable to the penitent Life she design'd to lead. This was censur'd at Court, and look'd upon as want of good Sense; but her Design being to please none but God, she rais'd herself above the Judgment of Men, and was not afterwards asham'd to eat with the Poor in the Hospitals, or in the Streets, and sometimes to beg with them. She no longer wore Linnen, cover'd her Body with an harsh Hair-Cloth, girt herself with Cords full of Knots, and to these Mortifications added another every *Friday*, dropping

scalding Wax on some part of her Body, in order the more lively to reprint in herself the Memory of the Sufferings of the Son of God, in his Passion. Her Fasts were frequent, and that on *Friday*, besides the others enjoin'd by the Church, was upon Bread and Water: Nor was her watching less Austere, she allow'd her Body no Rest, but only in the utmost Necessity, and when altogether spent for want of Sleep, having no other Bed but a Carpet laid on the Ground, and she always liv'd after this manner for near thirty Years after the Death of her Husband.

It is thought to have been about the Year 1344, soon after the Death of her Husband, and whilst she was yet possess'd of her Estate, that she built the Monastery of *Wastin*, in the Diocese of *Lincopen*, in the Kingdom of *Sweden*, which was the Original of the Order, afterwards call'd of our Holy Saviour, or of the *Brigittins*, which she founded in Obedience to the Saviour of the World, who dictated to her, as is pretended, with his own Mouth, the Rules and Constitutions thereof, by the Name of the Rule that was to be observ'd in that Order, and containing thirty one Chapters, besides the Preface, which contains three more. There are some also in the *Revelations* which go under the Name of the Extravagants.

According to the Constitutions, this Order is principally founded for Religious Women, who are to pay a particular Honour to the Holy Virgin; and there are also to be Religious Men in it, to afford them such Spiritual Assistance as they shall want, and administer the Sacraments to them. The number of Nuns is fix'd at Sixty in each Monastery, that of the Religious Priests, to Thirteen, answerable to the Number of the Apostles, of whom *St. Paul* was the Thirteenth. There are to be also four Deacons, representing the four Doctors of the Church, *St. Ambrose*, *St. Augustin*, *St. Gregory*, and *St. Jerome*, and eight Lay Brothers, who, all together, make up the Number of the 13 Apostles, and of the Seventy two Disciples of JESUS CHRIST. The Nuns are not to be admitted before 18 Years of Age, and the Friars till 25. They are to sue for it a Year before they receive the Habit. The first time they ask it, they are to be put off for three Months, and so from three to three Months till the End of the Year, to see whether they hold their Resolution. However, if it be some grave Person, and of such Authority, that there is no Reason to suspect any Inconstancy, she may be receiv'd after six Months. After the Year of Noviceship, the Bishop of the Place, where the Monastery stands, or some other deputed by him, comes to the Church Door, where he puts several Questions to the Person suing, and then causes her to go into the Church. A red Banner is carry'd before her, on the one side whereof is a Crucifix, and on the other the Picture of the Blessed Virgin, to the End that casting her Eyes on the Crucifix, she learn Patience and Poverty, and looking on the Picture of the holy Virgin, she may learn Humility and Chastity. The Petitioner stays at the Church Door till the Bishop has consecrated a Ring. Two Flambeaus are lighted on the Sides of the Banner, which are to burn all the time of Mass. After the Blessing of the Ring, the Bishop puts it on her Finger, and

then goes to celebrate the Holy Mass. At the Offertory she makes her Offering, and returns to her Place, where she continues till the Bishop has blessed the Habit. Then he sends a Clerk for her, she comes with her Feet bare, puts off her Garments at the corner of the Altar, only keeping a Tunick on. The Bishop puts on the Habit of the Order, and after having veil'd her, goes on with the Mass. At the Time where it is usual to give the Nuptial Blessing to Persons that are marry'd, he turns to the People, calls the Petitioner, and after some Prayers, puts on her Head the Crown those Religious Women wear, which he fastens with a Pin, saying other Prayers. Mass being ended, she is call'd again, prostrates herself on the Ground, whilst he says the Litanies, after which she rises to communicate. Then four Nuns having open'd the Door, at which she is to enter the Monastery, go out to her, and carry her in on a Bier, the Bishop following, and delivering her to the Abbess, and then for the space of eight Days, the Nun is not oblig'd to any regular Observance.

This is the Ceremony observ'd at the Consecration of a Nun of this Order, and the same is to be done with a Frier, bating that instead of giving him a Ring, the Bishop takes hold of his Hands, instead of veiling, he uses the Imposition of Hands on his Head; instead of giving him a Crown, he makes a Cross on his Head, saying the same Prayers that are prescrib'd for giving the Sisters the Ring, the Veil and the Crown; and after Mass, the Bishop conducts the Brother into the House of the Friars, whence he must not go out, but only to the Church, which is in common for the Friars and Nuns, and where there are to be thirteen Altars, in Honour of the thirteen Apostles, and fourteen Chalices, two whereof for the high Altar. Each Altar is to have two Suits of Furniture, one for *Festivals*, and the other for *Week-days*. The high Altar is to have two pair of Cruets, two pair of Candlesticks, a Cross and three Censers, one of them to serve every Day, and the other two on *Festivals*, and a *Ciborium*, to keep the consecrated Hosts.

The Choir for the Nuns is above, that for the Friars below. The Nuns are only to say the Office of the Blessed Virgin, with three Lessons, as well on *Festivals* as other Days, and to sing at high Mass of the holy Virgin, upon every Holy-day, after which, they are also to sing the *Salve Regina*. As for the Friars, they are to say the Office, according to the Custom of the Diocese the Monasteries are in; and both the Friars and the Nuns, before they begin the Even Song, and after having said an *Ave Maria*, are to beg Pardon of one another, the first Choir profoundly bowing to the other, and saying, *Forgive us for the Love of God, and of his most holy Mother, if we have offended you either by Word or Action or Sign; for, on our Part, if you have fail'd in any Respect towards us, we heartily forgive you.* The which the other Choir is also to say.

As to their Diet, they are allow'd to eat Flesh four Days in the Week, that is, *Sunday, Monday, Tuesday and Thursday*, only at Dinner; for, at Night, they are to abstain, and to eat only Fish, Eggs, or Whitemeats. Besides the general Fasts appointed by the Church, they are oblig'd to fast

from the Feast of *All Saints*, till *Christmas*; from the Day after the *Ascension* till *Whitsuntide*, from the Feast of the *Exaltation* of the Holy Cross till *Michaelmas*, all *Fridays* and *Saturdays* throughout the Year, and all the Eves of the Apostles, of the solemn Festivals of the Blessed Virgin; *St. John ad Portam Latinam* *St. Michael*, the Feast of the Holy Sacrament, and Holy *Friday*, with this Distinction, that from the *Friday* before *Quadragesima* till *Easter*, from the first *Sunday* of *Advent* till *Christmas*, and all *Fridays* throughout the Year, they are to eat only such Provisions as are allow'd in *Lent*, that is, to abstain from Butter, Cheese, Eggs and Whitemeats. From the Feast of *All Saints* till the first *Sunday* in *Advent*; from the Day after the *Ascension* till *Whitsuntide*; from the Feast of the *Exaltation* of the Holy Cross till *Michaelmas*; and all *Saturdays* throughout the Year, they may eat Butter, Eggs and Whitemeats; and, in fine, on the Eves of the Apostles, of the Blessed Virgin, of *St. John, ad Portam Latinam*, of *St. John Baptist*, *St. Michael*, *All Saints*, the Feast of the Holy Sacrament, and *Good Friday*, they are to fast upon Bread and Water; but that Rigour has been mitigated, by the 13th Chapter of the Extravagants, by which they are permitted to eat Garden-stuff on those Days, and to drink Tisan, or small Beer.

As for their Garments, the Sisters are to have two Shifts of white coarse Woollen, one to wear, and the other to wash; a Tunick of coarse grey Woollen, a Coull of the same, and a Mantle made fast with a wooden Button, the which Mantle, in Winter, shall be lin'd with Lamb-Skins. For their Head attire, they shall have a Caul, or Coif covering their Fore head, and coming down close to the Cheeks, which is to be fastned on the Top of the Head with a Pin; over that Coif or Hood, a Veil of black Cloth fastned with three Pins, and on the black Veil a Crown or Circle of white Linnen, with five small red Pieces on it, like so many Drops of Blood, which Crown is also to be pinn'd on. The Friars are also to have two Shirts of white coarse Woollen, a Tunick of coarse grey Woollen, a Coull of the same, to which is made fast an Hood, and a Mantle, on the left Side whereof, the Priests are to wear a red Cross, in Memory of our Saviour's Passion; and in the midst of the Cross a Bit of white Cloth in Form of an Host, in Memory of the holy Sacrifice which they daily offer; the Deacons a white Circle, to represent the Wisdom of the Fathers of the Church, and on that Circle, four red Pieces in the Form of fiery Tongues; and the Lay Brothers, a white Cross to betoken Innocence, on the which there are to be five little red Pieces, signifying the five Wounds of our Saviour.

When a Monastery is founded, it is to be so built at first, that the Nuns and Friars may dwell in it without Disturbance. They must not live there, unless there be a sufficient Number of Nuns, and Friars that are Priests, to sing the Office, after which, they are to receive such of both Sexes as offer themselves. Till such Time as the Number of 60 Nuns, and the 13 Priests shall be fill'd up, as well as that of the Deacons and Lay-Brothers, who are all to bring a sufficient Dowry for their Maintenance, as well in a dear, as in a cheap Year; which is to serve for the Foundation

tion of the Monastery for ever; for those that are afterwards receiv'd, shall not be oblig'd to give any thing, and the Monastery shall not receive any Revenues or Inheritances that shall belong to them; and the Abbess shall furnish the Nuns and Friars with Habits and other Necessaries, out of the Alms given to the Monastery, which shall also serve to repair the Buildings.

When a Nun or Friar shall happen to die, another shall be receiv'd; the Habits of the deceased shall be given to the Poor, and their Pittance shall also be daily given to the Poor, till the Vacancy is fill'd up. If any Person, when admitted, will voluntarily give any Thing, it shall be distributed among the Poor, and Churches that are in Want; and, if the Convent shall be oblig'd to receive what is given them, it must be diligently enquir'd into, whether what is given was lawfully got, which is to be prov'd by Witnesses, and upon the least Suspicion conceiv'd, that it does not rightfully belong to the Donor, it shall not be receiv'd. Every Year, before the Feast of *All Saints*, a Computation must be made of the Value of the Provisions for the next Year, and all that can be found to spare, either of Money or Provisions for the Year, shall be distributed among the Poor, on the Day after the Feast of *All Saints*; so that it shall not be lawful to possess any more than what is barely necessary.

On *Thursday* the Abbess is to keep a Chapter, to the End that the Nuns, who have committed any Fault, may be punish'd. Any one that shall be convicted of having any Property, by the Testimony of three Witnesses, and has not confess'd her Fault, shall eat upon the Ground on the first Chapter-day, having her Pittance like the other Sisters; but on *Friday* is to have only Bread and Water. These two Days she is not to go out of the Church; at the Office-Hours, she is to prostrate herself at the Feet of all the Sisters, as they go out of the Church, without speaking to them. After *Evening-Song*, the Abbess attended by all the Nuns, goes to her that is performing Penance, and prostrate on the Ground, raises and leads her to the Altar in the Nuns Choir, where being absolv'd, she returns to her Place. If any other be dead, being guilty of having any Property, without having confess'd it, after washing her Body, it is laid into the Bier, and carry'd to the Church Door, where the Abbess, in the Presence of all the Nuns, says, *This Nun, through the Instigation of the Devil, has sinn'd grievously in the Case of Property, against God, and the Order; let us pray for her, that God may pardon her Sin, because he is merciful.* Then having said an *Ave-Maria* she is absolv'd, and carry'd into the Middle of the Nuns Choir, whence, after the usual Prayers for the Dead, she is carry'd to the usual burial Place.

The Bishop of the Place where the Monastery stands, is to be the Father and Visitor. He is to take Care that the Rule be exactly observ'd therein, and to judge of all Differences that may arise. The Sovereigns of the Country are to be their Upholders and Patrons, and the Pope their Protector, and no Monastery of this Order may be built without his Leave. Silence is there to be strictly observ'd, from Morning till after the High-Mass, that is said in Honour of the Blessed

Virgin. It is also observ'd at Meals, from *Even-song* till after Grace at Supper, and from the End of their Recreation in the Evening till the next Morning. A Grave is always to be kept open, to which the Abbess and the Nuns are to go every Day, after Tierce, and after some Prayers, the Abbess is to throw a little Earth into it, and there is to be a Bier or Coffin at the Church Door, to put those that enter, in Mind that they are to dye. In fine, That Order being particularly instituted in Honour of the Blessed Virgin, the Abbess is to be Superioresse, not only of the Nuns, but also of the Friars, who are oblig'd to obey her, and she appoints one of the 13 Priests, who is the general Confessor.

This, in short, is the Rule, or rather the Constitutions, which, they pretend, our Saviour *JESUS CHRIST* dictated to St. *Brigit*, for the Government of her Order; for the Nuns and Friars of it observe St. *Augustin's* Rule, and our Saviour's Constitutions, which were first approv'd by Pope *Urban* the fifth, and afterwards by his Successors *Urban* the 6th, *John* the 23d, *Martin* the 5th, and *Gregory* the 15th; but the Decay of that Order, occasion'd by the Change of Religion in several Places where there were Monasteries of it, especially in *Sweden*, *Germany*, *England* and the *Netherlands*, obstructs the Observation of a great Part of this Rule in the Monasteries that are in several Provinces, and which have been founded by Nuns or Friars that came from those Countries to take Sanctuary, from the Persecution they suffer'd at Home. Thus, in some Places, there are Monasteries that have only four or five Friars or more, and others where there are only Nuns. Hereupon several Alterations have been made in their Constitutions, but as those Things no way relate to this History, I shall pass them by, and proceed to speak of the only Monastery there was of this Order in England.

S Y O N.

Monastery of BRIGITTINE Nuns and Friars in Middlesex.

IN the Year 1413, King *Henry* the 5th began *Reynerus* to found three Monasteries of Religious, near his Country-house, commonly call'd *Shene*. One of the Order of *Carthusians*, another of *Celestin* Monks, who professing the Order of St. *Benedict*, which, they say, they observe to a Tittle, do farther oblige themselves to be perpetually Recluse. Other Authors have not taken Notice of this Monastery, but we are of Opinion, it was seated in the Village call'd *Isleworth*, or *Thistleworth*, on the Banks of the River of *Thames*, opposite to the aforesaid Monastery of *Carthusians*. The third was of *Brigittines*, who profess the Rule of St. *Augustin*, which, with other additional Ceremonies, is by them call'd the Rule of our Saviour. It is not lawful for them to have any thing they can call their own, not so much as an Half-penny, or on any Account to touch Money. In this Monastery, according to the Rule, there ought to be 60 Sisters, 13 Priests, 4 Deacons, and 8 Lay-Brothers;

thers; all which reckon'd up, the number amounts to as many Persons as the 12 Apostles and the 72 Disciples of CHRIST. These wear no Linnen, but always Woollen. The two Convents are to have one Church in common. The Nuns are to be above, under the Roof, the Brothers below, on the Ground. Both Monasteries are separately enclos'd; and after being profess'd, it shall not be lawful for them to go out, unless they have the Pope's special leave. These two Convents are, according to the Rule, to be sufficiently endow'd for the Maintenance of the said Persons, and their Servants, to support the Burdens of so great a Monastery; so that they may subsist quietly and sufficiently, as well in a barren as a fruitful Year, without Want or Beggary; after which, if all the World should offer them Lands and Possessions, it would not be lawful to accept of any Thing whatsoever. The Provisions and Necessaries for the following Year, are to be computed and known before the Feast of *All Saints*; and whatsoever is then over-plus of the present Year, in Victuals or Money, is to be distributed to the Poor on the Day after *All Saints*. But if at any Time the Provisions of the ensuing Year do not seem sufficient, then so much of the Provisions, or Money, of the present Year is to be added to it, as is Necessary, and no more, if the Abbess of the Place, and the General of the same will avoid the Danger of their Souls; and, after that, whatsoever Remains is to be given to the Poor. The Abbess, with the Consent of the Sisters and Brothers, is to chuse one of the Priests to be general Confessor of the Monastery, whom all the Brothers are to obey, and to do nothing whatsoever contrary to his Orders. No Man, either Secular or Religious, is to enter the Enclosure of the Nuns Monastery. Thus far Wallingham concerning the Brigittines.

There was only one Monastery of this Order in England, not far from the Monastery of the *Carthusians*, on the opposite Bank of the River of *Thames*, and it was call'd *Syon*. The holy Inhabitants of which Monastery flying out of England, are now settled at *Lisbon* in *Portugal*; concerning which, see *Sanders*, in his excellent Work of the Visible Monarchy.

See the Foundation Charter of this Monastery in the *Monasticon*, Vol. 2. p. 360, and in the *English Abridgement*, p. 155, in which last observe, That it is, through Mistake, said to be in *Wiltshire*, which correct as here for *Middlesex*. The said Charter is all the *Monasticon* has concerning it; and it is there plac'd among the Monasteries of the Order of St. *Augustin*, whereas we see here that it was a distinct Order from that and all others.

This was one of the first that were dissolv'd by King *Henry VIII*, upon several frivolous Pretences, not worth the taking notice of, as being contradictory to themselves in part, and others meer Forgeries, extorted from some mean Wretches by

Threats and Rewards. King *Edward* the 6th, in the first Year of his Reign, granted this House, and the Site thereof, to *Edward* Duke of *Somerset*, who did not long enjoy it, being soon after attainted, by which means it again devolv'd to the Crown, and was by the same King again given to *John* Duke of *Northumberland*, who, as his Predecessor had done before, soon after lost his Head for Treason, and then coming again to the Crown, Queen *Mary* restor'd it to the former Owners, new founding the Monastery, and giving it to *Katherine* the Abbess thereof, in the 4th and 5th Years of her Reign. Queen *Elizabeth* being advanc'd to the Throne, the Monastery was again dissolv'd, but most of, if not all the Nuns, adhering to their Profession, transported themselves, with what little they could save from Rapine, first to *Zurickzee* in *Zealand*, which being no Place for them to harbour in, they immediately remov'd to *Mecklin* in *Brabant*, and thence to *Roan* in *Normandy*, where, having no support, they, at last, pass'd over to *Lisbon* in *Portugal*, which Place being then subject to *Philip* the 2d, King of *Spain*; he, in compassion to those distressed Ladies, settled on them a Pension of 5 Crowns a Day, with an Allowance of Wheat. Afterwards several charitable Persons contributed to their Support, and a *Portuguese* Lady becoming a Nun among them, convey'd to their House some Estate she was Heiress too. Fuller in his *Church History*, pretends to tell us the value of what they possess, but very ignorantly, for among the rest, he says, that *Mil Reis*, is worth 12 s. 6 d., which is altogether false, for the intrinsic Value of *Mil Reis* is no more than 6 s. 8 d. three *Mil Reis* being one Pound sterling. The Exchange indeed varies, according to Circumstances of Trade, as in all Countries; but that the Value is as here said, plainly appears by the many *Moedas* that have been current in *England*, which *Moedas* in *Portugal*, pass for 4 *Mil Reis*, and with us for 27 s., or 27 s. 6 d. according as Gold falls or rises. This shews that there is nothing in what he says, and particularly in the Fiction of their laying up 600 l. a-Year, which, if they did, they must, at this Day, have been one of the richest Monasteries in the World, whereas they are but in a good living Condition.

Their Revenues were valu'd at the Suppression to be worth 1944 l. 11 s. 8 d. $\frac{3}{4}$ per Annum, according to *Speed*. *Dugdale* says, 1731 l. 8 s. 4 d. $\frac{3}{4}$.

Of this so noted Abby, Mr. *Willis* says no more than that,

CONSTANCE occurs Abbess, Anno. 1521.

And then Names 9 Religious Men, and thirty two Nuns which had Pensions allow'd them at the Suppression, by King *Hen. VIII*.

As the *Monasticon* gives us the Foundation Charter, I have added the Bull of Pope *Martin* the 5th, approving of the said Foundation, and the Appropriating of two Churches to it, which see in the *Appendix*, NUM. cccclxi.

CHIEF



Chief of the [illegible] [illegible] [illegible]



*A Carthusian Friar with his Mantle or Cloak.
See him without it in the Monasticon.*

O F T H E

O R D E R

Of the *CARTHUSIANS*.

Of the Original and Progress of the ORDER of the Carthusians, and the Life of St. Bruno their Founder.

Hist. des
Ordres Mo-
nast. Vol.
7. p. 366.



O Man questions but that St. Bruno, with six of his Friends, who, after his Example, had resolv'd to live in Solitude, repair'd to St. Hugh, Bishop of Grenoble; and that the said Bishop granted them the Desert of *Chartreuse* in his Diocese, where, in the Year 1086, he laid the Foundation of his Order, and where, with his Companions, he led that penitent and austere Life, which has been to this Day practis'd by his Followers, with so much Zeal and Fervour, that they have refus'd to admit of any Dispensation, or Mitigation. But Authors do not agree about the Motive of his withdrawing himself from the World. If we may believe the Antient Tradition of the Order, that which made him resolve to lead a solitary Life, was a most remarkable Accident which happen'd in his Presence, at the Funeral of a noted Doctor of *Paris*, his particular Friend, who dy'd in the Year 1082, with the Reputation of having led an holy and exemplary Life. That Doctor's Body being carry'd to the Church, as they were singing the Office of the Dead over it, when they came to that part of the Lesson out of *Job*, *Responde mihi, (Job 13. 22, Answer thou me, How many are mine Iniquities, &c.)* he lifted up his Head, saying, with a dreadful Voice, *That by the just Judgment of God he was accus'd*; for which Reason the interring of him was put off till the next Day. The Office of the dead being then begun, at the same Words of the Lessons, he rais'd his Voice higher than the Day before, and said, *That by the just Judgment of God he was judg'd*. Lastly, The third Day, to which the Burial had on that Account been put off, he added, in the presence of an infinite number of People, drawn together by the Strangeness of the Accident, *That by the just Judgment of God he had been condemn'd*.

This Story, which had been incerted into the *Roman Breviary*, and which was afterwards left out when the said *Breviary* was reform'd by Order of Pope *Urban* the 8th, gave occasion to se-

veral Learned Men of the last Century, to publish several Writings, some of them to maintain the Reality of that Relation, and others to oppose it. The first that undertook to defend it, was Father *Theophilus Raynaud*, of the Society of Jesus, in a Preface which he calls, *The first Wall against obdurate Minds*, which is at the Head of his Dissertation on St. *John Benoit*, whom the People of *Avignon*, do believe to have been sent by God at twelve Years of Age, to build their Bridge. *Theophilus Raynaud* being somewhat Satyrical, and Mr. de *Launoy* finding himself reflected on in that Preface, wherein that Father asserted some Histories which the other had impugn'd; *Launoy*, in the Year 1646, publish'd a Dissertation under this Title, *Defensa Breviarii Romani Correctio, circa Historiam Sancti Brunonis, seu de vera Causa recessus, Sancti Brunonis in Eremum*; that is, the Correction of the *Roman Breviary*, in Relation to the History of St. *Bruno*, defended, or of the true Cause why St. *Bruno* retir'd into the Desert; wherein, to overthrow the Credit of the Relation of that Doctor's speaking after Death, and at the same time to shew the Motive of St. *Bruno*'s Conversion, he produces a Letter that Saint writ from *Calabria*, to *Raoul* Provost of *Reims*, wherein to exhort him to follow his Example in retiring from the World, he puts him in mind of the Discourse they had with *Fulcius*, in one *Adam's Garden*, wherein talking of the false Pleasures of the World, and of the Delights of the eternal Life, they promis'd one another, and even made a Vow to forsake the World, and to take upon them a Religious Habit, without taking any notice of that Spectacle, which, according to *Monsieur Launoy*, he would not have omitted to mention, in order the more effectually to move him to forsake the World, if that Story had been true, and the occasion of his withdrawing himself. He further urges, that *Guignès*, the first Prior of the great *Chartreuse*, says nothing of it, when he treats of the Original of his Order in the Life of St. *Hugh*, which he writ; and the same of other Writers till the Year 1322. He likewise brings the Testimony of *Guibert*, Abbat

of Nogent, near Coucy en Lannois, who ascribes the Retreat of St. Bruno to the scandalous Life of Manasses, Archbishop of Reims, which struck him with Horror, and oblig'd him to quit that City in order to retire. At length he concludes with quoting an Antient Manuscript of the Statutes of that Order, wherein are written the Lives of St. Bruno, and of the four first Priors of *la Chartreuse*, without making any mention of that Prodigy. He grants, that Gerson, Chancellor of the University of Paris, and St. Antoninus, Archbishop of Florence, have made mention of it; but besides that those Authors liv'd but in the 15th Century, he affirms that Gerson spoke of it only upon a vulgar Report; and says, that St. Antoninus, who has deliver'd it in a more positive manner, is an Author not to be credited. In short, for a farther Proof of the Falshood of that Story, he pretends that at the Time spoken of, only Psalms were read at the Office of the Dead, without adding any Lesson out of Holy Writ.

Father Colombi, another of the Society of Jesus, answer'd that Dissertation by another entitled, *Dissertatio de Carthusianorum initiis, seu quod Bruno adactus fuerit in Eremum vocibus hominis redivi-vi Parisiis, qui se accusatum, judicatum & damnatum exclamabat*. That is, a Dissertation of the Original of the Carthusians, or that Bruno was drove into the Desert by the Voice of a Man rising from the dead at Paris, who cry'd out, that he was accus'd, judg'd and condemn'd. He there quotes some Historians, who spoke of that Wonder before the Year 1400, and particularly the Author, that in 1150, writ concerning the Original of the Carthusians; a religious Man of the same Carthusian Order of Meyria en Bugei, in a Charter of the Year 1298; William d'Erbura, or Yporegia, who writ in 1313; the Author of the Chronicle of the Carthusian Priors, who flourish'd from 1383 to 1391. And, Lastly, Henry de Kalkar, who in the Year 1398, compos'd a Treatise of the Original of the Carthusians.

F. Innocent Masson, General of that Order, who had began the Annals thereof, and publish'd the first Volume in the Year 1687, under the Title of *Annales Ordinis Carthusiensis*, and which was afterwards chang'd in the Year 1703, into that of *Disciplina seu Statuta & Constitutiones Ordinis Carthusiensis*, owns that the History of the Doctor's reviving, is the Antient Tradition, bating some Circumstances that are to be cut off; as for instance, that of the Place where the Thing hapned, which, according to a Relation that is before the Antient Statutes, was the House of the Deceas'd, and not in the Church, as the common Tradition has it. But when all things were made ready and set in order, the Funeral proceeded towards the Grave. Then on a sudden the dead Man, the third Time, in a most loud and dreadful manner, cry'd out, saying, &c. Whence that Father concludes, that all the Objections rais'd to oppose the Truth, fall to the Ground of themselves, because saying that this Prodigy hapned in the Doctor's House, whilst St. Bruno and his Companions said the Office of the Dead about his Body, it is to be imagin'd, that but few having been present, it might either for Friendship, or out of principle of Conscience, be kept private, for the Honour of a Person of such Distinction, and that therefore, tho' the Historians, who were

Contemporaries with that Saint have not taken notice of that dismal Event, it is not the less true; not to take notice of the Difficulty there was at that Time, to know what hapned in distant Places, for want of Posts, which were not then settled.

These Reasons being grounded only upon Probability, are not sufficient to make out the Truth of that History; and accordingly F. Masson does not insist much on them, but rather seems to give them over, as well as the Testimony of St. Antoninus and Gerson, to apply himself altogether to enquire how it could be transmitted down from St. Bruno to us; which is not the difficult Point, nor sufficient to overthrow the Opinion of those who oppose the Truth thereof; besides, all those Arguments are only grounded on Suppositions; for, after endeavouring to undeceive those, who believe that the Abstinence from Flesh, even in Sickness, and the other Austerities of the Carthusians, shorten their Days, proving the contrary by the Experience of several decrepit Persons, that live Fourscore and Fourscore and ten Years, whereof they have spent above Threescore in the Order, strictly observing the same; he deduces it as a Consequence, that it is very possible this Tradition might descend from St. Bruno's Companions to us, making many Suppositions to that effect, which I pass over in silence, as not less tiresome than useless, thinking it enough to mention this that follows, to which all the others are refer'd. Supposing, says he, that some of St. Bruno's Companions liv'd Thirty Years after their Arrival in the Desert of Chartreux, and that they receiv'd any one that liv'd Threescore and ten Years in the Order; here you have already almost an Hundred Years past to the Year 1184, to which if we add the Age of four old Men, of Threescore and ten Years each in the Order, who succeeded one another, making together two Hundred and Fourscore Years, this brings us to the Year 1474, when Don Francis du Puy, a Doctor of Fame, and Person of great Erudition, liv'd, who being General of the Order, printed the Antient Statutes thereof, in the Year 1510, before the which, is the History of that Doctor's rising from the dead, with a Cut representing that Prodigy; whence he concludes, That had it been a Fable, a Man of so clear a Judgment as Don Francis de Puy, would not have permitted it to be engrav'd; and that it is incredible, that it should have been invented by Persons of such singular Piety as the first Carthusians were.

This Saint was born at Cologn, much about the middle of the 11th Century, of noble Parentage, but more commendable for their Piety. Even in his Childhood, nothing appear'd in him that was Boyish: He always bore himself above the common Frailties of others of his Age; and so much Discretion and Modesty appear'd in him, even at that Time, that it was easy to Judge, that our Lord had furnish'd him with all the Qualifications fit for the Estate he design'd him to undertake. Authors vary about the Place where he was instructed in Grammar. Some say it was at Laon, others at Bec in Normandy. Some pretend he was afterwards sent to the University of Paris to render himself perfect in that University, and that he taught Philosophy there. Certain it is, that he apply'd himself to Divi-

nity.

nity, and, particularly, study'd the Holy Fathers and the Canons.

Being call'd back to *Cologne* by St. *Aimon* his Bishop, he had a Canonry given him by that Prelate, in the Church of St. *Cunibert*, and there receiv'd the first Orders. St. *Aimon* dying some Time after, he was made a Canon of the Church of *Reims*, and it is thought that he was also appointed to instruct the Clerks. At length, his serious and frequent Reflections, raising in him an Abhorrence of the false Pleasures of this World, and giving him a true Sense of the solid Happiness of Eternity; he resign'd his Benefice, quitted his Friends, and renounc'd all that might have held him to the World, resolving to live in Solitude. He perswaded some of his Friends to follow him, viz. *Landwin*, who was afterwards Prior of the great *Chartreuse*; *Stephen du Bourg* and *Stephen de Die*, both of them Canons of St. *Rufus* in *Dauphine*; a Priest then advanc'd in Years, whose Name was *Hugh*, whom they call'd the Chaplain, because he was the only Priest among them, and two Lay-men, *Andrew* and *Guerin*. As they were considering of the Place they should retire to, St. *Bruno* signify'd to them, that it was not sufficient to find a Desert to receive them, unless they had also some discreet and holy Man to direct them. The two Canons of St. *Rufus* said, They knew an holy Bishop in their Country, whose only Care was to save all Men by the Means of Penance, and that there were in his Diocese many Woods, Rocks and Deserts, almost inaccessible, affirming that he would certainly favour their Design. That Prelate was St. *Hugh*, Bishop of *Grenoble*, who had again, after three Years respite, taken upon him the Episcopal Function, which he had quitted in the Year 1082, to retire into the Abby of *la Chaize-Dieu*, where he had taken the religious Habit, and led a most austere Life, during almost a Year, 'till Pope *Gregory* the 7th commanded him to return to his Church.

St. *Bruno* well pleas'd with this Information, set out with his Companions towards that Holy Prelate; and arriving at *Grenoble* about Midsummer, in the Year 1086, they cast themselves at his Feet, begging of him some Place in his Diocese, where they might serve God, without being burthensome to Men, and remote from Worldly Affairs. St. *Hugh*, seeing those seven Strangers, call'd to Mind a Vision he had the Night before in his Sleep, wherein he thought he saw God himself building a Church in the Desert of his Diocese, call'd *Chartreuse*, and seven Stars rising from the Ground, and forming a Circle, which went before him to that Place, as it were to show him the Way. As soon as he heard *Bruno* and his Companions tell him their Design, he apply'd his Vision to them, and making no question, but that they were the seven Mystrious Stars that had gone before him to the Church, built by the Hand of God, in the Desert of *Chartreuse*, he embrac'd them very lovingly, thinking he could never sufficiently commend their generous Resolution. He therefore appointed them that Desert for their Retreat, promising the utmost of his Assistance to establish them there; but to the End they might be fore-arm'd a-

gainst the Difficulties they would meet with, and that they should not enter upon that great Undertaking, without having well consider'd on it; he, at the same Time, represented to them the Dismalness of that Solitude, all beset with craggy Rocks, rising to the middle Region of the Air, and almost all the Year cover'd with Snow and thick Fogs, which render'd them not habitable. This relation did not daunt them, but on the contrary, the Joy on their Faces express'd their satisfaction for having found such a convenient place, and so remote from the Society of Men. St. *Hugh* having kept them some Days in his Palace, went to conduct them to the Place, resign'd all the Right he had to that Forest, as did some time after *Siguin*, Abbat of *la Chaize dieu*.

Bruno and his Companions immediately built an Oratory there, and very small Cells, at a little distance from one another, like the Antient *Lauri* of *Palestine*. At first they lodg'd two and two in a Cell, as they thought had been practis'd by the antient *Egyptian* Anchorites. Such was the Original of the Order of the *Carthusians*, which took its Name from the Desert of *Chartreuse*; and which, according to the most receiv'd Opinion, and that of many Authors of Note, had its Beginning in the Year 1086, tho' some say 1084.

It is hard to represent the wonderful Life of those holy Anchorites, at their first coming into that Desert. They oblig'd themselves to perpetual Silence, all their Conversation being with God. They spent a great Part of the Day in singing his Praises, and seem'd to have no other use of their Bodies than to afflict and humble them with Austerities. Labour succeeded to Prayer; their chiefest Work being the writing of Godly Books, to earn their Subsistence, that they might not be burdensome to any. St. *Bruno*, being the Person that led them into that course of Life, was look'd upon as their Superior; and besides that he was more Learned than the rest, he excell'd them in Virtue; for which reason St. *Hugh*, who had at first receiv'd him as his Child, afterwards took him for his Father and Spiritual Director; and, accordingly, without regard to the difficulty of the ways, he often went from *Grenoble* to the *Chartreuse*, to enjoy the Conversation of St. *Bruno*, and improve by his Example.

Whilst St. *Bruno* was enjoying his Heavenly Delights, in that holy Place, Pope *Urban* the 2d, order'd him to repair to *Rome*. That Pope had been his Disciple, and the Remembrance of his extraordinary Merit, together with the Wonders he heard of what was done in the *Chartreuse*; mov'd him to make him some Acknowledgment, and to improve himself by his Gifts. St. *Bruno* had not been six Years in the Desert, when he receiv'd this Command to quit it, which was an inexpressible Grief to his Disciples. In vain did the Saint endeavour to comfort them, promising he would return to them as soon as possible; they all protested they would never be parted from him, and therefore, he must either stay in that Desert, or they would go with him to *Rome*. He understanding their Resolution, consented that they should go along with him; and before his departure, entreated *Siguin*, Abbat of *la Chaize Dieu*, to take care of his Hermitage, and preserve it

till his Return. St. *Hugh* gave those Holy Travellers his Blessing, and tho' much concern'd at their departure, comforted himself with the Hopes, that they would every where spread the sweet Odour of JESUS CHRIST, as they had already done in his Diocese.

The Pope received St. *Bruno* with all imaginable Tokens of Esteem and Affection, keeping him near to his Person, and giving him a Place in the Ecclesiastical Council, to be consulted in matters of Religion and Conscience. His Companions had also an Appartment in the City, where they endeavour'd to live as they had done in the Desert, but they were soon sensible of the difference between the City of *Rome*, and the Solitary place they came from. They found it not so easy to devote themselves to their holy Meditations, pious Reading, singing of Psalms, and fervent Prayer, wherein consisted all their Satisfaction. They could not observe such Silence as they had done among the Rocks, and which was so useful for them; all there being Trouble and Distraction, occasion'd by their too frequent Visits. This alteration drew Tears from their Eyes, and made them sigh for the Solitude they had quitted. St. *Bruno* ardently desir'd to conduct them back thither, but not being able to obtain leave to depart *Rome*, he prevail'd, that, at least, his six Companions might return to the Desert of *Chartreux*. He appointed *Landwin* to be their Prior in his own Stead, and writ in Favour of them to the Abbat of *Chaize Dieu*, who, pursuant to a Brief he receiv'd from the Pope, put them again into Possession of their first Habitation in the Presence of St. *Hugh*, Bishop of *Grenoble*, and of *Hugh*, Archbishop of *Lyons*, Legate of the Holy See.

Tho' St. *Bruno* staid at *Rome*, yet he did not forsake his Disciples, but often writ to them, giving them wholesome Advice, and instructing them in all the Practices of a solitary Life. He solv'd all the Difficulties they propos'd to him, comforted them in their Afflictions, and encouraging them to Perseverance, and Watchfulness against all the Attacks of the Enemies of their Souls. Tho' this charitable Advice had all imaginable Success, yet were they upon the Point of yielding to a Temptation, which the Devil, envying their spiritual Advancement, threw in their Way, making Use to that Effect, of some Persons, who being envious of the Sanctity of that new Order, did all they could to persuade them that they were not in the Way of God, and that it was a Madness for them to depart from the known Rules of a religious Life, to raise themselves above the Strength of Nature; leading a Life that destroy'd their Health, and shortned their Days by indiscreet Austerities, representing to them the Dismalness of Solitude; the length of their Fasts; how remote they were from any human Assistance; and many other Things which made them very uneasy; but God restor'd their Peace of Mind, and strengthen'd them in their holy Resolutions by an heavenly Vision, the which discovering to them the Malice of the Devil, encourag'd them to continue until Death, in the Desert, and in the Observance of their Rule.

In the mean Time, St. *Bruno*, who staid at *Rome* in Obedience to the Pope, wishing to return to the Desert, and groaning under the Weight of the Business committed to him, press'd so earnestly to be dismiss'd, that, at last, he prevail'd. The Inhabitants of *Reggio* in *Calabria* having lost their Archbishop, came to ask him for their Pastor, mov'd by the Reputation of his Virtue, which had spread itself into their Country. The Pope consented, but the Saint oppos'd it, and fearing to be again employ'd by the Pope, who was going into *France*, he resolv'd to find out some Desert in *Calabria*, where he might have nothing to attend but the Care of his Salvation.

Setting out with some Disciples he had got at *Rome*; he staid in the Desert of *la Torre*, in the Diocese of *Squillacio*, where he betook himself to the Exercises of a solitary Life, with more Joy and Fervour than ever. That Place, by reason of extraordinary Solitariness, was very suitable to his Design of living unknown to Men; but, as retir'd as he was, *Roger*, Earl of *Sicily* and *Calabria*, discover'd him one Day as he was a Hunting. That Prince having convers'd with him, was so much mov'd by his Virtue, that he resolv'd to testify, by his Favour, how great an Esteem he had for him. He caus'd his Hermitage to be enlarg'd, and gave him some Demesnes, and built him a double Church, which was Dedicated under the Invocation of the Blessed Virgin and St. *Stephen*, and which was afterwards call'd St. *Stephen* in *Bosco*, or in the Wood. *Roger's* Generosity did not go unrewarded, for soon after, as he was besieging the City of *Capua*, one of his Commanders, call'd *Sergius*, having engag'd, for a Sum of Money, to betray him, and all his Army to the Besieg'd; on the Night when that Treason was to be put in Execution, St. *Bruno* appear'd to the Earl, advising him to get up immediately, to arm and prevent his Enemies. He obey'd that Warning, and his Readiness met with all imaginable Success. *Sergius* perceiving his Design was discover'd, fled with all the Conspirators; many of the Besieg'd were kill'd and wounded, the Town was taken, and the Earl return'd Victorious to his Castle of *Squillacio*. At his Return, he offer'd St. *Bruno* all that belong'd to him in the Territory of *Squillacio*; but the Love of Poverty would not permit the holy Man to take Advantage of that Prince's Generosity.

St. *Bruno* finding himself sufficiently provided, with all Necessaries for the Maintenance of his Monastery, through the Generosity of Count *Roger*, wholly apply'd himself to acquire the spiritual Gifts of Grace, to enrich the Souls of his Disciples. He establish'd in this House the same Spirit of Humility, of Contempt of the World, of Retirement and of Mortification, as he had done among those of *Chartreuse*, who, notwithstanding the Prudence and Wisdom of the Persons that govern'd them, did not, nevertheless, omit to have Recourse to the Instructions and wise Counsel of that Founder, in all spiritual and temporal Emergencies. At Length, the Time being come when God had decreed to reward the Labours of that holy Founder, he sent him a Sickness about the latter End of September 1101.

When

When *Bruno* perceiv'd Death to draw near, he gather'd his religious Men about his Bed, and in their Presence made, as it were, a publick Confession of all his Life, and then declar'd to them his Opinion in relation to all Mysteries of Religion, protesting he believ'd them with a pure and unshaken Faith. He enlarg'd particularly upon that of the Eucharist, by reason of the Troubles that had been rais'd in his Time by *Berengarius*; and the next Sunday, being the 6th of October, he resign'd his Soul to God, being not yet fifty Years of Age.

His Body was honourably bury'd by his Religious Men, in *St. Stephen's Church*, behind the high Altar. God testify'd his Sanctity by very many Miracles, one of the most remarkable whereof was a Spring, which began to appear near his Tomb, the healing Water whereof cur'd many Diseases. After his Death, his Monastery in *Calabria* declin'd so much, that it was at last given to the *Cistercians*, but in 1513, Pope *Leo* the 10th, restord it to the *Carthusians*, and at the same Time commanded his Festival to be kept on the sixth of October.

To transcribe all the Austerities of this Order, would be too tedious, we shall therefore only mention some Heads thereof. They never eat Flesh, not in the most dangerous Distempers. All the Bed they have is, at best, but a long Piece of Cork and a Blanket. They rise at Midnight to sing *Mattins*. They never speak to one another, or any Person whatsoever but only upon Festivals and Chapter-Days, and are only allow'd to walk about their own Grounds once a Week, but never to go abroad, excepting the Prior and Procurator, upon the necessary Affairs of the House. All are oblig'd to fast upon only Bread, Water and Salt, at least one Day in the Week.

The Monasteries of this Order have generally two Cloisters, the one larger than the other, the smallest is generally next to the Church, the greater next to it, and about this great Cloister are the Houses of the Religious Men, for they are not Cells as in other Orders, but every one has a sepearte little House to himself, furnish'd with all that is requisite for a Person that has entirely renounc'd the World, having a Chamber with a Chimney in it, another to lie in, a Closet to study in, a Refectory, a little Gallery, a Closet to lay Things out of the Way, a Place for Provisions and a Garden. Some divert themselves in working in that Garden, others in Turning, or any other Curious Handicraft or Art, they are inclin'd to, being furnish'd with all Sorts of Tools to work, and Books to study. They go out of their Houses only thrice a Day to the Choir, that is, to *Mattins* at Midnight, to *High-Mass* in the Morning, and to *Vespers* in the Afternoon, continuing shut up all the rest of the Time, and dining in their Houses, their Diet being, carry'd to them and put in at a little Window, without speaking one Word. On Holy-Days, they go to the Choir at all the Hours of the Office, and eat together in the common Refectory. Women are not only excluded their Enclosure, but even their Church and Court; and therefore their Church is generally within their House.

It is computed, that there are an Hundred and Seventy two Houses of *Carthusians*, whereof five

are of Nuns, and they are divided into sixteen Provinces, each of which has two Visitors. There have been several canoniz'd Saints of this Order; four Cardinals, seventy Archbishops and Bishops, and many very Learned Writers.

I shall not speak of the Nuns of this Order, in Regard that they never were in England, and there are, as has been said above, only five Houses of them in the World. Their Austerities are much the same as are practis'd by the Men.

A Catalogue of the most Learned Men of English Birth, that were writers of the Order of the CARTHUSIANS.

1. **T**HEOBALD ENGLISH, of the *Carthusian* Order, renowned for notable natural Endowments and much Knowledge. He spent all the Time he could spare from singing by Day and Night in the Choir, from Meditation and divine Contemplation, in reading sacred History. With indefatigable Industry, he perus'd the Bible, read the Lives of the Primitive Saints of the Church, and search'd the Ecclesiastical Histories of the succeeding Times. Lastly, He collected and reduc'd into one Volume the Lives of almost all the holy Men, from the Beginning of the World to his own Time, and entitul'd it, *Of the Progress of the holy Fathers: Also Of the contemplative Life*; and flourish'd in 1320.

2. ADAM, a *Carthusian*, and Doctor of Divinity, of whom I find in *John Molanus*, and *Theodore Petreius*, in his *Carthusian Library*, that he was a Man of an Holy and Religious Life and considerable Learning, conversing little among Men, and entirely devoted himself to divine Contemplation Day and Night, to a decrepid old Age. However he writ not only for himself but for the Benefit of Posterity, *The Ladder to ascend to Heaven: Of receiving the holy Eucharist: Of suffering Tribulation: The Life of St. Hugh, Bishop of Lincoln*, and flourish'd in 1340.

3. JOHN OLVEY, born near Gloucester, of the Order of the *Carthusians*, which he cordially embrac'd in his Youth, flying the Honours and Pleasures of this World, and applying himself to divine Contemplation, yet left something in Writing for the Benefit of Posterity, as *Solitary Meditations*; and a Book *Of the Miracles of the blessed Virgin Mary*: He flourish'd about the Year 1350.

4. WALTER HILTON, *Carthusian* Frier of *Bethlehem Monastery*, founded by King *Henry* the 5th, on the River *Thames*, opposite to *Sion Monastery*, suppos'd to have been Doctor of Divinity, because in his Writings honour'd with the Title of Master, was famous for Virtue and Erudition; and pursuant to the Rule he piously follow'd, always intent upon divine Contemplation, which, were it not testify'd by many Authors, would be sufficiently attested by his Works, being *Of the Original of Religion: Of the Advantage of it: Of the Prerogative of the same: Of Contemplation in English: The Staff of Contemplation: The Ladder of spiritual Perfection: Of spiritual Ascensions: In Defense of sacred Images against Hereticks: Of Comforts under Temptation:*

Remedies against Temptations of the Flesh: The Method of holy Living: Of the Chastity and Purity of Priests: Of the common way of living, to a Lay-Man: Of the Idol of the Heart: Of Church Muffick; and much more of this Nature, said to be in the publick Library at Oxford. He flourish'd in 1433.

5. OSWALD the CARTHUSIAN, being at Paris in his Youth, contracted singular Friendship with that holy Man and excellent Divine John Gerson, and mov'd by his pious Example and godly Persuasions, resolv'd to alter his Course of Life, and became a Carthusian Frier, wherein he advanc'd so much in Piety and Mortification, as to gain the Favour of Princes and Noblemen, and by that Means, he much encreas'd the Number and Possessions of the Monasteries of his Order in England, Scotland and Ireland, to the End that those who were contemplating on heavenly Things, might not be destitute of Food and Raiment. King James the first of Scotland, took Care to have this Oswald made the first Prior of the Monastery of Carthusians, which he founded at Perth, which I suppose is the Occasion why Hector Boetius declares so much in the Praise of this Holy Man, especially in the 17th Book of his History of Scotland. The Works he compos'd were, *Solitary Meditations: The Remedies against Temptation: Portiforium: Epistles: and he translated several Books of Gerson's out of French into Latin: and flourish'd in 1450.*

6. ROCK a Carthusian, the Son of a good Citizen of London, bred up to Piety and Literature by his Parent, having himself an excellent Disposition. He was sent young to the University of Paris, where applying himself to Humanity, he became most polite in the Latin Tongue, and writ excellently both in Verse and Prose. He was then very familiar, with John Shirwood, being both of them alike in Age, Piety and Studies. At length, this Carthusian, was made Prior of a Monastery of his Order, as Leland and Theodore Petreius, in his Carthusian Library, writes, and was Author of *Dialogues: Epistles: Epigrams: Poems of several Sorts, &c. and flourish'd in 1470.*

7. JOHN PARCEVAL, being bred to Learning from his tender Years, had so ready a Wit, that he outstripp'd all his Companions, and was no less remarkable for Virtue, always aspiring to greater Perfection both in Piety and Literature. At length, being arriv'd to riper Years, he became a Carthusian Frier, and in Process of Time, was chosen Prior of the Monastery at Paris, where he spent his Life in divine Contemplation, and writ, *a Compendium of Divine Love, and Epistles to solitary Persons.* Other Titles of Works I have not found, but he flourish'd in the Year 1500.

8. THOMAS SPENSER, born in Norfolk, became a Carthusian Frier in the Monastery of Hinton, in Somersetshire. A Man pursuant to the Profession he had made Choice of, very solitary, and much addicted to divine Contemplation, yet not omitting to read and write. He diligently study'd the Scripture, and particularly St. Paul's Epistles, writing Commentaries on them, as Theodore Petreius testifies. He also writ many other Books, the very Titles whereof are not to be found, those we have are, *A Dialogue between Bilney, Latimer and Repsus, and on St. Paul to*

the Galatians: He dy'd in his Monastery above-mention'd, in the Year 1529.

9. JOHN BATMANSON, Carthusian Frier, in the Monastery at London, and Prior of the same, of a clear and piercing Wit, and no less Zeal than Erudition, led an Angelical Life among Men. Being much belov'd by Edward Lee, Archbishop of York, by whose Encouragement he writ against Erasmus, as also against Martin Luther. His Works were, *On the Canticles: On the Proverbs: On the Words He was sent: One Homily of Christ at 12 Years of Age: Institutions of Novices; Of the Contempt of the World; Of the only Magdalen against Faber Stabulensis: Against Erasmus's Annotations: Against certain Writings of Martin Luther: A Retraction of some of his own Writings, &c.* He dy'd, and was bury'd in his Monastery in London, in the Year 1531.

10. JOHN HOUGHTON, born of a good Family in Essex, Carthusian Frier, in the Monastery of the Annunciation of the Blessed Virgin Mary, Doctor of Civil and Canon Law at Cambridge; but looking upon all human Learning as Vanity, he became a Priest, and about the 28th Year of his Age, enter'd into the aforesaid Carthusian Monastery at London, where he led a most holy Life. Afterward he was made Sacrist of the Church, and 5 Years after that, Procurator of the Monastery; and when he had been three Years in that Office, Prior of Beauval; and again, six Months after John Batman, Prior of his Monastery at London dy'd, he was call'd thither, and succeeded him. Before two Years more were quite pass'd, he was appointed Visitor-General of his Order in England. He had a singular Gift of Preaching, and resolutely exhorted those of his Order, not to submit to the Proceedings of King Henry the 8th. His Writings were, *Sermons, and Epistles mostly to Theodorick Loer, a Carthusian.* He was put to Death by King Henry the 8th, in the Year 1535.

11. MAURICE CHAMNEY, Carthusian Frier in the Monastery of the Annunciation of the Blessed Virgin Mary, at London, now call'd the Chartreux, or Charter-house: A Man, says Petreus, in his Carthusian Library, of signal Piety, and sincerely Learned; and, as became his Profession, wholly addicted to divine Contemplation. When King Henry the 8th declar'd himself Head of the Church, he, and the rest of his Brethren, being examin'd by that King's Commissioners, positively refus'd to acknowledge any such Ecclesiastical Authority to be in him. His Companions being put to Death for the same, and he not, he grievously bemoans himself on that Account, in the Preface of the Book he writ concerning them. Yet he is said to have somewhat waver'd afterwards, in Hopes of saving his Monastery at London, tho' he succeeded not, which gave him the more Cause to repent. At length, he fled, and was Prior of his Order abroad, leading a most holy Life. He writ, *The Martyrdom of 18 Carthusians: The Martyrdom of John Fisher, Bishop of Rochester, and Sir Thomas More: The Martyrdom of Reginald Brigittine: And an Epistle Dedicatory to the Work of Peter Sutor, of the Carthusian Life.* He dy'd in 1581.

CARTHUSIANS.

The CHARTER-HOUSE, or rather CHARTREUX Monastery of Carthusians, London.

WAS founded by Sir Walter Manny, a Stranger born, Lord of the Town of Manny, in the Diocese of Cambray, in the Netherlands, who, for Service done to King Edward the 3d, was made Knight of the Garter.

This House he founded upon this Occasion, A great Pestilence entering this Island, began first in Dorsetshire, then proceeded into Devonshire, Somersetshire, Gloucestershire and Oxfordshire, and, at length, came to London, and spread over all England, making such Havock, that scarce the tenth Person, of all Sorts, was left alive, and Church-yards were not sufficient to receive the Dead, but Men were forc'd to appoint certain Fields for Burials. Hereupon Ralph Stratford, Bishop of London, in the Year 1348, bought a Piece of Ground, call'd *no Man's Land*, which he enclos'd with a Brick Wall, and Dedicated for Burial of the Dead, building thereon a proper Chapel, which was afterwards enlarg'd, and made a Dwelling-house, and the burying Plot a fair Garden, retaining the old Name of *Pardon Church-yard*.

About this Time, in the Year 1349, the aforesaid Sir Walter Manny, in respect of the Danger that might befall in a Time of so great a Plague and Infection, purchas'd 13 Acres and a Rod of Ground, adjoining to the said *no Man's Land*, and lying in a Place call'd *Spittle-Croft*, because it belong'd to St. Bartholomew's Hospital, since that call'd the *new Church Haw*, and caus'd it to be consecrated by the said Bishop of London to the Use of Burials.

In this Plot of Ground there were in that Year more than 50000 Persons bury'd, as I have read in the Charters of Edward the 3d.

I have also seen, and read, an Inscription fix'd on a Stone Cross, sometime standing in the same Church-yard, which was in Latin, the English whereof was to this Effect.

In the Year of our Lord 1349, a great Pestilence then prevailing, this Church-yard was consecrated, in which, and within the Enclosure of this Monastery, there were bury'd above 50000 Bodies of the Dead, besides many others from that Time to this, to whose Souls God be propitious. Amen.

In Consideration of the Number of Christian People here bury'd, the said Walter Manny caus'd first a Chapel to be built; where, for the Space of 23 Years, Offerings were made, and it is to be noted, that above 100000 Bodies of Christian People had been bury'd in that Church-yard, for the said Knight had purchas'd that Place for the Burial of Poor People, Travellers, and others, that were diseas'd, to remain for ever. Whereupon an Order was taken for the avoiding of Contention between the Parsons of Churches and that House, viz. That the Bodies should be carry'd to the Church where they were Parishioners, or dy'd, and after the fune-

ral Service done, had to the Place where they should be bury'd. And in the Year 1371, he caus'd there to be founded an House of Carthusian Monks, which he Will'd to be call'd the *Salutation*, and that one of the Monks should be call'd Prior; and he gave them the said Place of 13 Acres and a Rod of Land, with the Chapel and Houses there built for their Habitation. He also gave them the 3 Acres of Land, lying without the Walls, on the North Part, betwixt the Lands of the Abbat of Westminster, and the Lands of the Prior of St. John; which 3 Acres being purchas'd, inclos'd, and dedicated by Ralph Stratford, Bishop of London, remain'd a long Time by the Name of *Pardon Church-yard*, and serv'd for burying of such as were executed for Felonies, who were usually fetch'd thither in a close Cart, bal'd over, and cover'd with black, having a plain white Cross thwarting, and at the fore-end a St. John's Cross without, and within a Bell ringing by the Shaking of the Cart, whereby the same might be heard when it pass'd, and this was call'd the *Friery-Cart*, which belong'd to St. John's, and had the Privilege of Sanctuary.

This Monastery at the Suppression, in 29 Hen. 8. was valu'd at 642 l. 0 s. 4 d. halfpenny per Annum.

This dissolv'd Charter-House, by West Smithfield, coming after the said Dissolution to the Possession of Thomas, Earl of Suffolk, being spacious, and having good Gardens, and many Appurtenances belonging to it, Mr. Thomas Sutton thought a proper Place to build an Hospital. He had before resolv'd to build the same at *Hallingbury Bouchers*, in *Essex*, for poor Men and Children, a School-master and Usher to teach the said Children to read and write, as also the Latin and Greek Grammar, with a Preacher and a Master to govern the whole. To this purpose he had already procur'd an Act of Parliament for empowering of him to do the same.

Afterwards finding this Charter-House to be much more convenient for his purpose than the before intended Place at *Hallingbury*, he prevail'd with the Earl to sell the said Charter-House, for which he paid him down 13000 l. in Hand. Next he obtain'd the King's Letters Patents for performing the same at the Charter-House, which had been before granted by Act of Parliament for *Hallingbury*.

For the Maintenance of this Hospital, the said Mr. Sutton gave his Manors and Lordships of *Southminster*, *Norton*, *Little-Hallingbury*, alias *Hallingbury Bouchers* and *Much Stanbridge* in the County of *Essex*. The Manors and Lordships of *Bastringthorpe*, alias *Bustingthorpe* and *Dunnesby*, in the County of *Lincoln*. The Manors and Lordships of *Salthorp*, alias *Saltrop*, alias *Haltrop Chilton* and *Blackgrave*, in the County of *Wiltshire*; and also his Lands and Pasture-Grounds, call'd *Blackgrave*, containing, by Estimation, 200 Acres of Pasture, with the Appurtenances in *Blackgrove* and *Wroughton*, in the said County of *Wiltshire*; and also in his Manor of *Missenden*, otherwise *Missunden*, in the Parishes of *Wroughton Lidieride* and *Tregose*, in the said County. All his Manor of *Elcomb*, and a Park call'd *Elcomb Park* in the said County. All his Manor of *Watelescote*, alias

Wiglescote, alias *Wigleskete*, in the same County. All his Manor of *Westcote*, alias *Westcete*, with the Appurtenances, and all those his Lands and Pastures, containing, by Estimation 100 Acres of Land, and 60 Acres of Pasture, with the Appurtenances in *Wiglescote* and *Wroughton*; and all his Manor of *Uscote*, with the Appurtenances; and also his two Messuages and 1000 Acres of Land, 2000 Acres of Pasture, 300 Acres of Meadow, and 300 Acres of Wood, with the Appurtenances, in *Brodehinton*, in the said County of *Wilts.* All the Manors and Lordships of *Camps*, alias *Campes Castel*, otherwise call'd *Castel Campes*, with the Appurtenances, situate, lying, being and extending in the Counties of *Cambridge* and *Essex*, or in either of them, or elsewhere within the Realm of *England.* His Manor of *Balsbam* in the County of *Cambridge.* And all his Messuages and Lands, which are in the Parishes of *Hackney* and *Tottenham*, in the County of *Middlesex*, or in either of them. And all and singular the Manors, Lordships, Messuages, Lands, Tenements, Reversions, Services, Meadows, Pastures, Woods, Advowsons, Patronages of Churches and Hereditaments of the said *Thomas Sutton* whatsoever; situate, lying, or being within the said Counties of *Essex*, *Lincoln*, *Wilts*, *Cambridge* and *Middlesex*; or in any of them, with all and every their Rights, Members and Appurtenances whatsoever.

Except all his Manors and Lordships of *Littlebury* and *Haddestock*, with their Appurtenances in the County of *Essex.*

By Legacy, he left towards the building of his intended Hospital, Chapel and School-house, 5000 *l.* if he liv'd not to see it perform'd in his Life-time. Besides, he gave into the Treasury or Storehouse of the same intended Hospital, to begin their Stock with, and to defend the Rights of the House 1090 *l.* To every one of his Feoffees, put in Trust about his intended Hospital, 26 *l.* 13 *s.* 4 *d.* To other pious Uses he left many Legacies, which do not belong to this Place.

His Hospital consisting of a Master, Governours, a Preacher, a Free-School, with a Master and Usher, eighty poor People and 40 Scholars, maintain'd with sufficient Cloathing, Meat, Drink, Lodging and Wages; beside Officers and Ministers to attend on them, and the Number to increase, according as the Revenues upon the Expiration of the Leases increas'd.

This Hospital was finish'd, and Possession taken of it by the Persons intended on the 3d of October, 1614. *Stow's Survey of London*, p. 47, Concerning the Charter-house Monastery; more may be seen in the *Monasticon*, p. 961. And in the *English Abridgement*, p. 111. The Hospital into which it was since converted, has been here spoken of to avoid interrupting the continu'd History of one and the same Place.

To what has been said above from *Stow*, we will here add what follows from *Newcourt*, Vol. 1. p. 578.

It is to be noted, That the Bull which was obtain'd of Pope *Urban* the 5th, at the Petition of the Prior and Convent of this House, for the uniting some Ecclesiastical Benefices to it, to the value of 200 *l.* per Annum, bears date at *Rome*, on the Day before the *Ides* of *December*, in the first Year of his Pontificate, which was in the

Year 1362, so that, tho' it be generally said, by *Stow* and others, who have written of this House, that it was founded by Sir *Walter de Manny*, in the Year 1371, it appears plainly by the said Bull, that this House of *Carthusians* was founded by the said Sir *Walter Manny*, and *Michael de Northburg*, Bishop of *London*, and not by the said *Walter* alone; and that it was founded, and a Prior and Convent there settled, before the Date of the said Bull, which must be in or before the Year 1362, tho' the Letters Patents above mention'd, of *Edward* the 3d, whereby he granted License to the said *Walter de Manny*, to found the House of *Cartusian* Monks, and to give and assign to the Prior and Monks there, 20 Acres of Land, &c. together with the Chapel and other Houses built upon the same, bear date in the 45th Year of his Reign, on the 6th of *February*, which was the Year 1371; from whence, I suppose, they have dated the Foundation of this House.

This Bishop *Michael*, who dy'd in 1361, by *Hist. P.* his Will gave 2000 *l.* for the founding, building 34. and finishing of his House of *Carthusians*, according to the Form and Fashion proper for that Order, in a certain Place call'd *New Church-Haw*, where then stood a Church dedicated to the *Annunciation* of the Blessed Virgin; which Place, with the Patronage thereof, he purchas'd of Sir *Walter Manny*, as it is said; and to the said House, when fully perfected, he appointed that his two best Silver Basons should be deliver'd, to serve at the Altar there, with a Vessel of Silver enamell'd; in which the Host us'd to be put, as also another Vessel of Silver for Holy Water, and a Silver Bell.

To the better accomplishing of this pious *Ibid.* Work, and most ample Endowment of this House, he likewise devis'd all his Leases whatsoever, for the Term of four Years, after his Decease; and moreover all his Rents and Tenements, which he possess'd within the City of *London*, with whatsoever Reversions he had likewise in that City, he likewise gave thereunto for ever, some few excepted. Hereunto he also added the total Number of all his Divinity Books, not otherwise dispos'd of, with the two best Vestments he had, bequeathing the perpetual Patronage thereof to his Successors, Bishops of *London*; and desiring, with all Humility, that they would have a special Regard to the building and compleating of this eminent Work.

Harpfield tells us, That this House was endow'd *Hop. 3.* with great Privileges and Immunities, by King *Eub. 2.* *Edward III.* *Richard II.* and other succeeding Princes, by which the Religious Men were exempted 544. from all Publick Rates and Taxes to the King.

Sir *Walter Manny*, who had a Summons to *Parl. Dugd. 1.* liament among the Barons of this Realm, from Vol. 21 *Edw. III.* till 44 of that King's Reign inclusive, p. 150. by his Testament, bearing date at *London*, upon *St. Andrew's Day*, Anno 1371, bequeath'd his Body to be bury'd in the midst of the Choir of the *Carthusians* near *West-Smithfield*, and ordain'd that a Tomb of Alabaster, with his Image, as a Knight, and his Arms thereon, should be made for him like that of Sir *John Beauchamp*, in the Cathedral of *St. Paul's*, *London*, as a Remembrance of him, and that Men might pray for his Soul; and, among other Debts, in his said Will, he appointed

appointed an old Debt, which the King ow'd him, by Bills of his Wardrobe, to be given to the Prior and Monks of this House, if it could be had; and whereas there was due to him from the Prince, from the Time he had been Prince of Wales, the Sum of 100 Marks per Annum, for his Salary, as Governor of *Hardelagh* Castle, he bequeathed the one half thereof to the said Prior and Monks of the *Charterhouse*, and departing this Life upon the *Thursday* following the Feast of *St. Hilary*, in 46 *Edward III.* 1371, was bury'd here in his own Church, much lamented, says *Weaver*, by the King and Nobility, and Commons of *England*; and his Obsequies were perform'd with great Solemnity, notwithstanding, by his Will, he had order'd his Burial to be without any great Pomp, King *Edward* the 3d himself, and all his Children, with the greatest Prelates and Barons of *England* being present.

After the Dissolution, King *Henry VIII.* bestow'd this Monastery and that of the *Holy Trinity*, now call'd *Duke's Place*, in *London*, upon Sir *Thomas Audley*, Speaker of that Parliament which dissolv'd the Religious Houses. It pass'd from him to his sole Daughter and Heiress, by Marriage to *Thomas Howard*, Duke of *Norfolk*, and so by Descent to *Thomas Earl of Suffolk*, of whom *Thomas Sutton*, Esq; purchas'd it, by the Name of *Howard-House*, otherwise call'd, the late dissolv'd *Charter-House*, near *Smithfield* in *Middlesex*, consisting of four or five Courts, a Wilderness, Gardens, Orchards and Walks thereunto belonging, with *Pardon Church-Yard*, and the two Messuages adjoining, call'd *Willbeck*, with all Buildings, &c. known to belong to the said House, or other mention'd Premises, paying down for the same, 13000 *l.* May 9. Jac. 9. 1611; and on the 22d of *June* following, settled an Hospital here, which he design'd before, to have founded in the Parish of *Hallingbury Bouchers* in *Essex*, for which he had gotten an Act of Parliament.

After the Death of the said *Thomas Sutton*, there being an Attempt made by *Simon Baxter*, the said Mr. *Sutton's* only Sister's Son, asnext Heir of the Founder, to overthrow the Incorporation and Foundation of this Hospital; the Case, after it had been pleaded by Counsel Learned in the Law, on both sides, was solemnly argu'd in the *Exchequer-Chamber*, by all the Judges of the Land, except the Lord Chief Justice of the King's Bench, who was then sick, and judg'd for the Defendants, the Governors of the Hospital; and after this, there was an Act of Parliament procur'd in the 3d of King *Charles* the First, for the Confirmation of the Settlement thereof, to put it beyond all Question.

Of this Hospital there are 16 Governors, of which the Master is always to be one, which are incorporated by the Name of *The Governors of the Lands, Possessions, Revenues and Goods of the Hospital of King James, founded in the Charter-House, within the County of Middlesex, at the humble Petition, and only Cost and Charges of Thomas Sutton, Esquire.* These Governors are usually prime Ministers of State, and Prelates of the Church; and when any one happens to die, another is to be chosen within two Months, by the Voices of the major Part.

The Hospital consists of a Master, a Preacher, a Free-School, with an Head Master, and a Se-

cond Master, and Eighty decay'd Gentlemen, who have been Soldiers. So it was intended at first, but there are more of a meaner sort of decay'd Persons put in: These Persons are chosen by particular Governors, every one in their Turn, only the King puts in two in his Course, the Queen and the Duke of *York* one each.

There are also 44 Boys at School, chosen by the same Persons, and after the same manner as the Pensioners; they are only capable of Admission between the Years of 10 and 15, and are to continue in the House but 8 Years at most. This also was intended for the Sons of poor Gentlemen, but that also is as it happens.

Such as go from Hence to the Universities, of which they allow to the Number of 29, have 20 *l.* a-piece per Annum, duly paid quarterly, which continues 8 Years; such as go out Apprentices have 40 *l.*

The Number kept in the Year 1677, was 185 Persons, besides the 29 Scholars at the Universities, and the standing Council of the House, and several other Persons, who are mention'd in the first Establishment, as Physician, Register, Receiver, &c.

The Total Sum of yearly Expences of this Hospital, for Diets, Liveries, Stipends, Wages, and other ordinary Allowances, is

l.	s.	d.
3706	09	10

Besides EXTRAORDINARIES:

This Establishment was made 49 Years before, since which Time there have been considerable Alterations, chiefly upon the Account of the Increase of the Revenue.

The Antient Revenues of this Hospital came yearly to

l.	s.	d.
4493	19	10½

The new purchas'd Lands to

0897	13	09½
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Both together amount to

5391	13	08
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Thus much of this Hospital and its Founder, from the History of the same, call'd *Domus Carthusiana*, publish'd by Mr. *Samuel Herne*, Fellow of *Clare-Hall*, who had his Education in this House, Anno Domini 1677.

For the Honour of this Convent of *Carthusians*, and to do Justice to the Dead, as well as to set the Readers of this History right; it is requisite here to insert the following Observation.

In the 14th Vol. of *Rymer's Fœdera*, is the Prior and Convent of *London's* Renunciation of the Pope's Authority, and owning of King *Henry* the 8th, as Head of the Church, sign'd by *William Trafford* the Prior and 19 of his Convent, nine others positively refusing to sign. The Names of those here said to have sign'd, were *William Trafford*, Prior, *Edmund Sterne*, Vicar, *John Revel*, *Bartholomew Burgoyne*, each of these three distinguish'd with the Title of *Dominus*, *Thomas Clay*, *Robert Cardyn*, *D. Thomas Barringham*, *John Boleyn*, *William Wayte* Procurator; *Richard Byllingsley*, *John Thompson*, *John Huse*, *Evererd Dygby*, *Thomas Baker*, *John Nicholson*, *William Broke*, *John Enys*, *Thomas Owen*, *Robert*

Robert Howell, Oliver Babmanfon. Those that refus'd to sign were, D. Thomas Johnson, D. Richard Bere, D. Thomas Grene; here stil'd Monks profess'd; John Davy Referendary, Robert Salt, William Greenwood, Thomas Redyng, Thomas Shryne, Walter Pierfon, William Horne, call'd here, Converse. Now, with all possible Deference to a worthy Author, for whom I have the greatest Respect, I must, for the sake of Truth observe, he has been led into a Mistake, I suppose, by relying on the Collections of others. His History of Abbies, Vol. 2. p. 126, tells us, that John Houghton, Prior of the Carthusians, London, subscrib'd to the King's Supremacy, on the 29th of May, 26 Hen. VIII. whereas it is evident, that this very Prior was Hang'd and Quarter'd at Tyburn, on the 27th of April, 1535, 27 Hen. VIII. and one of his Quarters set up at his own Gate, for opposing the King's Supremacy. Humphrey Middlemore, whom he makes to have sign'd at the same Time, as also William Exmewe, and Sebastian Newdigate, to have sign'd on the 6th of June 1634, suffer'd the same Death as the Prior had done, and for the same Cause, on the 18th of June 1535, as may be seen in Stow, p. 571 and 572. Richard Bere, John Davy, Thomas Johnson, Thomas Green, Thomas Shryne, Walter Pierfon, Robert Salt, and Thomas Redyng, nam'd also by him among those that subscrib'd, dy'd all of them in Prison, for denying the Supremacy, in June and July the same Year aforesaid; and William Horn, another of them, was Executed on the 4th of August following. That these were Recufants may be seen in Rymer, Vol. 14. p. 589. Nor is it to be wonder'd, that so able an Antiquary should be led into an Error, for in those Days, when these Things happen'd, many Forgeries were spread abroad, to delude the Multi-

tude, as has been often practis'd since, and as will be made appear in several Parts of this Work. The Commissioners or Visitors appointed to carry on the Work King Henry the VIIIth had in hand, were not chosen for their Piety, but for their Subtilty and Time-serving Temper, being proper Tools to advance that Prince's Designs, as wholly intent upon their own Interest, without the least regard to Justice. But I shall say no more of them in this Place, because they are spoken of elsewhere. As for the Prior William Trafford, he had seen his Predecessor Houghton suffer Death in defence of his Principle, and perhaps his Quarter was still over the Charterhouse Gate. Trafford, it is likely, valu'd his Life more than an Oath, and accordingly comply'd, which same Motive might induce others to follow his Example; yet we see the Ten resolute Persons above-mention'd were not of his Mind, but contemn'd Life, to save their Consciences.

HINTON.

Monastery of Carthusians in Somersetshire.

THIS Monastery, in the *Monasticon*, Vol. 1. pag. 968, and in the *English Abridgement*, pag. 111, is call'd Henton, and wrong plac'd in Wiltshire, whereas it should be Somersetshire; concerning which I have nothing considerable to add, but that it was surrender'd by the Prior and Convent, whereupon King Henry granted Pensions for their Lives, to the said Prior, and the rest of the Resigners, as follows.

Edmund Hord, Prior, his Pension 44 l. His Gratuities, or Money in Hand 11 l.

Monks.	Pensions.			Gratuities			Monks.	Pensions.			Gratuities		
	l.	s.	d.	l.	s.	d.		l.	s.	d.	l.	s.	d.
Thomas Fletcher,	06	13	04	01	13	04	William Reynold,	06	13	08	01	13	04
William Burford,	06	13	04	01	13	03	Robert Savage,	06	13	04	01	13	03
Hugh Laycock,	08	00	00	02	00	00	William Robinson,	02	00	00	00	10	00
Robert Frye,	06	13	04	01	13	04	John Chamberlaine,	06	13	04	01	13	04
John Bachcroft,	08	00	00	02	00	00	William Coke,	06	13	04	01	13	04
Robert Russell,	02	00	00	00	10	00	James Marble,	06	13	04	01	13	04
Robert Lightfoot,	02	00	00	00	10	00	John Legge,	02	00	00	00	10	00
Robert Noling,	06	13	04	01	13	04	Henry Bourman,	06	13	04	01	13	04
Henry Gurney,	06	13	04	01	14	04	John Calert,	02	00	00	00	10	00
Nicholas Baland,	06	13	04	01	13	04	Robert Stamardon,	06	13	04	01	13	04
Thomas Hellyer,	06	13	04	01	13	04							

The Total Sum of Pensions 163 l. 06 s. 8 d.

Total Sum of Gratuities 40 l. 16 s. 09 d.

The Priory, at the Dissolution, was valu'd at 262 l. 12 s. 00 d. but these Valuations were made at the Will of those who, expecting to beg them for themselves, scarce ever rated them at the fourth Part of the real Value. We see the Difference that was made between the Monks, as to their Pensions, which was not according to any Worth or Merit, but the backwardest at surrendering were sure to have the least, as very many who would not consent had nothing,

and those who stood it out resolute, receiv'd their Reward at the Gallows, as several Abbats and others had, as may be seen in the proper Places in this Work.

Mr. Willis in his Hist. of Abb. Vol. 2. p. 198. calls this Monastery Henton, and the last Prior Edward; but in King Henry the Eighth's Letters Patents for his Pension, the Monastery is writ, Hinton, and the Prior Edmund.

King

King Henry the 8th's Letters Patents for the Pension granted to Edmund Horde, last Prior of Hinton, translated from the Latin.

"**H**ENRY the VIIIth, by the Grace of
" God King of England and France, De-
" fender of the Faith, Lord of Ireland,
" and Supreme Head of the Church of England
" upon Earth: To all to whom these presents
" shall come, Greeting. Whereas the late Mo-
" nastery of Carthusians of Hinton, is now dis-
" solv'd, whereof Edmund Horde was Prior, at
" the Time of the Dissolution, and long before.
" We being willing that a reasonable yearly
" Pension, or suitable Promotion should be pro-
" vided for the same Edmund, for his better Ex-
" hibition, Maintenance and Support. Be it
" therefore known to you, that We in Consi-
" deration of the Premises, of our special Grace,
" and of our certain Knowledge, and meer pro-
" per Motion, by the Advice and Consent of the
" Chancellor and Council of the Court of Aug-
" mentations, of the Revenues of our Crown,
" have given and granted, and by these Pre-
" sents do give and grant, to the same Ed-
" mund a certain Annuity, or yearly Pension
" of Forty four Pounds Sterling, to be had,
" enjoy'd and Yearly receiv'd, the same Forty
" four Pounds, by the said Edmund and his
" Assigns, from the Feast of the Assumption of
" the Blessed Virgin Mary last past, to and for
" the Term of the said Edmund's Life, or till
" such Time as the said Edmund shall by us be
" preferr'd to one or more Ecclesiastical Benefi-
" ces, or other suitable Promotion of the full
" value of forty four Pounds, or better, as
" well by the Hands of the Treasurer of the
" Revenues of the Augmentations of our Crown,
" for the Time being, out of our Treasure,
" which shall chance to be in his Hands of the
" said Revenues; as by the Hands of the Re-
" ceivers of the Profits and Revenues of the
" said late Monastery, for the Time being, out
" of the same Profits and Revenues, at the
" Feast of St. Michael the Archangel and the
" Annunciation of the Blessed Virgin Mary, by
" equal Portions. And farther of our more am-
" ple Grace, we have given, and for the afore-
" said Consideration by these Presents, do Grant
" to the aforesaid Edmund Horde Eleven Pounds
" Sterling, to be had by the same Edmund of
" our Gift, to be paid by the Hands of the
" Treasurer aforesaid, out of the Treasure a-
" foresaid, or by the Hands of the said Receiver
" out of the Profits and Revenues of the Manors,
" Lands and Tenements of the said late Mona-
" stery. There being no express mention made
" in these Presents, of the true Yearly value,
" or of the certainty of the Premises, or of any
" one of them, or of other Gifts or Grants by us
" made to the said Edmund before these Times;
" or any Statute, Act, Ordinance, Proviso, or
" Restriction to the contrary had, made, or
" dained, or provided, or any other Thing,
" Cause, or Matter whatsoever in any wise
" notwithstanding. In Testimony whereof, we
" have caus'd these our Letters Patents to be

" made. Witness Richard Riche, Knight, at West-
" minster, the twenty seventh Day of April, in
" the thirty first Year of our Reign.

Duke

By the Chancellor and Council of the Court
of Augmentations of the Revenues of the
King's Crown, by Virtue of the King's
Warrant.

B. E. A. U. V. A. L.

Monastery of Carthusians in Notting-
hamshire.

NICHOLAS de Cantelupe, Lord of Ilkef-Thoro-
ton in Derbyshire, having obtain'd Licence ton's
of King Edward the 3d, dated 22 Septem- Nottingham
ber, in the 16th Year of his Reign, founded p. 240.
a Monastery in his Park of Greysfeley, for a Prior
and 12 Monks of the Order of the Carthusians,
to which he gave ten Pounds per Annum, of
Land and Rent in the Towns of Greysfeley and
Selleston, together with the Park of Greysfeley, and
the Advowsons of the Churches of both the said
Towns, which he got appropriated. And this
he devoutly did for the Glory of Almighty God,
and the Increase of Religion and the divine
Worship, and for the good or healthful State of
the said King Edward the 3d, and of William
la Zouch, the Lord Archbishop of York, his most
dear Lord and Cousin, and of the Lord Henry
de Lancaster, Earl of Derby, and of himself and
Joan his Wife, and William his Son and Heir,
while they should live, and for the Souls of the
said King, and of all the rest, when they should
dye, and of his Father and Mother, and all his
Progenitors and Heirs; wherefore he, by special
Deed, gave to God, and to the Blessed Tri-
nity, Father, and Son, and Holy Ghost, and
the Prior and Monks of the Carthusian Order,
in the Monastery call'd (the fair Vale) Bella
Vallis, which he had builded for them in his
said Park of Greysfeley, and their Successors, there
serving God, according to the Custom, Order,
and Rule of the Mother-Church of the Car-
thusians; the said Monastery and Park of Greysfe-
ley adjoining, and 300 Acres of Land, ten Mes-
suages, twelve Bovats, with the Appurtenances
in Greysfeley, which Richard le Carter, John Pygot,
Robert Neubell, John le Carter, Thomas Dey, Roger
Pygot, Hugh, Son of Agnes, John le Maisterman,
Henry le Cartre, Richard Sareson, Roger Dey, Tho-
mas de Fulwode and Hugh Pynkeston, his Natives,
or Villains, held of him in the said Town in
Villainage, together with the said Villains, their
Chattels, Sequels, and Sects; and also 3 s. Rent
of John Whitteberne, in the Town of Selleston,
and 4 s. 4 d. of like yearly Rent of John Arnold,
in the same Town; as also thirteen Messuages,
and seventeen Bovats and an half, with their Ap-
purtenances, in the said Town of Selleston, which
Robert le Coke, John above the Kirke, Nicholas le
Schipherd, William le Taillour, William Son of
Richard le Wright, Thomas le Mough, Nicola who
had been Wife of Richard le Wright, John Son
of

R r r

of *Richard le Wright*, Robert Son of *William Coke*, and *Thomas Cabald*, his Natives, held in that Town in Villainage, together with those Natives, and all that were born of them, and their Suits and Services (here also call'd Sects and Sequels) and likewise the said Advowsons of the Churches of the said Towns of *Greysley* and *Selleston*, with all their Rights and Appurtenances. He also granted, That the said Prior and Monks, and their Successors, should have Common of Pasture for all manner of Cattle whatsoever, wheresoever they couch'd, or from whencesoever they came, through his whole Dominion, or Lordship, and Demesnes of *Greysley* and *Selleston*, in all Places and Times where his other Freeholders had; and that they should have Stone for all the Work of the Church, and their Houses, and Marle to marle their Lands in all the said Places, except his Park of *Kirkefall*. To this Deed were Witnesses his said Cousin the Archbishop of York, *Richard*, Bishop of Durham, *Thomas* of Lincoln, *Roger* of Coventry and *Litchfield*, *Henry* de Lancaster, Earl of Derby, *William*, Earl of Northampton, and *William*, Earl of Huntingdon, *John* de Grey, *William* Dencourt, *William* de Grey of Sandiacre, Knights, *William*, his own Son and Heir, and *Nicholas* Son of that *William*, *Robert* Barnab, *William* Faunbrige, and Others. This was dated at *Greysley*, December, 9. 1342. 17 Edward 3. as was also another of his, partly to this Purpose, but something shorter, which had other Witnesses, viz. *Sir Richard de Wyleby*, *Robert* de Strenley, *William* de Grey, *John* de Annessy, Knights, *Hugh* Marcell, *John* Attewode, *William* Danvers, and others; by which it appears, very probable, at least, that in those Days they were not less precise in the Date of their Deeds, in reference to their Time or Place of Sealing, than they are now.

In the Year 1347, 21 Edward 3. By another Deed, dated at *Greysley*, the 20th of October, before the same Witnesses, saving that *Thomas* was then instead of *Richard*, Bishop of Durham, and *John* instead of *Thomas* of Lincoln, and *William* Grey of Sandiacre was wanting, the said *Nicholas* de Cantelupe, his Son and Heir *William*, having by his instant Supplication, obtain'd Licence of the King for 20 l. per Annum of Lands and Rents in the Towns of *Greysley*, *Selleston*, *Watnowe*, *Kynmarle* and *Neuthorpe*, to be given to the said Prior and Convent, and their Successors, did, for the same Reasons, and as before is express'd, give five Messuages, one Mill, and forty Acres of Land, with the Appurtenances in *Greysley* and *Watnowe*, and all his Demesne of the said Town of *Selleston*, and a great Company of his Villains, with the Messuages and Bovats of Land which they held in *Watnowe*, with all their Chattels, Suits and Sequels, and 16 s. 6 d. yearly Rent, out of the Lands which *Thomas* de Gratton held of him in *Selleston*, and as much out of the Lands and Tenements, which *Joane*, who had been the Wife of *William* le Cressy, held in the same Town, and divers small Rents in *Greysley*, and the Reversions of 21 Acres, which *Thomas* le Purchaseour held of him, for Life, in *Watnowe*, and of a Messuage and six Acres of Land on the North Side of the Castle of *Greysley*, which *William* de Beaurepair held for Life, and of another

and five Acres and one Rood of Land, which *William* de Worthington, and *Agnes* his Wife held for Life, on the North side also of the Castle, &c.

King *Richard* the 2d. granted Licence to *Elizabeth*, who had been the Wife of *Sir Brian Stapleton*, the younger, Knight, and to *William* de Rither Chr. and *Sibyl* his Wife, to give to the Prior and Convent of *Beauval*, each of them forty Shillings a Year out of their respective Moieties of the Manors of *Kirk* and *Orblawers* and *Kereby*, for two Monks more especially, to celebrate in the Church of *Beauval*, for the Souls of *William* de Aldburgh the Elder, Chivaler, and *Elizabeth* his Wife, and *William* de Aldburgh his Son and Heir, (Brother of the said *Elizabeth* and *Sibyl*) and *Margery* his Wife, and of *Edward* Bald Chr. which they did accordingly, and *William* Rither, and *Sibyl* his Wife, Mich. 18. R. 2. levy'd a Fine; which Rents, after some Time of Intermiſſion of Payment, *William* Rither Knight, their Son, and *Robert* de Rither, his Son and Heir, restor'd to *Thomas* Metheley, the Prior and his Successors, he forgiving them all the Arrears, except 40 s. of Silver, which they were to satisfy to the Noble and Reverend *Guy Fairfax*, which he had paid to the said Prior and Convent, for which the said *William* and *Sibyl*, and *William* and *Robert*, their Wives and Children in their Lives and after their Deaths, were to have full Participation, of all the Masses, Prayers, Psalms, Watchings, Disciplines, Fastings, Alms and other Spiritual Exercises of the said House of *Beauval*.

William de Aldburgh Chr. for the Soul of his Lord *Edward* de Baliol King of Scotland, and *Elizabeth* his own Wife, and that himself might be as one of the Founders, and the King of Scotland as a principal Benefactor, in the Participation of the Spiritual Benefits of that House, with some others also of his near Kindred, did by his Deed bearing Date at *Willey Haye*, Feb. 10. 1362, 37 Edw. 3. give and confirm the said Hay of *Willey*, to the said Prior and Convent of *Beauval*, which he had of *Sir Thomas* Metham, Knt. Heir to his Great Grandfather *Adam*, Son of *Adam* de Hamelton, to whom King *Edward* the 1st. granted it in the Ninth Year of his Reign, reserving 10 l. per Annum Rent to be paid Yearly into the Exchequer, which said Fee Farm Rent of 10 l. King *Edward* the 3d, January 1st, in the 32d Year of his Reign, granted to his belov'd Servant *John* Attewode for the Term of his Life, and the Reversion of it. May 26th, in the 37th Year of his Reign, to his Beloved Cousin *Edward* de Baliol King of Scotland, and *William* de Aldburgh Chr. with Licence likewise for them to give it to this Priory, which they did the same Year, having obtain'd of *John* Attewode the Possession also, so that the said *Edward* Baliol, King of Scotland, might from thenceforward, likewise enjoy all the Benefits of this House, as one of the Founders.

They had the Rectory of *Ferneham*, at the first Foundation, which *Sir William* Malbis, *Sir William* de Plumpton, and *Sir Robert* de Roos of *Ingmangthorp*, pass'd to *Robert* de Barnak, *Hugh* de Cressy and *Hugh* Marttell, as they to the Founder *Nicholas* de Cantelupe.

John of Gaunt, granted License to *Sir William* de Finchenden, Knight, *Richard* de Ravenfer, Archdeacon

deacon of Lincoln, Mr. Nicholas de Chaddesden, Richard de Chesterfield, and Richard de Tystrington, Clerks, to give the Manor of Etwelle in Derbyshire, to this Priory, to pray for him while he liv'd, and for his Soul, and the Soul of his Wife Blanch, when dead, which John de Ryboef also releas'd to the Prior and Convent.

All they got was valu'd to 106 l. 6 s. per Annum; and after the Dissolution, most of it, July 8, 33 Henry VIII, was granted to Sir William Hussy, and the Heirs Males of his Body, at 21 l. 11 s. 9 d. ob. Rent, Viz. the Site of the Priory of Beauval and divers lands of Gresley, Hucknall, Bagthorpe, Westwood, Watnow Countcliff, Watnow Chaworth, Brokebresting, Bullwell, Moregreen, Kymberley and Etwell, and the Rectories of Ferneham, and Lands in Underwood and Newthorpe, 37 Hen. 8.

But all these, and the Manor of Selfton, were, November 22, 4 Edward 6, granted to Richard Morison, and Brigit his Wife, and the Heirs of Richard, at the Value of 168 l. 10 s. 7 d. Yearly. The Lord Capel marry'd the Heir of Morison, and with his Posterity, the Earl of Essex, they still continue.

Thus Thoroton; the Monasticon, Vol. i. p. 962, has, of this House, the Foundation Charter, by King Edward the 3d; the Genealogy of Nicholas de Cantilupe, the Founder; the Foundation of a Chantry of two Monks in the Church of this Monastery, to celebrate for the Souls of William de Aldeburgh and Edward Baliol, King of Scotland, with King Richard's License for founding of the same; an Account whereof may be also seen in the English Abridgement of the said Monasticon, p. 111. To what has been said, Mr. Willis in his History of Abbies, Vol. 2. p. 167, adds as follows,

Names of some of the Priors.

JOHN SWIFT.

Occurs Prior, Anno 1478; as does

THOMAS WYDDER,

Anno 1482. His Successor, as I guess, was

AUGUSTIN WEBSTER.

Who being hang'd for opposing King Henry the 8th's Measures, May 4. 1535, was succeeded by

ROBERT LAURENCE, and he by

THOMAS WOODCOCK.

The last Prior, who with 7 Monks, surrender'd this Convent, July 18. 1154. 31 Hen. VIII, for which he had a Pension of 26 l. 13 s. 4 d. Alexander Louthe 5 l. 6 s. 8 d. Thomas Wallis, Nicholas Dockmere and Thomas Leyton, 5 l. each. Ralph Burde and Richard Wakefeld, 2 l. each.

Thus we see by what Means these Surrenders were brought about, standing for their Houses, was rewarded with an Halter, surrendering with Liberty and a good Pension. Such were the Crimes of those poor People, if their Consciences would not submit to Impositions never before heard of, there was certain Death, if they could readily comply to give up that which they had no Right to dispose of, a Discharge from all Ties of Vows, and a Pension to live lewdly,



OF THE ORDER

OF FONTEVRAUD.

Of the Original of the Order of Fontevraud, and the Life of the Blessed Robert d'Arbrissel Founder thereof.

Hist. des
Ordres Mo-
nast. Vol.
6. p. 83.



THE Order of Fontevraud is look'd upon as a Singularity in the Church, and some think it strange to see an Abbess exercising equal Authority over Religious Men and Women; but the same may be seen in the Order of St. Brigit, Princess of Sweden, in which the Men belonging to the double Monasteries are subject to the Abbesses, as well as the Nuns. The like is also practis'd in the Monastery of St. Sulpice in Britany. The Religious Men of Fontevraud, in defence of their Institute, bring Instances of several double Monasteries, in which they say, the Men were subject to the Women, and particularly they instance that of Sempringham; but the Women had no Power over the Men, either in the Monastery of Sempringham, or others they mention, except only that of St. Sulpice in Britany, which is, in that Particular, like to Fontevraud.

It is very singular in the Order of Fontevraud, that its Monasteries are exempt from the Jurisdiction of the Ordinaries, and all the Authority is vested in the Person of the Abbess of Fontevraud, as General and Head of the Order.

The Founder of this Order was the Blessed Robert d'Arbrissel, about the latter End of the 11th Century. He was born of poor Parents about the Year 1045 or 1047, in a Village in Britany, then call'd Albrissel, whence he had his Name, and which is now call'd Albresac, in the Diocese of Rennes, near Guirche. Damalioc his Father, who afterwards embrac'd the Ecclesiastical State, and his Mother Owende, being good People and serving God, gave him a pious Education, till being of Age, to apply himself to his Studies, they gave him leave to go look out for Masters wheresoever he thought fit, hoping that God would not forsake him. In short, he found Means to live and follow his Studies in some

Towns of Britany, without being burdensome to his Parents; which encourag'd him to go to Paris, where he advanc'd so far in Learning, that after having signaliz'd himself in Philosophy and Divinity, of a poor Scholar, he became a renown'd Doctor of the University of that Capital City, where he took that Degree after having gone through all the others.

At that Time Silvester de la Guierche, who had been marry'd, and was then Chancellor to Count the 2d Duke of Britany, was made Bishop of Rennes, and resolving to ease himself of part of the Burden of his Bishoprick, by committing the same to some Clergy-man of great worth, he cast his Eyes upon Robert, whom he appointed his great Vicar, granting him an absolute Power in his Diocese. He made use of that Authority for restoring of Ecclesiastical Discipline, rooting out of Vice, making Peace where there was Discord, recovering the Possessions of the Church from the Laity, abolishing the infamous Practice of Simony, which was become publick, dissolving incestuous Marriages there were then among the Laity, and breaking off the scandalous Liberty of Clergy-men keeping of Concubines.

His Bishop supported him in these painful Labours, and by his Power and Authority protect'd him against the Designs of wicked Men; but that Prelate dying four Years after, Robert having lost his Protector, lay at the Mercy of those Enemies his Zeal had rais'd him; therefore to prevent the Scandal that might ensue on his Account, he departed out of Britany, and repair'd to the City of Angers, where he taught Divinity for some Time; but designing to give himself up intirely to God, he resolv'd to leave the World, and retir'd into a Desert.

Accordingly he left the City of Angers, and went away to hide himself in the Forest of Craon in Anjou, towards the Frontiers of Maine. The

Like



A Nun of the Order of Fontevraud.

OF THE
ORDER



Illustration of a woman in a long dress, holding a book or tablet.

Life he led in that Solitude was altogether wonderful; he fed only on Herbs and wild Roots, and never upon any Account whatsoever would eat Flesh, or drink Wine. He did not, like other Anchorites wear a Tunick or Garment of Goats or Lambskins; but his was wove of Hogs-Hair, that it might be the more uneasy to his Body. The bare Earth was his Bed, nor did he ever take any Rest, till quite overcome with Sleep.

This extraordinary Course of Life was reported about in the Neighbourhood, tho' he had taken Care to hide himself in the Forrest, People flock'd thither from all Parts to see that new Prodigy, and the Penance he, like another St. John Baptist, preach'd to those that came to see him, made so great an Impression on them, that most of them forsook the Disorders of their past Life, and put themselves under his Direction; so that the Forest of Craon, was soon fill'd with Anchorites. The Number of them grew so great that Robert was necessitated to disperse them into the neighbouring Forests, viz. those of Nidde-Merle, of Fougeres, of Savigni, of Concize, and of Mayenne. Being no longer able to take charge of so great a Number of Anchorites, he divided them into three Colonies, one whereof he retain'd for himself, and committed the other two, to two of his Disciples, whom he found arriv'd at the greatest Perfection. One of them was the blessed Vitalis of Mortain, who afterwards instituted the Order of Savigni, which took it's Name from the Abby of Savigni in Normandy, of which we shall speak in it's Place. The other was the blessed Raoul de la Futaye, Founder of the Abby of St. Sulpice at Rennes in Britanny.

All those solitary Persons that were under the Direction of the blessed Robert, Vitalis, and Raoul did not at first live in Common, but liv'd in separate little Cells; but Robert perceiving that many among them were inclin'd to the Cenobitical Life, in the Year 1094, caus'd a Monastery to be built in that same Forrest of Craon, at a Place call'd la Roe towards the Guirche, and gave them the Rule of St. Augustin. He was for some Time their Superiour, and at first they liv'd only upon Alms, and did eat nothing but Roots; but after his Time, that House which was reckon'd the poorest, and the holiest in the Kingdom, forsook that Spirit of Poverty and Mortification, and altogether suited itself to the Customs of the Regular Canons, whose Rule they profess'd.

Robert was oblig'd to leave them to go preach up the Croisade, by the Order of Pope Urban the 2d, to stir up the People to take Arms for the Recovery of the Holy-Land, for which Reason he resign'd the Abbey of la Roe, to the Bishop of Angers, in whose Diocese it was. He provided for his Hermitages in the Forrest of Craon, and taking some of his Disciples along with him, he began to preach, not only in Cities, but even in the meanest Towns and Villages, a new Baptism of Penance, the which exciting some to sacrifice their Lives for the Conquest of those Places where JESUS CHRIST had shed his Blood, engag'd others who were not fit for so noble an Undertaking to forsake all to follow him, and serve God under his Direction. The Number of the Latter was so great, that his Charity not permitting him to dismiss them, he procur'd them a Place

of Retreat, where they might work out their Salvation.

On the Borders of Anjou and Poitou, a little League from the Town of Candes, renowned for the Death of St. Martin, there are vast Plains, then cover'd with Thorns and Bushes, and divided into two Parts by an hollow Ground through which a Brook runs. That Place call'd Fontevraud he thought proper for his Design. In the Year 1099, he began there to build some Cells or Cottages, only to cover his Disciples from the Hardships of the Weather: However to avoid the Scandal that might ensue from both Sexes living together, he parted them into distinct Dwellings, adding a sort of Enclosure to that of the Women, which was no other than a Ditch with a Hedge about it. He made two Oratories, one for the Men and the other for the Women, to which they repair'd at the proper Time. The Womens Employment was continually to sing God's Praises. The Men after their spiritual Exercises clear'd the Ground, and wrought at some Handicrafts to supply the Wants of those Communities. It was wonderful to see the Regularity, observ'd by so great a Number of People. Charity, Unity, Modesty and Meekness were inviolably observ'd. They fed only on what the Earth produc'd, or the Alms sent them, and therefore the blessed Robert gave them the Name of the Poor of Jesus Christ.

The Example of these new Anchorites attract'd many more. Whole Families came to desire to be admitted to live under the Direction of that holy Founder, and he rejected none, when he perceiv'd that they were mov'd by the spirit of God. He admitted Persons of all Ages and Conditions, without excluding the Maim'd, the Sick or Lepers. This Concourse from all Parts daily increasing, he was oblig'd to build several Monasteries, within one and the same Enclosure. He appointed three for Women, one for Virgins and Widows, which was call'd Grand Montier, or great Minster, and dedicated to the Honour of the blessed Virgin, in which he shut up three Hundred religious Women. Another for Lepers and sick or disabled Persons, being an hundred and twenty in Number, call'd St. Lazare, the third was for Women who had been lewd Livers, to which he gave the Name of the Magdalen. The Men had also their separate Habitation, having built them a Monastery near to that of the Women, which he dedicated to St. John Evangelist. Afterwards a large Church was built in Common for all the Monasteries, which was not finish'd till the Year 1119. This was the Original of the famous Abby of Fontevraud, the Foundation whereof was laid soon after the holding of the Counsel of Poitiers, which was in the Year 1100.

Till then the Founder had not prescrib'd his Congregation any peculiar Form of Life; but Charity pressing him to quit the Desert, to go preach, he resolv'd before his Departure to make known the Spirit of his Institute, which he had put under the particular Protection of the Holy Virgin and St. John Evangelist, intending that Jesus Christ's recommending them to one another before his Death, should be the Model of the Relation he appointed between the Men and the Women of his Congregation, and that the Respect which

the Men who represented St. John, should pay to the general Superiores of the Women should be attended by a real Submission to her Authority, declaring her their Superior, as well in Spirituals as in Temporals. The first to whom he committed the Government of that new chosen People, was *Herlande de Champagne*, near Kinswoman to the Earl of *Anjou*, Widow of the Lord of *Monforeau*. For her Assistant and Coadjutrix he appointed *Petronilla de Craon*, Widow of the Baron of *Chemille*. He then continu'd his Evangelical Missions, and having associated his old Disciples, *Vitalis de Mortain*, *Raoul de la Futaye*, and *Bernard d'Abbeville*, whom he had before left in the Hermitage of the Town of *Craon*, when they had all of them gain'd many Souls to God, and gather'd many Disciples, they conducted them to that same Desert of *Craon*. Having equally labour'd for their Conversion, they divided them among themselves. *Robert d'Arbrissel*, who was own'd as Master and Chief of them all, made choice of one Part of that holy Company, whom he carry'd to *Fontevraud*. *Raoul de la Futaye*, took another part, and conducted them to the Forest of *Nid de Merle*, the rest went along with *Vitalis*, to the Forrest of *Savigni*. As for *Bernard*, the Orders he receiv'd from the Bishop of *Poitiers*, to go to the Assistance of the religious Men of St. *Cyprian*, on Account of some Controversy they had with those of *Cluni*, caus'd him to retard the Establishing of his Congregation of *Tyron*.

Robert, after having made some Stay, in the Monastery of *Fontevraud*, went away into *Poitou* to continue his Missions. *Peter* Bishop of *Poitiers*, who knew his Worth, receiv'd him as an Apostle, gave him full Power in his Diocese, and seeing what Progress he made in the Places he pass'd through, as well by his Preaching as other Works of Piety, to which he incessantly apply'd himself, he resolv'd in Return to use his Endeavours with Pope *Paschal* the 2d to approve his Order of *Fontevraud*, which he obtain'd in the Year 1106. *Robert* return'd to his Monastery to carry his Nuns that Pope's Bull. That Monastery, tho' extraordinary large, not sufficing to entertain all Persons that offer'd themselves to receive the Habit of that Order, the holy Founder thought of making new Settlements. Some pious Persons having given him the Forest of *Loges*, and some Lands in the Diocese of *Angers*, he there built a little Monastery, to which he gave the Name of that Forest; and the Revenue that had been given for that Foundation not sufficing to maintain the Nuns he had shut up there, he ordain'd that the Monastery of *Fontevraud* shall yearly give some Alms to that little House. Going then to preach in *Tourain*, another Monastery was procur'd him at a Place call'd *Chaufournois*, and now *Chaustenois*, and another was offer'd him at *Relay* in the same Province. Returning to *Poitou*, *Peter*, Bishop of *Poitiers*, gave him a desert Place call'd *le Puye*, where he built a Monastery, which became so considerable through the Donations made to it, that it was fit to entertain above an Hundred Nuns. No sooner was that House begun, than, the Fame of it being spread abroad, the holy Man was invited to go, found two others in the same Diocese, the one in the Forest of *Gironde*, which is still call'd *l'Enclotre*, and which was founded by the Viscount de *Chat*.

telerant; the other in a remote Solitude, call'd *Gaisne*, two Leagues from *Ledun*. Leaving *Poitou*, he went away into *Berry*, where he receiv'd the Monastery of *Orsen*, procur'd for him by the Archbishop of *Beauges*. He still founded two more in the Diocese of *Poitiers*, the one in the wild Plains of *Gamache*, whence that Monastery took the Name of *la Lande*; and the other in the Forest of *Tuzon*, and *John* the 2d Bishop of *Orleans* having call'd him into his Diocese, procur'd him the Monastery of the *Magdalen*, of *Orleans*, which was built in a pleasant solitary Place, on the River *Loire*.

But at the same Time that God so plentifully shower'd down his Blessings on his Labours, he permitted him to be humbled by horrid Slanders, which his Enemies invented, and which were too easily credited by *Marbodius* Bishop of *Rennes*, and *Geffry* Abbat of *Vendeme*. The first of them writ a Letter to him full of sharp Expressions, and Reproaches, wherein he told him, that he had left the Order of the *Regular Canons*, to run after Women, upbraiding him, as a Token of Incontinency of his Followers, with the lying in of Women, and the Cries of new born Infants, and reproving him for giving the religious Habit to all that ask'd it, without making Tryal of them, not regarding whether they were thoroughly converted, provided that the Number of his Disciples increas'd; and that when they had once given in their Names, he took no Care of them; but permitted them to live as they would. *Geffry* of *Vendeme* writ, that there was a Talk of him in the World, which was not for his Honour, and which he ought quickly to amend, if it were true; viz: that he entertain'd such great Familiarity with the Women, that he permitted them to live with him; that he had private Entertainments with them, and even that he was not asham'd to lye with them, under Colour of mortifying himself by bearing with the Efforts of the Flesh, which was a new unheard of sort of Martyrdom, very dangerous, and of ill Example. These Letters are in Reality look'd upon by some as Fictions. *F. Mainferme*, a religious Man of that Order, in his *Buckler of the Order of Fontevraud*, rejects them both. One of his Brethren, in a Dissertation he printed at *Antwerp*, in the Year 1701, owns that of *Godfry* to be genuine; but *Bollandus* rejects it; *F. Sirmond* maintains it, as does *F. Alexander*, who rejects that of *Marbodius*. But tho' they had been really writ by *Marbodius* and *Geffry*, that does not derogate from the Sanctity of the blessed *Robert d'Arbrissel*; they only give us to understand, that *Marbodius* and *Geffry*, too easily gave Credit to that holy Founder's Enemies. *Geffry* afterwards acknowledg'd the Falshood of that Slander, and became a Friend to *Robert* and the Abbey of *Fontevraud*. He made considerable Foundations there, and to prevent being chargeable to them by the frequent Visits he made, he caus'd, as is reported, an House to be there built for himself, which was afterwards call'd the *Hotel de Vendeme*.

After this Servant of God had made so many Foundations, he thought it requisite to obtain the Confirmation thereof of the Holy See, and to cause the Abby of *Fontevraud* to be excepted from the Bishop's Jurisdiction; which was granted him by a Bull of the Year 1113, directed to the Nuns
of

of *Fontevraud*, whom he had persuaded to request the same of the Pope. Proceeding in his Apostolical Missions in the Province of *Limosin*, he there made two new Settlements; the one call'd *Boubou*, and the other the Priory of *la Gasconiere*. Passing from the Province of *Limosin* into that of *Perigord*, he founded the Monastery of *Cadouxin*, which he afterwards resign'd to the blessed *Gerard de Sales*. To conclude, the last Settlement he made, and one of the most renowned of his Order, was that of *Haute-Bruyere*, eight Leagues from *Paris*, in the Diocese of *Chartres*, which was given him by *Bertrade de Montfort*, Wife to *Fulk de Rechin* Earl of *Anjou*. King *Philip* the first having scandalously marry'd that Woman, whilst her Husband was still living, she was at length converted by *Robert's* Exhortations, and thinking herself oblig'd to make amends for the Scandal she had given, she retir'd into that Temple she had presented to our Lord, where having not only taken upon her the Habit of *Fontevraud*, but likewise all the Austerities of that Order, which was then in the Height of it's Fervour, she no less edify'd the Church by her penitent and mortify'd Life, than she had before scandaliz'd it, by her luxurious and disorderly Behaviour. Her first Care was to furnish that new Monastery with all that was Necessary for the Maintenance of the Nuns, to the End that Poverty, which generally ruins Regularity, might not obstruct their offering to their divine Spouse the Sacrifice of Praise, or Meditating on his Greatness during the whole Course of their Lives. Therefore fearing lest the Revenue belonging to the House might not be sufficient for the Maintenance of the Nuns, she added to it what the King had given her in Part of her Dower in the Province of *Touraine*, to which she procur'd the Consent of that Prince.

Robert, after having made all these Foundations, foreseeing that he had not long to live, resolv'd to compleat the Design God had inspir'd him for his Institute. He caus'd *Petronilla de Craon Chemille*, to be settled as Head and Chief of his Order, wherefore she is look'd upon as the first Abbess of *Fontevraud*; and then he drew up the Statutes of this Order, which he put under the Rule of *St. Benedikt*. He enjoyn'd perpetual Abstinence from Flesh, without allowing the Use of it to the Sick. The Nuns, among other Things, were to keep Silence at all Times, to go all together to the Church, and return from thence in the same Manner. Their Veils were always to hang down and cover all their Face. They were to be clad in Tunicks, or long Garments made of the meanest Stuffs in the Country, of the natural Colour of the Wool, without being shorn. White Surplices were forbidden them, as well as Gloves. A Nun was not to go out of the Cloyster upon any Account whatsoever, without the Abbess's Leave. When the Prioreesses went out, they were not to take along with them any other Nun, but to be attended by a religious Man and a Lay-Man. None but the Abbess, or the Prioreess might speak by the Way, till they were come to the Lodging Place. The Dormitory was continually guarded all the Day by a Lay-Sister, and at Night by two or four. The Sick were not to receive the *Viaticum*, nor extream Unction any where but in the Church, and when

carry'd to be bury'd they were to be cover'd with an Hair Cloth.

As for the religious Men, they were to say the Canonical Office all together, and to live in Common, without having any Property. They wore neither Cloaks nor black Waistcoats; they wore a leathern Girdle, at which hung a Knife of the Value of two *Deniers*, and a Sheath worth one *Denier*. That which was left at their Table was to be restor'd to the Nuns; to be afterwards distributed among the Poor. On all *Sundays* and Holy days they were to go to the Habit, so they call the Monastery of the Nuns, there to hear Mass and be present at the Chapter, whence they were not to depart without the Prior's Leave. They were not to receive Parish Churches, nor their Tithes, nor to let their Lands to farm to Lay-Men. They were not permitted to admit any Women into their Monastery to work there. They were forbid taking any Oaths, undertaking the Tryal of Ordeal, being Sureties, and Farmers. The Stores of Wine, Flesh, Money, and other Necessaries for Life, were in the Custody of the Cellerefs, and distributed by Order of the Abbess or the Prioreess. Nor could the Men admit any into their Order, that Priviledge appertaining to the Abbess.

The blessed Founder was the first that submitted himself to the Abbess, and to set an Example to his Religious Men, he liv'd under her Obedience till his Death, which happen'd on the 25th of *February*, 1117. He was then in his Monastery of *Orson*, whence his Body was carry'd to *Fontevraud*, with extraordinary Pomp, by *Leger* Archbishop of *Bourges*, who pronounc'd his Funeral Oration, and was attended in that Solemnity, by the Archbishop of *Tours*, the Bishop of *Angers*, the Earl of *Anjou*, and many Persons of Distinction, only his Heart was left with his Nuns of *Orson*.

The blessed *Robert d'Arbrissel* had in his Life Time seen above 3000 Nuns in the Monastery of *Fontevraud* alone; but that Number increas'd after his Death; for as the Abbat *Suger* informs us, in one of his Letters to Pope *Eugenius* the 3d, concerning the Bishop of *Poitiers*, who disturb'd that Monastery, there were between four and five Thousand Nuns at *Fontevraud*. Tho' that Number afterwards very much declin'd, it still continu'd very considerable in the Year 1248, when Pope *Innocent* the 4th having impos'd a Subsidy of ten *Livres Tournois* on that House, as well as on the Benefices of *Anjou* and *Poitou*, for the Maintenance of a Bishop of *Tiberias*; that Monastery excus'd it self, on Account that it had 700 Persons to maintain. That Number was still diminish'd in 1297, for Pope *Boniface* the 8th upon Complaint made to him that the Possessions of that Monastery had been squander'd, having commission'd *Giles* Bishop of *Nevers*, to regulate the Number of the Nuns in the same, that Prelate finding 360, reduc'd them to 300, without including the religious Men, as well Priests as Lay-Brothers. But it is likely that Ordinance, of the Bishop of *Nevers* was not put in Execution, for in the Year 1360, that Monastery having been again tax'd for the same Subsidy, the Abbess to excuse herself from the Payment thereof, alledg'd that there were 500 Nuns in her Monastery, nor was it only in the Monastery of *Fontevraud*,

tevrard, that there was so great a Number of Nuns of that Order, for there have been 900 at Blessac, in the Diocese of Limoges.

This Order gain'd so much Reputation, that whole Monasteries, of different Orders, embrac'd that of Fontevraud, as the Priory of Bragerac, then in the Diocese of Toulouze, now call'd of St. Aignan, and in the Diocese of Montauban, which was of the Congregation of the blessed Giraud de Sales, the Prior and Convent whereof in the Year 1122, submitted themselves and all their Possessions to the Abbess Petronilla de Chemille. Some of those Nuns were sent for into Spain, where they were put into three Houses. The first was call'd St. Mara de la Vega, in the Diocese of Oviedo, the 2d Our Lady de la Vega de la Serena, in the Diocese of Leon, and the 3d la Paramante, in the Diocese of Zaragoza; all under the Direction of Audeburge, the 3d Abbess of Fontevraud. Henry the 2d King of England, in the Year 1177, brought some Nuns of this Order into his Kingdom, to restore regular Discipline in that of Ambresbury, which he gave to them after removing the Nuns that were there before. They had two other Houses in the same Kingdom the one at Eton, and the other at Westwood.

Thus much may suffice as to this Order in general, all that follows in the French History of Monastical Orders relating more particularly to it's Monasteries in France, and as for the Account it gives of the Relaxation of the same, and the Reformation afterwards introduc'd that no way relates to England, where the Order is not known to have considerably deviated from it's Purity, and the Reformation there spoken of, was after the Monasteries here were suppress'd.

Monasteries of the Order of FONTEVRAUD.

A M B R E S B U R Y.

Nunnery of the Order of Fontevraud in Wiltshire.

OF this House there is a good Account in the *Monasticon*, Vol. 1. p. 192, and Vol. 2. p. 368. and in the *English Abridgement*

p. 29. and 215; but it is plac'd among the *Benedictine* Nunneries, and not without Reason, as having first belong'd to that Order, but afterwards, as is there said, for the ill Lives of the Nuns given to this; for which Reason it is also plac'd here. Sir William Dugdale, or Mr. Dodsworth were not perhaps so perfectly acquainted with the Difference of these two Orders, and therefore left it to the former, but the Account here given of the latter, clears that Matter, and is a sufficient Motive of it's being here nam'd, tho' nothing more occurs to be said of it. Mr. Willis in his *Hist. of Abbies* Vol. 2, only mentions what remain'd in Charge here Anno 1553, and what Nuns were then living, who receiv'd Pensions, which does not seem very material in this Place. Those Nuns were 16 in Number.

W E S T W O O D.

Nunnery of the Order of Fontevraud in Worcestershire.

THE *Monasticon*, Vol. 1. p. 574, and the *English Abridgement*, p. 73. place this Monastery among the *Benedictine* Nuns, and yet mention it's being a Cell to Fontevraud, of which Sort of Mistake in that Work Notice has been taken above. The Account there is short, but mentions the Founder, and that King Henry the 2d confirm'd his Grants.

In Mr. Willis's *Hist. of Abbies*, Vol. 2. p. 260. this Nunnery is through Mistake writ Nestwood: and no more said of it, then that, Anno, 1553 there remain'd in Charge this only Pension, viz. To Touse Acton 10 l. who was probably the last Prioress.

All that I have found to add concerning this Monastery, is a considerable Number of Grants, taken from the Cotton Library, *Vespasian*, E. 9 Fol. B. 2. for which I am oblig'd to the Generosity of Richard Grave of Mickleton, in the County of Gloucester, Esq; These Deeds are in the *Appendix* from NUM. CCCCLXII, to NUM. DVX inclusive.



ORDER OF THE SAVIGNI.

Of the Original of the ORDER of SAVIGNI, and the Life of Vitalis de Mortain, the Founder thereof.



It has been observ'd above, in treating of the Order of *Fontevraud*, that the blessed *Robert d'Arbrissel*, after having founded his Order, resolving to continue his Apostolical Missions, had call'd to him his old Disciples *Vitalis de Mortain*, *Raoul de la Fûtaye* and *Bernard d'Abbeville*; and that all of them having gain'd many Disciples, they divided them among themselves, and each founded a separate Congregation. *Vitalis de Mortain*, retir'd into *Normandy*, where, in the Year 1112, he founded the Abbey of *Savigni*, which took its Name from a Forest, where that holy Founder had gather'd some Disciples in the Year 1105. He was born about the middle of the 11th Century, in the Village of *Tierceville*, three Leagues from *Bayeux*. His Father's Name was *Reinfroi*, his Mother's *Roharde*. They had some Estate, which they improv'd, and spent the best Part of it in Charity, and, especially in Hospitality. As soon as *Vitalis* was fit to Study, they found him a Master, who instructed him in Piety and Literature, and, even at that Age, he was so serious that his Companions call'd him, *The little Abbat*. When he had learnt his Humanity, he left his Parents, to get other Masters, and made an extraordinary Progress in Sciences. Then returning home, he was ordain'd Priest, and became Chaplain to *Robert*, Earl of *Mortain*, Brother, by the Mother's side, to King *William the Conqueror*. The Earl gave *Robert* a Prebend in the Collegiate Church he had newly founded in his own Town, Anno 1082.

About ten Years after, *Vitalis* being convinc'd of the Vanity of this World, and desiring to obey JESUS CHRIST, who, in his Gospel, places Perfection in renouncing of all Things,

quitted his Benefices, sold his Patrimony, gave all to the Poor, and retir'd among the Rocks of *Mortain*, where he was soon join'd by other Anchorites, that desir'd to follow his Example; but he stay'd not long there, for in the Year 1093, he repair'd to *Robert d'Arbrissel* in the Forest of *Craon* in *Anjou*, where the Number of that Founder of *Fontevraud's* Disciples daily increasing, he was oblig'd to disperse them in the Neighbouring Forest, having divided them into three Colonies, one of which he retain'd to himself, the other two he committed to *Vitalis* and *Raoul de la Fûtaye*. *Vitalis*, and his Colony, retir'd to the Forest of *Fougeres* on the Borders of *Britany*, where they dispers'd themselves into several Parts, and built Cottages apart from one another, for a Defence against the Inclemencies of the Weather. *Raoul*, who was Lord of the Place, conniv'd at it for some Years; but being passionately addicted to Hunting, and fearing lest these Eremites might damage the Forest, he chose rather to grant them that of *Savigni* towards *Avranches*. This being accepted off by *Vitalis*, and all his Company, they quitted the Forest of *Fougeres*, and settled in that of *Savigni*. These new Anchorites, with those that were there before, being above 140 in Number, desir'd to live in Common, and prevail'd with *Vitalis* to beg of *Raoul de Fougeres* certain Remains of an old Castle, near the Town of *Savigni*. That Nobleman, out of a generous Piety, little known in these latter Days, granted him, not only the Ruins he ask'd for, but all the Forest, wherein to build a Monastery under the Invocation of the *Holy Trinity*, and that Donation Deed was dated in *January* 1112. *Turgis*, Bishop of *Avranches* subscrib'd to it, with the Nobility of the Country. *Henry*, King of *England* being at *Avranches*, which he was then Master of, confirm'd the Donation by his Charter of the 2d of *March*, as did Pope

T t t

Paschal

Paschal the 2d, by his Bull of the 23d, wherein he grants that Church the Privilege of not being compris'd in any general Interdict the Diocese shall happen to lie under. *Vitalis* gave to his Community the Rule of *St. Benedict*, with some peculiar Constitutions, and they took a Grey Habit. The Number of the Monks soon increas'd, and *Savigni* became one of the most celebrated Monasteries in *France*.

Pope *Calixtus* the 2d, having assembled a Council at *Reims*, where he presided in Person, *Vitalis* was there, and preach'd with such Energy, that the Pope declar'd, No Man had 'till then, so perfectly represented to him the Duties of his Office. He made him Presents, and writ in Favour of him to the Bishops of *Mans* and *Avranches*, to the Earl of *Mortain*, and to the Lords of *Fougeres* and *Mayenne*. The following Year 1120, *Vitalis* remov'd to a remoter Place the religious Men that were at the Gate of his Monastery; for he had, after the Example of *Robert d'Arbrissel*, made it double, for Men and Women, and that wherein he plac'd his Nuns was afterwards call'd *des Dames Blanches*, that is, of white Ladies. The same Year he preach'd in *England*, and converted many. To conclude, In the Year 1122, he fell sick in the Priory of *Dampierre*, which *Henry* the 1st, King of *England* and Duke of *Normandy*, had given him three Years before. Having receiv'd the Sacraments of the Church, on the Morrow, being the 16th of *September*, he was the first in the Church at *Mattins*, and after having Sung them, and begun the Office of our Lady, he dy'd holily. His Life was written by *Stephen de Fougeres*, Chaplain to *Henry* the 2d, King of *England*, and afterwards Bishop of *Rennes*. His Successor was *Geffry*, who govern'd the Abbey of *Savigni* 17 Years, and has been canoniz'd for a Saint. He added to the Austerity of the Order, tho' it was before very great; and founded many Monasteries, among which were *Vaux de Cernay*, in the Diocese of *Paris*, Anno 1128; *Foucarmont*, in the Diocese of *Roan*, Anno 1130; *Aulnay*, in the Diocese of *Bayeux*, in 1131, and some others in *England*. He dy'd in 1139.

His Successor was *Evan l'Anglois*, born at *Avranches*, who had been one of the first Disciples of *St. Vitalis*; but he rul'd only one Year, and was succeeded by *Serlo de Valbodon*, in the Year 1140. He founded four Abbies, and among them that of *la Trape*, in the Diocese of *Seez*, which has render'd itself so Famous for

its late Reformation. He regularly assembled general Chapters every Year; but observing that some *English* Abbats kept away, he, with the *French* Abbats, and some *English*, resolv'd to give himself and his Congregation up to *St. Bernard*, to be incorporated into the Body of *Clairvaux* or the *Cisterians*. To that Purpose he repair'd to the Council of *Reims*, held in the Year 1148, where Pope *Eugenius* the 3d, who was then in *France*, presided. *St. Bernard* presented the Abbats *Serlo* and *Osmond* to the Pope, and they were, by means of that Saint, admitted into the General Chapter of the *Cisterians*. The Congregation of *Savigni*, at that Time consisted of 33 Abbies, besides the Monasteries of Nuns. Pope *Eugenius* confirm'd that Union by a Bull dated at *Reims* the 11th of *April*, 1148. Some Abbies in *England* oppos'd it; but after much contesting, they all submitted to *Clairvaux*, and this Union was made upon Condition that the Abbat of *Savigni* should always be immediate Father of those thirty three Monasteries. Some Authors reckon only thirty.

The Monasteries of this Order of *Savigni* in *England*, as I find them in *Neustria pia*, p. 683, were these that follow,

FURNES in *Lancashire*.

NETHE in *Glamorganshire*.

QUARRER in the Isle of *Wight*.

CUMBERMERE in *Cheshire*.

STRATFORD in *Essex*.

BILDEWAS in *Shropshire*.

BUCKESTRE in *Devonshire*.

GOKWELL Dr. Tanner places it in *Lincolnshire*, by the Name of *Goykwell*.

BILAND or BELLELAND in *Yorkshire*.

CALDER in *Cumberland*.

SWINESHED in *Lincolnshire*.

STANDLEY in *Wiltshire*.

MAMMA the same Author names in *England*, but I have never met with any such elsewhere.

LIELRHEDE he likewise mentions in *Ireland*.

This Order having been united and incorporated into that of the *Cisterians*, as has been said above. The *Monasticon* and the *English* *Abbridgment* treat of them all, except *Gokwell*, and the two last, among the *Cisterian* Monasteries, to which it is needless here to add any Thing farther, they being always included in that Order into which they were incorporated.

OF THE ORDER Of TIRON.

*Of the Original of the Order of Tiron, and the Life of the
Blessed Bernard d'Abbeville Founder of the same.*



THE Congregation of *Tiron*, which has also been look'd upon as a particular Order, was founded by the holy *Bernard*, who was a Disciple of the blessed *Robert d'Arbrissel*, as may be seen in the Account of the

Order of *Fontevraud*. He was born in the Year 1046, in the Territory of *Abbeville*, in the Province of *Ponthieu*, of honest, pious and charitable Parents, who according to their Ability entertain'd and reliev'd the Poor with extraordinary Goodness. They took particular Care to have *Bernard* instructed in Virtue and Literature, wherein he advanc'd very fast. From his tender Years he show'd so great an Affection for a Religious Life, that he would imitate Religious Men even in their Habit, which caus'd him to be laugh'd at by his Companions; but he carry'd himself above their Raileries, and at Twenty Years of Age left his native Country, and went away into the Province of *Poitou*, with three of his Companions, who being led by the same Inclination, design'd to put themselves into some Monastery, where Regularity was strictly observ'd.

They stay'd some Time at *Poitiers*, where they inform'd themselves in the regular Observances that were practis'd in the Monasteries of that Province. There was one in the Neighbourhood of *Poitiers*, under the Name of *St. Cyprian*, vulgarly call'd *St. Cyran*, where *Renaud*, who had been Disciple to *Robert*, the Founder of that of *Chaise-Dieu* was Abbat. There were also in that Monastery, several religious Men of noble Families, who were much more valuable for their Virtue among whom was *Hildebert*, who was afterwards Abbat of *Bourgh de Deols* on the *Indre*, and Archbishop of *Bourges*, as also *Gervase*, who became Abbat of *St. Savin*, and *Garner* who had been Lord of *Montmorillon*. *Bernard* prevail'd on by their Example, joyn'd them, and receiv'd the Habit at the Hands of the Abbat *Renaud*. *Gervase* fore spoken of, being chosen Abbat of *St. Savin*, twelve Leagues from *Poitiers*, on the *Gartemble*,

would not accept of that Dignity unless *Bernard* went with him, that they might jointly endeavour to restore regular Discipline which the Monks of that Monastery had infring'd. This was granted, and *Bernard*, at 30 Years of Age was made Prior of that Monastery. He had a great Hand in restoring of regular Discipline; but before he could bring it about, suffer'd much from the Abbat *Gervase* and his Monks, who made no Scruple to make use of Simoniacal Means to procure to their Monastery a Church they had a Mind to bring under it. There was one Monk who had the Boldness to strike him; but God reveng'd the Wrong done to his Servant; for the Monk who had presum'd to lay his Hand on him, dy'd upon the Spot. *Bernard's* Perseverance, his Zeal, his Meekness, his Humility, his Assiduity at Prayer, and his Exactness in performing all Duties, at length won the Hearts of the most obstinate Monks; they alter'd their Course of Life, and submitted to the Reformation; and this Holy Man, having spent twenty Years in attending to, and watching over the spiritual Advancement of that House, as Prior, perceiving that the Monks intended to make Choice of him to succeed *Gervase*, who had dy'd in *Palestin*, withdrew, to avoid that Honour, and hid himself for some Time in a solitary Place, in the Province of *Maine*, where some Anchorites liv'd, under the Direction of the holy *Robert d'Arbrissel*, *Vitalis* of *Mortain*, and *Raoul de la Futaie*. Thence he proceeded to the Borders of *Britany*, into the Pininsula of *Chaussey*, on the North side of that Province.

Returning afterwards to his first Solitude in the Province of *Perche*, he was there found by *Renaud*, Abbat of *St. Cyprian*, who oblig'd him to return in his Company to his Monastery, designing to have him chosen for his Successor. In short, that Abbat dying four Months after, *Bernard* was chosen Abbat of that Monastery, which he left some Time after, on Account that the Monks of *Cluni* endeavour'd to bring it under their Jurisdiction. He repair'd again to the holy *Robert d'Arbrissel*, whom he attended in his Apostoli-

cal Missions. Afterwards he went to *Rome*, to assert the Rights of his Monastery of *St. Cyprian*; obtain'd what he desir'd, and refus'd the Dignity of a Cardinal, offer'd him by Pope *Paschalis* the 2d. but tho' the Pope had settled him in his Dignity, which he had before taken from him, at the Instance of the Monks of *Cluni*, he would not return to his Abbey, but rather chose to retire to his former Solitude in the Province of *Perche*, where the Earl of *Rotrou* gave him a Place call'd *Arcisses*, to build a Monastery. That Place, which is very pleasant, enclos'd with Woods, and water'd by several Springs running into large Meadows, was but one Mile from *Nogent le Rotrou*; and the Monks of *Cluni* having a Monastery there before; *Beatrix*, Mother to the Earl of *Rotrou*, being apprehensive lest the nearness of those two Monasteries should occasion Strife between those religious Men, perswaded her Son, rather to settle *Bernard* and his Disciples in the Wood of *Tiron*. There *Bernard*, in the Year 1109, laid the Foundation of the Monastery, which has given Name to his Congregation. At first it was only a Timber Building. *Ivo* of *Chartres*, Bishop of that Diocese, favour'd this Foundation, and *Bernard* laid the first Mass there on Easter-day following.

That which the Countess of *Perche* had endeavour'd to prevent, by obstructing her Sons giving the Land of *Arcisses* to *Bernard* and his Disciples, happen'd nevertheless, tho' that Prince had settled them in another Place; for the Monks of *Cluni* pretended a Right to the Tithe of that Place, and to Mortuaries; but *Bernard*, who only sought to serve God in the Spirit of Peace, Charity, and the Renunciation of all Things, chose rather altogether to relinquish to them that Monastery, and went away to the Bishop of *Chartres*, of whom he begg'd some Land belonging to his Church, whereon to build a Monastery. That Prelate, with the Consent of his Canons, granted him a piece of Ground on the River of *Tiron*. *Souchet*, who gives us the Charter of the Donation, as dated in the Year 1113, which the Continuators of *Bollandus* pretend was but of 1114, believes, nevertheless, that the first Monastery which *Barnard* quitted, had been built in the Parish of *Brunelle*, which belong'd to the Monastery of *Nogent le Rotrou*, and not to *Tiron*, where those Monks never had any Right. Be that as it will, as soon as this holy Man had obtain'd the Ground, he built a Monastery thereon, which was in a short Time fill'd with a considerable Number of religious Men, who thought themselves happy in serving God there under his Direction. He receiv'd all that were truly desirous to be converted, and would have all Sorts of Handicrafts practis'd therein, as well to banish Idleness, the Mother of all Vices, as to get Necessaries for the support of Life, whereof there was no Plenty there at first. Accordingly there were Painters, Carvers, Joyners, Smiths, Masons, Vine-dressers and Husband Men, who were under the Command of an Elder, and all they earn'd was put into the common Stock for the Maintenance of the religious Men. This being added to the Exercises of Piety and Mortification, which are the Soul and Foundation of

the religious Life, made this holy Man be look'd upon as the Reviver of the Order of *St. Benedict*, the original Spirit whereof he brought up again; so that his Congregation, which retain'd the Name of the first Monastery it had, was accounted an excellent Reformation of that Order, by Reason of the singularity of its Observances, being much the same they had been in the Beginning at *Cluni*, in *Burgundy*, at *Cave*, in *Italy*, in *Sicily*, and at *Sauve Majour* in *Guienne*. God gave so great a Blessing to it, that it had above sixty five Houses belonging to it, as well Abbies and Priories, and about thirty Parish Churches.

Mr. *Baillet* tells us, That the holy *Vitalis de Mortain*, was so taken with the Excellency of this new Institute, that he resolv'd to give up all the Monasteries and Churches that belong'd to *Savigni*, whereof he was the Founder, to that of *Tiron*, they being then in Number fifty Abbies and Priories. Perhaps the Ground he had for so saying was, what we read in the Life of *St. Bernard*, written by *Geffry the Gross*, one of his Disciples, who tells us, that *Vitalis*, after having built the Abbey of *Savigni* in *Normandy*, yielded it up to *Bernard* with all the Monasteries appertaining to it. But Mr. *Baillet* is not the only Person that has been so mistaken. It is true that, after the Death of *Vitalis*, *Savigni*, and thirty Monasteries belonging to it, were given up to *St. Bernard* of *Clairvaux*, as has been said in speaking of that Order, but not to *St. Bernard* of *Tiron*; and that Incorporation of the Order of *Savigni* into that of the *Cistercians*, was not made 'till the Year 1148, almost 30 Years after the Death of the holy *Vitalis*, who founded none but only the Abbey of *Savigni* for Men, and that of the *Dames Blanches*, or *White Ladies* for Women. There are also some who have pretended that *Savigni* was of the Order of *Tiron*; but they were two distinct Congregations. *Souchet* has given us the Catalogue of the Monasteries of these two Congregations, in treating of the Union of *Savigni*, and thirty of its Monasteries to the Order of the *Cistercians*. He says that Order was extinct almost in its Cradle, and that the two others which were founded at the same Time, viz. *Tiron* and *Fontevraud* still continu'd in his Time, that is, in the Year 1649. which is the Time when he writ.

To return to the holy *Bernard*, and his Disciples, they liv'd in universal Poverty. They had scarce enough, at the first, to furnish Necessaries for Life. They were often reduc'd to divide a Pound of Bread between two religious Men, and sometimes between four. Some Days they had none at all, and liv'd upon Herbs and Roots. They drank no Wine, and practis'd almost incredible Austerities, which yet did not deter very many from resorting to *Tiron*, to live there under the Direction of the holy *Bernard*, who in less than three Years was become Father of above five hundred religious Men. The Sanctity of that Founder was soon bruited about into remote Parts; and several Provinces of *France* desir'd to have some of his Monks; *Henry*, King of *England*, and Duke of *Normandy*, sent *Theobald*, Earl of *Blois*: and *Rotrou*, Earl of *Perche*, to ask some of those religious

Religious Men of him. That Prince, as a Token of the Esteem he had for his Person and Institute, gave fifteen Marks of Silver Yearly for ever to his Monastery of *Tiron*, over and above fifty or sixty more he gave during his Life, after having built them a very magnificent Dormitory.

Lewis the Gross, King of *France*, after a Conference he had with that holy Founder, had no less Esteem for him, and gave him all the Territory of *Covitrey*. *Theobald*, Earl of *Blois*, besides two Priories he had built, whilst that Saint was living, after his Death gave to the Monastery of *Tiron*, abundance of Church Ornaments, and built the Infirmary. Many other Princes came to see *Bernard* in his Solitude, and not only made him great Presents, but also during his Life, and after his Death, built Monasteries, which they plac'd under that of *Tiron*, as *William*, Duke of *Aquitain*, *Fulk* Earl of *Anjou*, who was afterwards King of *Jerusalem*, *Guy*, the younger Earl of *Rochefort*, *Robert* Morton and *William de Beaujeu*, *Godfrey*, Viscount *Chateaudun*, and several others. *Rotrou* Earl of *Perche*, restor'd to the Monks of *Tiron*, the Monastery of *Arcisses*, which was afterwards made an Abby. *Robert*, who is thought to be the same that we have now spoken of, and to whom the King of *England* had given Lands in that Kingdom, carry'd thither thirteen Monks of *Tiron*, for whom he built the Abby of *our Lady of Cameis*, in the Diocese of *St. David*. *David* Duke of *Northumberland*, who was afterwards King of *Scotland*, having heard of the holy *Bernard*, would have some of his Monks, for whom he built the Monastery of *Kaburk*, in the Diocese of *St. Andrew*. That Prince went over into *France*, to see the holy Man, but found him dead. He confirm'd the Donations he had made to his Monastery, and even increas'd them. He took along with him twelve Monks more, with an Abbat, for whom he built a second Monastery, in *Scotland*, which was call'd *Tiron*. The holy *Bernard* dy'd in the Year 1116, according to *Souchet*; but *Henschenius* places his Death in 1117. The Habit of the Monks of this Order was of a light Grey, for they afterwards took to Black; but tho' *Souchet* tells us, that this Congregation was still in being in the Year 1649, it is certain, that the Abby of *Tiron*, which had been given in *Commendam* ever since the Year 1550, the Cardinal *de Bellay* having been the first Commendatory Abbat, was annex'd to the Congregation of *St. Maur*, in the Year 1629, so that at the Time when *Souchet* writ, there might be still some Monasteries in which the Institute of *Tiron* was follow'd; but the Congregation was no longer in Being, having lost its Head, and some of the other Monasteries having also gone over to other Orders, or been suppress'd.

I must here observe, that what the Author of the History of Monastical Orders tells us above, of an Abby of the Order of *Tiron*, being founded in *Wales* by the Name of *our Lady of Cameis*, is a mistake, and that it can be no other than that of *St. Dogmael*.

Monasteries of the Order of TIRON.

St. DOGMAEL's

Monastery of the Order of *Tiron* in *Pembroke*shire.

THIS Monastery is to be found in the *Monasticon*, Vol. I. p. 454, and in the *English*

Abridgement, p. 55; but the little there said of it is confus'd and erroneous. In the Head or Title, it is there call'd a Cell of *Tyron*, which it was not properly, but an Abbey of that Congregation or Order. In the next Lines it is call'd an Abby of *St. Martin of Tours*, wherein is a visible Error, for having said it was of *Tiron*, it could not be of *Tours*. *Leland* there quoted is no more to be regarded, where he says this Monastery was founded by *Martin of Tours*, whereas the Founder was his Son *Robert*. The Charter of King *Henry* the 1st. which follows in the *Monasticon*, plainly shews all those Mistakes, declaring, *Robert*, the Son of *Martin*, to have been the Founder; and that this Abby was of the Order or Congregation of *Tiron* and not of *Tours*; nor to be call'd a Cell to *Tiron*, any more than all other Abbies are Cells to the Head Abby of their Order; for Cells never had Abbats, nor were they any more than smaller Houses, wholly at the disposal of the Principal, and govern'd by their Authority, having only a Prior appointed by the House the Cell belong'd to. Besides this Monastery is there thrown in among the *Benedictins*, whereas in reality it was of a distinct Congregation, or Order, the Rule of *St. Benedict* being indeed, the Ground of their Profession, but having many other Observances added to it. Thus we see the *Dominicans*, or *Black Friars*, profess'd the Rule of *St. Augustin*, and yet they are not call'd *Augustinians*, in regard that they differ in many Points.

William Abbat of *Tiron*, as appears by the *Reynolds Foundation Charter*, was present at the Installation of the first Abbat of *St. Dogmael*, about the Year 1126, as was also *Bernard*, Bishop of *St. David*, who seems to have been of the same Order, which had four Abbies in *Scotland*, Viz. of *Kelzo* near *Mailros*, of *Londrofs*, of *Aberbrothoc*, and of *Lunewerim*, and they are call'd in the Royal Charters, *Black Monks of Tiron*.

This is all I have to observe concerning this Monastery, besides, what is in Mr. *Willis's* Hist. of Abbies, Vol. 2. p. 318, Viz. *WILLIAM HIRE*, Abbat, *Hugh Eryno* and seven others subscrib'd to the Supremacy, July 30, 1534. Anno 1557, here was 3 l. 6 s. 8 d. paid in Fees, besides a Pension of 13 l. 6 s. 8 d. to *William Hire* last Abbat.

PULLA or PILLE.

Priory of the Order of TIRON, in *Pembroke*shire.

SEE it in the *Monasticon*, Vol. I. p. 119, and in the *English Abridgement*, p. 116. It is only nam'd here, to shew it was of this Order of *Tiron*, whereas in the aforesaid Work, it lies promiscuously among the *Benedictins*.

Mr. *Willis's* Hist. of Abbies, Vol. 2. p. 319, gives us no more of it than that *WILLIAM WATS*, Prior, *Morrice Gem*, and *Heliseus Pecock*, subscrib'd to the Supremacy, July 20, 1534.

OF THE ORDER OF THE TRINITARIANS.

The Original of the Order of the Holy Trinity, or the Trinitarians, with the Lives of St. John de Matha, and St. Felix de Valois, the Founders of the same.

Hist. des
Ordres
Monast.
Vol. 2.
p. 310.



OF this Order, instituted for the Redemption of Captives, the *Monasticon*, Vol. 2. p. 830, and the *English Abridgement* thereof, p. 210, give us the Rule, and the Approbation by Pope *Innocent* the 3d, but having nothing of the Original or Founders, we shall here add the best Account that is extant, being that of the *French History of Monastical Orders*, conforming ourselves to what is requisite to be known of it in general, and what relates to the Kingdoms of *Great Britain*, without launching out into all that may be said of it in other Countries.

THIS Order had its Beginning in the Year 1198, under the Pontificate of Pope *Innocent* the 3d, *St. John de Matha* and *St. Felix de Valois* were the Founders. The first of them was born in the Year 1160, in a small Borough call'd *Faucon*, on the Borders of *Provence*, his Parents being of good Quality, and he was call'd *John*, because born on the Feast of *St. John Baptist*. He began even in his Cradle, to shew some Tokens of his future Sanctity; for, at that very Time, he refus'd to take the Breast on some Days of the Week, nor could he be made to take any other Sustenance on those Days. No sooner was he out of his Cradle, than he began to dispise Children's Play, and their common Behaviour, and at twelve Years of Age, he went to School at *Aix la Chapelle*, where he at the same Time learnt the other Exercises usual among Persons of Birth.

When he had gone through his Humanity, and all his Exercises, he return'd to his Father's House, fully resolv'd to live there in the Practice of Devotion. In short, he withdrew to a small Hermitage, to give himself wholly up to heavenly Affairs; but finding himself too much expos'd to the Visits of his Relations, who endeavour'd to engage him in the World, he went to

Paris, and there study'd Divinity, in order to fit himself for the Ecclesiastical State, to which he aspir'd with incredible Zeal. He became so remarkable in that renowned University, that he was oblig'd to take his Degrees; and, lastly, that of Doctor, notwithstanding all the Opposition made by his Humility to avoid that Honour. Then he was ordain'd Priest, and when the Bishop, at the Time of the Imposition of Hands, pronounc'd these Words, *Receive the Holy Ghost*, a Pillar of Fire was seen to appear over his Head.

This Wonder was follow'd by another, when he said his first Mass in the Bishop's Chapel at *Paris*, the Bishop at that Time being *Maurice de Sully*, was present at it, with the Abbat of *St. Victor*, the Abbat of *St. Genevieve*, and the Rector of the University, who were all Witnesses of what happen'd. When the new Priest elevated the Holy Host, an Angel, in the shape of a young Man, appear'd on the Altar. He was clad in a White Garment, with a Red and Blue Cross on his Breast. His Arms were cross'd, and his Hands laid on two Captives, as if he would have made an exchange. The Bishop and the others we have nam'd, conferr'd together about this Vision, and not knowing what it might signify, they agreed that *John de Matha*, being furnish'd with authentick Testimonials of that Apparition, should go to *Rome*, to acquaint the Pope with it, and know what he ought to do.

The Saint consented; but considering that the same would only serve to make him more known to the World, where he desir'd to be hid; he resolv'd to retire into some Solitude, till it should please God, more particularly, to make his Will known to him in relation to that Apparition.

There was at that Time an holy *Eremite*, call'd *Felix de Valois*, not of the Royal Family of

of *Valois*, as some have reported; but who perhaps bore that Name as being a Native of *Valois*. He had withdrawn himself into a Wood in the Diocese of *Meaux*, near the Town of *Gandeleu* in the Province of *Brie*, and there led a Life altogether Angelical. *John de Matha* repair'd thither, to intreat him to receive him into his Company, and instruct him in the Way of Perfection. It is not possible to express with what Fervour they proceeded together in the Practice of all Virtues, or what Austerities they practis'd to mortify the Flesh. Their Watches and Fasts were almost continual, their Discourses were only directed to inflame one another in the Love of God, and their constant Employment was Prayer and Contemplation.

One Day as they were discoursing near a Spring, they spy'd an extraordinary white Stag, having a Red and Blue Cross, between his Horns. This Wonder surpriz'd them, and having put *John de Matha* in mind of the Vision he had at his first Mass, he told it to *Felix*. By these Miracles, they guess'd that God requir'd something peculiar of them. They redoubl'd their Fasts and Prayers, to the End he might vouchsafe to make known his Will to them. Their Prayers prov'd effectual, for an Angel appear'd to them in their Sleep three several Times, ordaining them to go to *Rome* to the Pope, who would inform them what they were to do.

They immediately set out pursuant to that Order from Heaven, and the Zeal with which they undertook that Journey, enabled them to surmount all the Difficulties of the Winter, in which Season they travell'd. *Innocent* the 3d, who had been newly install'd in *St. Peter's* Chair, when they came to *Rome*, in the Year 1198, receiv'd them with much Humanity; and being inform'd by them, and by Letters from the Archbishop of *Paris*, which they deliver'd to him, of the Occasion of their Journey; he caus'd the Cardinals and some Bishops to be assembled at *St. John Lateran*, to take their Advice in that Affair. He ordain'd Fasting and Prayers, to obtain of God a fuller Declaration of the same, inviting all those Prelates to be present at the Mass he would celebrate the next Day to that Effect.

That Day the Church celebrated the Octave of *St. Agnes*. The Pope attended by all his Clergy, and the two holy *Eremites*, repair'd to the Church, to celebrate the Holy Mysteries. During the Sacrifice, when he elevated the Holy Host, to shew it to the People, the Angel appear'd again before that illustrious Assembly, in the same Manner and Posture as he had done at *Paris*. The Pope, after all these Wonders, having no longer Place to doubt, but that *John de Matha* and *Felix de Valois*, were inspir'd by God, gave them leave to institute a new Religious Order in the Church, whose main End should be to procure the Redemption of Captives; that groan'd under the Tyranny of Infidels. To this Effect, on the 2d of *February* following, being the Feast of the Purification of the Blessed Virgin, he gave them the Habit himself, which he would have to be of the same Colours in which the Angel had appear'd; that is, a white Garment, on which was sew'd a Red and Blue Cross, and gave to that new Order, the Title of the Holy Trinity, which was also call'd, of the Redemption

of Captives, because of the End for which it was instituted.

The Pope sent back into *France* those two religious Men, loaded with Apostolical Blessings, and Lettres in their Favour to the Archbishop of *Paris*, and the Abbat of *St. Victor*, whom he order'd to prescribe them a Rule, and procure them a Convent. Upon their Arrival they presented themselves before King *Philip Augustus*, whom they acquainted with what had hapned at *Rome*, praying him to consent to the establishing of their Order in his Kingdom. That Prince did not only grant his Consent, but much forwarded its Progress by his Authority and Bounty. *Gautier*, or *Gaucher de Chatillon*, was the first that gave them a Place to build their Monastery on his Land; but that Place soon proving too small, by Reason of the great number of People that embrac'd the new Institute, he granted them, that where they had the Vision of the Stag, above spoken of, which for that Reason was call'd *Cerfroy*, between *Gandeleu* and *la Ferte Miclon*, on the Borders of *la Brie* and *Valois*, where a Monastery was built, which ever since has been acknowledg'd the Head of all the Order.

Among those that at the first devoted themselves to this Institute, were many Persons remarkable for Learning and Worth, some of whom had been Disciples to *St. John de Matha*, viz. *John English* of *London*, *William Scot* of *Oxford*, *Peter Corbellin*, afterwards Archbishop of *Sens*, and *James Sournier* who was Bishop of *Todi*. The Pope having directed the holy Founders of this Order to the Bishop of *Paris*, and the Abbat of *St. Victor*, for them to prescribe their Rule; as soon as it was done, *John de Matha* return'd to *Rome*, to have it confirm'd by his Holiness, who not only confirm'd, but added to it many Privileges, and moreover gave them the House of *St. Thomas della Navicella*, call'd also *In formis*, or *di forma Claudia*, from *Claudius's* Aqueduct, which was re-built in that Place by *Antoninus*, the Son of *Lucius Septimius Severus*. And to preserve a Memorial of the Apparition of the Angel and the Captives, the Pope caus'd the same to be represented over the Portal in Mosaic Work, which has continu'd entire to this Day.

John de Matha seeing his Order establish'd, sent *John English* and *William Scot* to *Morocco* in *Africk*, to the *Miramamolin*, to treat with him about the Ransom of poor Christian Captives, and their Negotiation prov'd so successful, that in the Year 1200, they brought back an Hundred and eighty six Slaves. That same Year *William* of *Housschotte* founded a Monastery for these Religious Men, on his Lands of *Housschotte* in *Flanders*, and *John de Matha*, resolving to go into *Spain*, pass'd through *Provence*, where he had another Foundation for his Order in the City of *Arles*, from *Imbert d'Arguire*, who was then Bishop there. Then he proceeded on his Journey, and arriving in *Spain*, so zealously exhorted the King, the Princes and the People, to take Compassion on the poor Christians, that groan'd under the Fetters of the Infidels, that many Persons contributed towards the founding of several Monasteries and Hospitals in that Country. Then he went over to *Tunis*, where he suffer'd much, and proceeded to *Rome* with sixscore Slaves he had ransom'd. It was not without the visible

Protection of Heaven, that he escap'd with them out of the cruel Hands of the Infidels; for some having contriv'd to take them from him, they were disappointed of their Design, and being ashamed to embrew their Hands in the Blood of so many innocent Persons, as they had thought to do, they took another Method, which was to expose them to certain Death, at a Distance from them. They took away the Rudder from the Ship that was to transport them into Europe, tore the Sails, and so expos'd them to the Mercy of the Winds. In this wretched Condition St. John had no other Recourse than in the Confidence he plac'd in God's mercy, and stirr'd up his Company to confide in the same; then taking his Mantle or Cloak, and those of the Brothers that were with him for Sails, he pray'd to God to vouchsafe to steer the Ships, which was putting to Sea under his peculiar Providence. He knelt down on the Deck, with a Crucifix in his Hands, singing Psalms during the whole Voyage, and it pleas'd God that the Wind prov'd so fair, that in a few Days they arriv'd at the Port of Ostia, at the Mouth of the River Tiber.

Whilst he labour'd so successfully in Spain and Italy, the Blessed Felix de Valois was not less admir'd in France, where he procur'd the settling of a Convent at Paris, at the Place where there was a Chapel dedicated to St. Mathurin, whence these religious Men have had the Name of Mathurins given them in France; and that holy Founder, having been acquainted with the Day of his Death by Revelation, he assembled all his religious Men, to exhort them to keep God's Commandments, and to observe regular Discipline; then having given them his Blessing, and receiv'd the Sacraments of the Church, he gave up his Soul to God on the 20th of November 1212.

St. John de Matha, after his Voyage into Barbary, spent the two last Years of his Life at Rome, in visiting the Prisoners, comforting and assisting the Sick, relieving the Poor in their Distress, and preaching the Word of God; and being worn out with these Labours, and before weakned with Austerities and Travelling; he dy'd in that Capital of the Universe on the 21st of December 1213, or 1214 according to some.

Pope Honorius the 3d. confirm'd their Rule, the which having been afterwards corrected and mitigated by the Bishop of Paris, and the Abbats of St. Victor and St. Genevieve, commissioned to that Effect by Pope Urban the 4th, was approv'd by his Successor Clement the 4th, in the Year 1267. By the first Rule they were not permitted to buy any Thing for their Sustenance, but Bread, Pulse, Herbs, Oyl, Eggs, Milk, Cheese and Fruit; but never Flesh or Fish. However they might eat Flesh on Sundays, provided that it was given them in Alms. They were not in Travelling to ride any Beasts but Asses, for which Reason they were call'd the Brothers of the Asses. But by the second Rule they were permitted to make use of Horses, and to buy Flesh, Fish, and other Necessaries for Life.

This Order is possess'd of about 250 Monasteries, divided into 13 Provinces; six whereof in France, being those of France, Normandy, Pi-

cardy or Flanders, Champagne, Languedoc and Provence; three in Spain, being those of New Castile, Old Castile and Aragon; one in Italy; one in Portugal. Formerly there was that of England, in which were 43 Houses; that of Scotland, of nine Houses, and that of Ireland of fifty two Houses, which have all been destroy'd, as well as in Saxony, Hungary, Bohemia, and several other Countries. The Provinces of France, Champagne, Picardy and Normandy, had formerly the sole Right of electing the General of the Order, at the Chapter always held in the Monastery of Cefroy, which, as has been said, is Head of the Order, and all other foreign Provinces were oblig'd to submit to the General so chosen by those four Provinces. In the Time of Pope Innocent the 11th, the Spanish Trinitarians made a Schism in the Order, and obtain'd leave to chuse a General for themselves, as they did in the Year 1688, in a Chapter held at Madrid, where they elected F. Pigneroles for their General in Spain; but since King Philip the 5th. has been advanc'd to the Throne of Spain, the General of all the Order has recover'd his Right, that Affair having been decided in Favour of him, by Pope Clement the 11th by Order of the King of Spain.

The Habit of this Order may be seen in the Monasticon, and in the Abridgment thereof, as above quoted.

Of the coming of this Order into England, and their first House at Mottinden in Kent, Reynerus says thus,

In the Year 1224, one Robert Rokesley founded a Monastery for the Order of Trinitarians, at Morindun, or Mottinden in Kent. Among other English Monuments of this Order, there is still extant an ancient Charter, written about the Year 1475, which begins thus, Brother Richard, Minister of the House of Motinden, Provincial and Vicar General of the Order of the Holy Trinity in England, and for Redemption of Captives, who are imprison'd for the Faith of JESUS CHRIST, by Pagans, &c. Which Manuscript Lambard, in his Perambulation of Kent, affirms he saw and read; where he is wonderfully out of the Way, supposing this Order to be the same with the Crouched Friars, and the Order of the Blessed Virgin Mary of the Mercenarians, whereas these are three Orders much differing in Habit, End, and substantial Constitutions. Stow, tho' no Way to be compar'd to him for Erudition, distinguish'd these Orders much more cautiously; but this latter was a Lover of Truth, as far as he could attain it; Lambard the other, throughout his whole Book does so impertinently, and outrageously rave and storm against the Catholick Religion, he so ridiculously heaps together idle Fables and gross Lyes; that he seems to have writ his Perambulation of Kent to no other Intent, but that he might, by his impious Slanders, lay a Blemish on all the ancient Sanctuaries of Orders, of which he should have Occasion to treat; yet all he has profited by his base railing is, That whereas Stow's Survey of London has been several Times printed, his malicious Work never return'd to the Press, but remain'd dispis'd by all the wiser Sort, like that of the worthless Author, of which the Poet says, *Annales Veluti caccata Charta.*

O X F O R D.

Monastery of Trinitarians.

THese Friars of the Holy Trinity for the Redemption of Captives, settled at Oxford, in the Year 1291, having often before been us'd to resort to it, for the sake of Learning. Of whose Foundation here, their Advancement and final Subversion, we have the following Account:

Edmund Plantagenet, Earl of Cornwall, and a great Patron of Religious Men, being mov'd as well by theirs, as the Entreaties of others who favour'd them, obtain'd certain Tenements of the Prior and Brothers of the Hospital of St. John; without the East-Gate, for which they were to receive one Pound of Frankincense yearly in lieu of all Services. The said Tenements, stood between the aforesaid Gate, on the West, and St. Frideswyde's Gate or the Way leading from the East Bridge, to the Fields behind Merton College; which being thrown down, the said Edmund afterwards built an House and Chapel, and gave the same to the aforesaid Friars. The Charter of the Donation of the same Tenements, runs thus.

Be it known to those present and to come, that we Edmund Son to Richard King of Germany, of renowned Memory, and Earl of Cornwall, have given, granted and by this present Charter confirm'd, to God and St. Mary, and to Brother William de Hamine, Provincial Minister of the Order of the Holy Trinity in England, and to the Friars of the same Order serving God at Oxford, and to serve for ever, for the Health of our Soul, and for the Souls of our aforesaid Father, of Schenchia our Mother, and for the Health of the Soul of Lord Edward renowned King of England, &c, all the Lands and Tenements, Revenues and Possessions, with their Appurtenances any way belonging to the same, which we had in the Parish of St. Peter, without the East-Gate at Oxford, without retaining any thing, to have, &c; they doing to the chief Lords of the Fee, the usual and due Services for the same. In Consideration of this our Donation, the aforesaid Minister William and his Brethren have granted to us, for themselves and their Successors, that they will at their own Expence find five Chaplains to celebrate divine Service in the same Place for ever, for the Health of our Soul. And we the said Edmund, and our Heirs will for ever warrant, quit claim to, and defend as our perpetual and free Alms, to perpetuity to the aforesaid Minister William, the Friars of that Order, and their Successors, all the aforesaid Tenements, Revenues and Possessions with all their Appurtenances. Witnesses, Richard of Cornwall our Brother, William Beresford, Henry Scottebrok, Reginald Botereans Knights, John Skardebury, Roger Merlaw, John Blebury, Walter Aylesbury, Henry Oewayn then Major of Oxford, William Spicer, Henry Spicer, Philip Hoo, John Hoo, Thomas Sow, John Wyth, Martin Samplariet, John Cuner, and many more. Dated at Beckele, on the Feast of the Decollation of St. John Baptist, in the 21st Year of the Reign of King Edward. In Testimony whereof we caus'd our Seal to be affix'd to this Charter.

The House and Chapel being soon after built by the same Earl, King Edward the 1st at the Request of Earl Edmund, ratify'd the Donation, and confirm'd the same to the aforesaid Friars, and their Successors for ever. And about the same Time, the Warden and Fellows of Merton, as also the Vicar of St. Peter in the East, in which Parish the House and Chapel here spoken of stood, granted to the said Friars, (I have it from a Register of Charters in Merton Colledge,) that they might have a free Oratory for their Use, and a Church-Yard to bury the Brethren of their Order freely therein. All which, was afterwards approv'd of, and confirm'd to them by the Bishop of Lincoln; the Diocesan. Afterwards, being intent upon extending their Bounds, they obtain'd of the Mayor and Citizens of Oxford, a small Piece of Ground, with the Houses standing on the same, upon Condition, that they should pay to them 13 s. 4 d. But some Years elapsing, and they not paying the Rent, the Mayor and Corporation demanding the same, William Paris, Minister of the House, and Henry Ledes, the Provincial Minister were oblig'd, in the 8th Year of King Edward the 2d, and of our Lord 1315, to make a Compact, by which it was establish'd for their Successors, that if for the Future, that Sum of Mony were not paid, within a prefix'd Number of Days or Weeks, the Mayor and Citizens might seize upon any Tenements of theirs, and hold them in Distress.

It is to be observ'd, that there formerly stood a certain very eminent Chapel, dedicated to the most Holy Trinity, within the East Gate, on the North Side. This they earnestly desir'd, and therefore endeavour'd to obtain it, with the Ground about it, of the Prior and Canons of St. Frideswyde; resolving to remove thither, and to leave their former Seat, as too strait. Wherein having labour'd in vain some short Time, they at length obtain'd their Desire, and prevail'd with the aforesaid Persons to lett them also a neighbouring Shop, and two empty Grounds of Tenements; which seems to have been confirm'd by King Edward the 2d, in the 2d Year of his Reign, after he had caus'd Inquisition to be taken, by which he might be satisfy'd, whether any Detriment would accrue to him, in case he should approve of that Grant of St. Frideswyde. Soon after, viz. in the 4th of Edward the 2d, of our Lord 1311, they obtain'd of the Mayor and Corporation of Oxford, three empty Spots of Land, lying under the Walls of Oxford (as in the Register of New Colledge in Oxford) one of which extended in Length from the Postern next to Smith Gate (which Postern was opposite to that Place, on which the Refectory of Hart-Hall now stands, or rather of Black-Hall lately demolish'd) to the Ground of the Chapel of the Holy Trinity, near the East Gate of Oxford, adjoining to the said Chapel on the North Side, which the said Friars had of the perpetual Gift of the Prior and Convent of St. Frideswyde, &c. But the other two Spots of Ground lay together on the other Side of the said Chapel, on the South Side, to the next Turret next to the End of the Court of Roncevall-Hall, with the same Turret, &c, paying for the same 13 s. 14 d.. This being thus accomplish'd, the Friars were eager to remove to it immediately; but because that could not be done without

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the King's Licence ; King Edward the 2d, in the 6th Year of his Reign sent his Mandate to the Sheriff in this Form. ——— *We command you, that you diligently enquire upon the Oath of good Men &c, whether it be to the Detriment of us or others, or the Prejudice of our Town of Oxford, if we grant to our Beloved in CHRIST, the Minister and Friars of the Order of the Holy Trinity dwelling without the East Gate, of the aforesaid Town of Oxford, that they may remove from the said Place, to the Chapel of the Holy Trinity, within the said Gate, which they have lately with our Licence acquir'd, together with certain Spots of Ground, adjacent to the said Town, and there to build, and dwell for ever. &c.*

Whether that Inquisition obstructed it, or whether the King granted the Friars leave to remove, I know not ; but I am satisfy'd, that King Edward the 3d, Grandfather to King Richard the 2d, granted the same to them, with Licence to build and dwell there, yet so that the aforesaid Ministers and Friars, should make a certain Chantry in the aforesaid Chapel, as the Manuscript has it, for their Founders and Benefactors, &c. Having therefore got a new Seat, the Ground of the other Chapel adjacent on the South Side being no longer of Use, the Minister and Friars, having first obtain'd Licence of Henry Ledes, Minister of the House of Modington, and Provincial Minister, did let the same, in the first Year of King Edward the 3d, to the Warden and Schollars of Merton Colledge for the Term of 50 Years. Which Place, as the Manuscript in Merton College has it, *is bounded by the Front of Runceval-Hall, extending in Length Southward, to the next Turret, by the End of the Ground of the said Hall, and with the same Turret, and lies in Breadth between the Ground of the aforesaid Hall, on the one Side, and the Town Wall on the other.* The Friars flourish'd from that Time, till about the Year 1351, at which Time an Epidemical Distemper carry'd them all off to a Man, and the House and Chapel at their old Seat, without the East Gate, escheated to King Edward the 3d, as the Lawyers term it, when for want of a Possessor or Heir, the Land returns to the Lord of the Fee, in whose, and the next succeeding Times, the Minister of Hundeslow, the Inn of which Order, was on the West Side of the Town, sent one single Frier to this Place to perform divine Service, as the Inquisition above mention'd observes. Arterwards William of Wickham, Bishop of Winchester, designing to found a Colledge at Oxford, bought of them those two Spots of Ground, which the Friars had before obtain'd of the Town of Oxford, which happen'd in the 3d Year of King Richard the 2d, and of our Lord 1379. I mean those two little Grounds, the first of which lay under the Walls of the Town within, and reach'd from the Postern Smiths-Gate opposite to the North-East Angle of the said Walls, and thence extending Southward, to the Chapel of the Holy-Trinity. The other stretching out from the same Chapel to the Southward, reaching to the Ground before let to the Warden and Scholars of Merton College. The first of those two Spots of Ground, on which stands the Wall which encompasses the College, being enclos'd by the Founder of New College ; and the other, I mean that on which the Houses are now within the East Gate on the right and left,

being by the same Founder, upon some Contract restor'd to the Major and Corporation, in the 12th Year of the Reign of King Richard the 2d, those that remain'd of these Friars, having nothing but the Chapel within the Walls of the Town, with the King's Licence betook themselves to the old House and Chapel, without the Walls. Both of which having remain'd, as escheated for the Space of 40 Years, that is, from about the 25th of Edward the 3d, and of our Lord 1351, to the 15th of Richard the 2d, of our Lord 1391, in the King's Hands, grievous Complaint was made to the said King Richard the 2d, by the Major and Citizens, that they had not for many Years past been paid the aforesaid Rent of 13 s. 4 d. The King therefore to do what he thought was just, order'd Thomas Barinton his Escheator, in the 15th Year of his Reign to permit the Major and Citizens, to distrain upon that House and Chapel ; so that both of them afterwards remain'd in their Hands ; notwithstanding that, when the aforesaid Founder of New College, purchas'd the aforesaid Spots of Ground within the Walls, they had remitted to the Friars that yearly Rent of 13 s. 4 d. But for the getting into their Hands the Chapel and House I have spoken of, the Town of Oxford, took another Method, besides the Petition presented to the King, which I think proper to deliver out of a Letter written in the Year 1486

To the most Learned and most Wise Men the Commissary and Regents of the University of OXFORD.

WHen we had undertaken according to our Duty, to write to you, Lovers of Wisdom and Learning, we judg'd we might easily obtain such Things of your Liberality, as may conduce to your Dignity, and the Good of our Order. For Wisdom to which, your School is dedicated, has Justice so annex'd to it, as not to exclude Religion ; but will maintain those in their Right, who diligently take Care of the Affairs of their Order. There is in the Suburbs of Oxford, near the East-Gate, a Chapel of the Holy Trinity, the which the Disposer of the Place, having bestow'd on our Order, our Brethren had the same long in Possession, till one John Wodel, who was formerly Minister of our Church at Hundeslowe, wickedly made it over to the Magistrates of Oxford, without consulting us, and as if the unjust Seller had rightfully transacted, for the alienating of our Possession, the Magistrates of Oxford do hold that Chapel, excluding thence the most just Possessors ; the same it is that we endeavour to retrieve. To which our Endeavours if your Aid and Assistance be joyn'd, it will be no hard or difficult Matter for us to recover our Farms. We therefore intreat your Wisdom and Equity, that you will assist our Provincial, whom we have appointed our Attorney for Recovering Possession. For if we shall be restor'd to the Possession of the Chapel, Religious Men and Followers of Learning shall be plac'd in the same, from whom your universal Study may receive Service, and who will not neglect to advance your Honour, and take Care of our Order, you will certainly do a Thing which our Order will ever keep in Mind, if by your Assistance our Brethren shall obtain a Place in your University, where they may sweetly imbibe the Waters of Learning to enable them hereby to spread abroad the Heavenly Dew upon many.

Farewell,

Farewell, ye Promoters of the best Studies. Paris, November the 6th.

The most obedient Lover of your Wisdom,
Robert Gaguin, Great Minister of the
Holy Trinity, for the Redemption of
Captives.

I do not think that the University refus'd to give their Consent, or Assistance to this just Request, but the Townsmen were resolv'd most violently to defend what they had laid hold of, granting a Dwelling to one only Priest to perform the divine Service there, and letting the other Chambers to Lay Scholars, who till then apply'd themselves to Literature under the Direction of a Principal, till that Inn was call'd *Trinity Hall*, and by that Name paid Rent to the Town, as appears by many Rent Rolls.

Their Houses. Their first, which were contiguous to the Street of the *Holy Trinity*, and to that which leads from *Magdalen Colledge* to the Field behind *Merton College*, was built as has been said by *Edmund Earl of Cornwall*, and exempted from paying of Tithes and Oblations to the Church that in other Respects was a Parish, by Privileges and Immunities the Pope had granted to the Convent of the *Holy Trinity*, at *Houndslow*, from whence some one of the Friars was always to be sent to this Place to perform divine Service. As for their last Dwelling, within the *East-Gate*, I cannot say who founded it, but I find it soon came to Ruin, after the Founder of *New-College* had purchas'd the adjacent Grounds.

The Chapels. The ancientest of them was built by the aforesaid Earl, where there were certain Priests for some Time, constantly saying Mass for his everlasting Rest. After the Townsmen of *Oxford* had seiz'd upon the same, it was usual for the Major of the Town, when he return'd yearly at *Michaelmas*, from *London*, whether the new Major elect was oblig'd to go to be sworn in the Exchequer, to repair to it, where when he had assisted at divine Service, and render'd hearty Thanks to God, for his safe Return, giving some Alms to the Priest that said Mass, he was then receiv'd by the Burgers and Citizens, with all Tokens of Joy, to be conducted into the City, I shall say no more of this Chapel, than that a Wax Candle was perpetually burning

on the Altar, and that Criminals fled thither for Sanctuary, as I find testify'd by many Manuscripts. But of the other Chapel I shall only add, that it first belong'd to the Priory of *St. Frideswyde*, but when the Friars of the *Holy Trinity*, began to decline and diminish, and the adjacent Grounds, fell to the Founder of *New College*, then it by Degrees went to Ruin, so that no Man for many Years past could tell the Ground on which it stood.

The Dissolution. I know nothing certain concerning it, as not finding it among the Monasteries destroy'd by King *Henry the 8th*, and I am apt to believe, that the Name of an Hall, by which it was then known, occasion'd it's being slipp'd by. However that was, when the other Brotherhoods were overturn'd, *John Amery*, of the Order of the *Holy Trinity*, was principal there; and at the same Time, according to ancient Custom, the Stipends drawn from the Colleges of *Oxford* maintain'd certain poor Scholars there, where a certain old Priest and Anchorite dwelt, and afterwards dy'd. Lastly, about the latter End of the Reign of King *Henry the 8th*, *Robert Perrot*, Batchelor of Musick, was Principal there, and at that Time, if I mistake not, he holding the House and Chapel, lett to him by the Major and Citizens, demolish'd them both, and in the same Place built a Barn, a Stable, and an Hogstie. *Wood. Hist. Antiqui. Oxon. p. 133.*

H O U N S L O W.

Monastery of TRINITARIANS in Middlesex.

THIS Monastery is not nam'd in the *Monasticon*, except only among the Valuations, where it is call'd of *Mathurins*, which is the French Name and valu'd at 74 l. 08 s. 00 d. $\frac{1}{2}$. Mr. *Willis* has no more of it than that Anno 1553, there remain'd in Charge 1 l. 13 s. 4 d. in Annuities. Nor do I meet with any more concerning it, except only that King *Edward the 3d* granted these Religious Men a weekly Market on *Tuesday*, and a yearly Fair of eight Days at the Feast of the *Holy Trinity*, to be held in the Manor of *Houslow*. The Grant is in the *Appendix*, NUM. DXVI.



OF THE ORDER

OF THE
Gilbertines, or of Sempringham.

Of St. GILBERT.

Nic. Tri-
vet per
Ant. Hall.
p. 16.



GILBERT, a Man extraordinary religious, of singular Grace from his Youth in preserving of Women, as is reported, not satisfy'd with seeking his own Salvation, and being inflam'd with Zeal of gaining Souls to God, began earnestly to affect the weaker Sex, grounding all the Liberty of his pious Affection on his Confidence in the Divine Grace, and the Experience of his own Chastity. When the Divine Assistance seem'd to favour his Undertakings, fearing lest he might, or had run in vain, unless the Sal- lies of his Zeal were directed by Knowledge, he thought fit to repair to St. Bernard, Abbat of *Clairvaux*, and being instructed by his wholesome Counsel, and confirm'd in his saving Purpose, he the more fervently and confidently began to proceed in his pious Enterprize. He prosper'd in his Designs, and became very great, as well in a numerous Multitude gather'd together to serve God, as in Temporals for the support of Human Life. In short he built two considerable Monasteries of Men, and eight of Women, serving God, which he also fill'd with numerous Societies, and adorn'd with regular Institutes, according to the Knowledge given him by God.

That the Prior of *Sempringham* was summon'd to sit as a Baron in Parliament, may be seen in *Rymer's Fœdera*, Vol. 5. p. 248, where he has the Letter of King *Edward* the 3d, discharging that Prior from coming to the Parliament, according to the said Summons, the Tenor of which Letter being the same as that to the like effect, to the Abbat of St. *Augustin's Bristol*, it is not requisite to be repeated, but the Reader is referr'd to that.

There is so very much said concerning this Order in general, in the *Monasticon*, Vol. 2. p. 669, and in the *English Abridgement*, p. 194, that it would be superfluous to add any more in this Place, or repeat any Part of the same.

MONASTRIES of GILBERTINS.

HAVERHOLM.

Monastery of Gilbertines in Lincolnshire.

The Grant of Adam Fitz-Peter, to the Canons of St. Gilbert of Sempringham, at Haverholm in Lincolnshire.

TO all the Sons of our Holy Mother the Church, *Adam Fitz-Peter*, greeting. Be it known to you, that I have given, and by this present Deed confirm'd to the Nuns, Canons and Brothers at *Haverholm*, there serving God and St. Mary, all I had in the Town of *Norford*, Viz. One Carrucate of Land, with all its Appurtenances in Wood and Plain, in Meadows and Pastures, and whatsoever I had in the Town of *Kikeley*, Viz. two Carrucates of Land, with all their Appurtenances, and Mills and other Necessaries in Wood and Plain, Waters, Meadows and Pastures. Besides this, I will give to the aforesaid Nuns, Canons and Brothers, for ever, one Stone of Wax Yearly, at the Feast of St. *Michael*, and my Heirs shall so do for me for ever: All this I have given them with the good Will of my Wife *Maud*, and of my Heirs, in free and perpetual Alms, as is most freely given to any free Religious Persons, quit of all secular Service, Exaction and Occasion, as any Alms is most freely given to any religious Person; and we will warrant and maintain all these Things aforesaid, against all Men, as our proper and special Alms, saving ourselves, and the reasonable Service of our Lord the King. But it is to be observ'd, that this Carrucate at *Horsford* defends itself for a fourteenth part of a Knight, and the



*A Gilbertine Nun without her Mantle.
See her with a Mantle, and a Friar of the Same Order in the Monasticon.*



St. John the Evangelist

two Carrucates of Land at Kikeley for the eighth Part of a Knight's Service. All this I have given to the aforesaid Convent of *Haverholm*, with my Daughter *Juliana*, and my Niece *Maud*, for the Health of all our Kindred, as well living as deceas'd. But at my Death, they shall perform the same Service for me and my Wife *Maud*, which they do for any Canon or Nun of their Order. These being Witnesses, *Robert Pyron*, *Alexander Cressy*, *Robert Divell*, *Robert*, my Heir, *Helias Fitz-Richard*, *Robert Divill*, *Peter Filad*, *Richard Such*, *Roger Fitz-Richard*, *Helias Man*, *Robert Pyron*, *Geoffry York*.

The Contract between the aforesaid Convent of Nuns and Canons of Haverholm, and the Monks of Kirkstall, for the above-mention'd Lands given by Adam Fitz-Peter.

THIS is the Contract between the Convent of both Sexes at *Haverholm*, and the Convent of Monks at *Kirkstall*: That the Master *B.* first Founder of the Order of *Sempringham*, and the aforesaid Convent of *Haverholm*, have let to the aforesaid Monks one Carrucate of Land at *Horsford*, with all its Appurtenances, and two Carrucates of Land, and one Mill at *Kikeley*, with all their Appurtenances in Crofts and Tofts, and Ways and Paths, in Wood and Plain, in Meadows and Pastures, in Waters and Marshes, and in all other Places within the Town and without, that they may have and hold them in perpetual Possession freely and quietly, as Mr. *Adam Fitz-Peter* granted, and by his Deed confirm'd the same to the aforesaid Church of *Haverholm*. But the Convent of *Kirkstall* shall, for the said Tenures, yearly pay to the said Church of *Haverholm*, four Pounds in Mony, two at *Whitsontide*, and two at the Feast of St. — (the Saint's Name is here torn out, but I suppose it to be St. Martin) and they shall perform the Foreign Service appertaining to that Land, and the aforesaid Sum shall be carry'd to the said Nuns of *Haverholm*, at the aforesaid Terms. And to the End that this Contract between them, may be firmly observ'd without Fraud, Deceit, or ill Design, it has been confirm'd by the Chapter of *Fountains*, and the Chapter of *Rieval*, and the Chapter of *Kirkstall*, and the Chapter of *Revesby*, with the necessary Security. But in Case any shall attempt to disturb the aforesaid Monks about these Tenures, the Brothers of *Haverholm* will faithfully stand by them against all Adversaries that shall, on this Account, molest them, at the Expence of the Monks within *Yorkshire*, but without it, at their own Expence. Besides, if it shall happen, that the aforesaid *Adam*, or his Heirs shall deliver to the House of *Haverholm*, the Church of *Birchin*, and that Part of the Church of *Brentun*, which belongs to his Fee, the Monks shall quit the aforesaid Tenures free and peaceable to the House of *Haverholm* without any Claim, saving their Vestments and Buildings, and the Expences which shall be made with the Assent and Advice of the Brothers of *Haverholm*. Witness the Lord Abbat *Robert* of *Fountains*, and the Abbat *Salvan* of *Rieval*, and good *Ralph*, Abbat of *Kirkstall*, and *Hugh*, Abbat of *Revesby*.

The Confirmation of the aforesaid Contract by the above-mention'd Adam Fitz-Peter.

TO all the Children of our Holy Mother the Church, as well present as to come, *Adam Fitz-Peter*, greeting. Know ye, that I have granted, and by this my Deed confirm'd to God and St. Mary, and to the Monks of *Kirkstall* for ever, the Contract made between the Convent of the Nuns and Canons of *Haverholm*, and the Convent of the Monks of *Kirkstall*, Viz. For one Carrucate of Land at *Horsford*, with its Appurtenances, and for two Carrucates of Land and one Mill at *Kikeley*, with their Appurtenances, as my Deed, which I gave to the Nuns, and the Writing I made between the two Convents, do testify, with the same Alms and Liberty as the Nuns held the same Lands of me, Viz. To be held strictly and free from all Services that belong to me and my Heirs, saving the first and reasonable Service of our Lord the King, Viz. For the Carrucate at *Horsford*, the fourteenth Part of a Knight's Service; and for the Two at *Kikeley*, the Monks shall do the eighth Part of a Knight's Service. But the Monks have receiv'd me and my Wife *Maud* and our Heirs in their Prayers; and at our Death shall perform the same Service for each of us, that they do for any Monk of their own Order. These being Witnesses, *Adam* the Priest, *Robert Vavasor*, *Richard Cans*, *William*, Clerk of *Friston*, *William*, Clerk of *Broreton*, *Hugh Marshall*, *Hascul*, Painter, *Robert Stiveton*, *John Roreston*, *John Laclees*, *Robert Pincerum*, *Ralph* the Cook, *Robert Fitz-Adam*, *John* his Brother, *uctrech Mirseild*.

These three Deeds above were taken from the Records of York, and attested to be True Copies, by Edward Beseley, the Keeper of the same.

See this Monastery in the *Monasticon*, Vol. 2. p. 792, and in the *English Abridgement*, p. 205.

All Mr. *Willis* says of it is this,

WILLIAM, Prior and six Canons, surrender'd this Convent to the King, the 5th of Sept. 1539. 30 Hen. 8.

MALTON.

Monastery of Gilbertins, or of Sempringham, in Yorkshire.

IN the *Appendix*, NUM. DXVII. is the License of King *Richard* the 2d, granted to the Prior and Convent of this House, to purchase Lands to the value of Ten Pounds, and Num. DXVIII. is the Grant of *William Redburn*, of six Plow-Lands granted to the said Monastery.

Mr. *Willis* has no more of it than this.

JOHN, whose Sirname I have not seen, was last Prior. He surrender'd this Convent, Decemb. 11. 1540. 31 Hen. 8.

For the rest see the *Monasticon*, Vol. 2. p. 816, and the *English Abridgement*, p. 208.

MATTERSEY or MARSEY.

Monastery of Gilbertins in Nottingham-

shire.

THE Charter of King Edward the 3d, in the *Monasticon*, Vol. 2. p. 811, and in the *English Abridgement*, p. 207, gives an Account of the Foundation of this Monastery, by Isabel de Chauncy, and Confirms all Donations till then made to the same. The following Particulars are not there mention'd.

Thoroton's
Nottingh.
p. 480.

The Prior of Mathersey, 35 Edward I. had free Warren in Mathersey and Thorpe. The Prior of Mathersey, of the Order of Sempringham, 3 Ed. III. claim'd to have for himself Quittance of City and Borough, in Markets and Fairs, in Passage of Bridges and Ports of the Sea, and in all Places through England, from Toll and Portage. There was an *Ad quod Damnum*, 4 Hen. IV. for Market and Fair to be kept at Mattersey.

The King, Novemb. 4, 31 Henry VIII, granted to Antony Nevill, Esq; and Mary his Wife, the Monastery, Manor and Rectory of Mattersey, with Blakawe Grange there, &c. the Monastery to them and the Heirs Male of the said Antony.

The Church was appropriated to the Priory, about 8 Edward I. to repair the Priors then Lösses by a sudden Fire. It was the Inheritance of John Nevill, Esq; by descent from Sir Antony Nevill, his Great Grandfather, to whom it was convey'd from the Crown; Sir William Hickman marry'd — the Daughter and Heir of — Nevill, and now enjoy's it.

A Messuage and Tenement in Mattersey, and another in Heyton, belonging to the Chantry of

St. John of Mattersey, were, among other Things, May 18. 7 Edward 6. granted to Thomas Reeve and George Cotton.

All I can add to this, is what Mr. Willis has in his *History of Abbies*, Vol. 2. p. 168, and 171, being only this.

THOMAS WODECOCK, last Prior, with 4 Monks, surrender'd this Convent, Octob. 3. 1539. 30 Hen. VIII. and had a Pension of 26 l. 13 s. 4 d. per Annum assign'd him.

MATTERSEY, St. John Baptist's Chantry, to Edmund Webster, incumbent 4 l.

WATTON.

Monastery of Gilbertins, or, of the Order of Sempringham, in Yorkshire.

IN the Appendix, NUM. DXIX, is the Composition made between this Convent and the Rectory of the Parish Church of Morlund in Cumberland.

Mr. Willis says;

ROBERT HOLGATE, Bishop of Landaff, Commendatory Prior of this Convent, surrender'd the same, Decemb. 9. 1540. He was afterwards Archbishop of York.

For the rest, see the *Monasticon*, Vol. 2. p. 797, and the *English Abridgement*, p. 206.



O F T H E
O R D E R
O F
Crouched *FRIERS*.

The Original of the ORDER of the Crouched FRIERS.



THE Order of the *Crofs bearing*, or *Crouched Friers* in Italy, now suppress'd, differ'd from the two others of the same Name; of which the one had its Original in the *Low Countries*, and the other in the Kingdom of *Bohemia*; but they all three pretended to have the holy Pope St. *Cletus*, for the Patriarch and Founder of their Order, and that St. *Quiriacus*, Bishop of *Jerusalem*, and Martyr, whose Festival the Church celebrates on the 4th of *May*, was the Restorer, or Reviver thereof. But the *Crouched Friers* of *Italy* being no more to justify their Pretensions, it concerns the others to make them good, which they will find a difficult Task to perform effectually; notwithstanding that, in order to carry back their Antiquity to St. *Cletus*, that is, to the Year of CHRIST 78, they quote Bulls of the Popes, *Alexander* the 3d, *Alexander* the 4th, *Pius* the 5th, *Gregory* the 15th, and of some others, wherein mention is made of this pretended Antiquity.

As for St. *Quiriacus*, whom some would have to be a certain *Jew*, call'd *Judas*, and who, they say, shew'd St. *Helen* the Place where the *Crofs* of the Saviour of the World lay, when that pious Empress went to *Jerusalem*, and caus'd that glorious Trophy of our Redemption to be dug out of the Ground; they also report, that being mov'd by the Miracles wrought, upon only touching of that sacred Wood, he was converted, and in Baptism took the Name of *Quiriacus*, or *Cyriacus*; that he was afterwards chosen by St. *Helen*, the Chief of those she appointed to keep a Part of that precious Treasure, which she put into the Hands of St. Ma-

carius, Bishop of that City, whom St. *Quiriacus* succeeded; and that he afterwards receiv'd the Crown of Martyrdom, under the Emperor *Julian* the Apostate, when that Prince went to *Jerusalem*. But Father *Papebroch*, Mr. *de Tillemont*, Mr. *Baillet*, and some other Learned Men, look upon all that has been writ concerning that Saint as fabulous. For the *Apocriphal Acts* on which those have built, who have taken him for Successor to St. *Macarius*, and the Person that discover'd to St. *Helen* the Place where the *Crofs* of our Saviour JESUS CHRIST lay, say he was baptiz'd by St. *Eusebius*, Pope, who dy'd in the Year 311, that is, 15 Years before St. *Helen* was at *Jerusalem*, to seek out the true *Crofs*. This *Judas* or *Cyriacus*, who, as they say, took the latter Name in Baptism, is made Bishop of *Jerusalem*, and Successor to St. *Macarius*, who dy'd in the Year 331, and his Father is said, to have been one *Simon*, and his Grandfather *Zacheus*, who liv'd at the same time with JESUS CHRIST. In short, they pretend, that *Julian* the Apostate being at *Jerusalem*, caus'd him to be put to Death in his Presence; however that Prince was not at *Jerusalem* till the Year 362, or 363, at which Time St. *Cyrill* was Bishop of *Jerusalem*. We omit the other Reasons there are for believing that Saint *Quiriacus* or *Cyriacus*, did not live in the Reign of *Constantine*, when St. *Helen* found the true *Crofs*, and that if there was a Bishop of *Jerusalem* of that Name, he must have suffer'd Martyrdom under the Emperor *Adrian*, in the Year 134. Therefore the *Crouched Friers* are in the wrong to boast of having had one St. *Quiriacus*, or *Cyriacus*, Bishop of *Jerusalem*, for the Founder, or Restorer of their Order.

This is certain, that the said Order was instituted before Pope *Alexander* the 3d, was advanced to St. *Peter's* Chair; since, that Pope flying from the Persecution of the Emperor *Frederick Barbarossa*, took Sanctuary in several Monasteries of this Order, and when the Church was restor'd to Peace, he reviv'd it, if we may so say, in the Year 1169, prescribing it a Rule, and Constitutions, and taking it under his Protection. *Herman Schedel*, in his *Chronicles* says, that when *Innocent* the 4th was at *Lyons*, he made Regulations for these Religious Men, and ordain'd that they should always carry a Cross in their Hands, and *Clement* the 4th appointed the Monastery and Hospital of *Bologna* to be Head of this Order.

It suffer'd very much afterwards, during the Wars that wasted *Italy*. In the Pontificate of Pope *Eugenius* the 4th, the Order was much relax'd, and many of the Monasteries were given in *Commendam*. Pope *Pius* the 2d, endeavour'd to restore regular Discipline, and to that Purpose made new Regulations; confirm'd the Privileges granted by his Predecessors, and ordain'd in the Council of *Mantua*, that the Religious Men should for the Future wear a Tunick, with a Scapular, and over all a Cloak and Mantle, and a great Camail, or Rochet, all Blew, whereas before they were clad in Grey, and that they should always carry a Silver Cross in their Hands, as they were wont to do. This was certainly an Abuse, brought up by the Vanity of some Superiors, for at first they carry'd an Iron Cross. They took not that sort of Habit, till the Year 1462, at their general Chapter.

This Order by Degrees being again fallen into much Relaxation, Pope *Pius* the 5th, brought it into a better Condition, in the Year 1518, approving it anew, and confirming it's Privileges. But there is much Likelyhood, that it was very disorderly in 1656, and that Pope *Alexander* the 7th had lost all Hopes of restoring Regularity, so often cast off by those Friars; for he then quite suppress'd the Order.

Mr. *Alleman* in his *Monastical History of Ireland*, tells us, it is likely, that the *Crouched-Friars*, who had 14 Monasteries, in that Kingdom, and who were suppress'd at the Change of Religion, were of the Congregation of the *Cross-Bearers* of *Italy*, because those of *France* and the *Low-Countries* do not own them to have been of their Order.

L O N D O N and R Y G A T E.

Monasteries of CROUCHED-FRIERS.

Reynerus
p. 164.

OF the first Coming of these *Crouched-Friars* let us hear *Matthew Paris*, Anno 1244. In the 29th Year of the Reign of King *Henry* the 3d, says he, on Monday before the Feast of *All Saints*, there came to the Synod of the Bishop of *Rocheſter*, some Persons appearing to be of a new Order, viz. the Friars call'd *Cross-Bearers*, or *Crouched*; so

call'd because they carry'd Crosses on Staves. They requir'd an Habitation from the wealthy Men, showing an unheard of Privilege granted them by the Pope; viz. that none should be allow'd to reprove their Order, or reproach and command over them; they had also Power granted them to excommunicate all such Persons. All wise and discreet Persons wondring, yea, being astonish'd at so many new Orders, daily rising and starting up, without End, that so many learned Men, despising the Rules of the most blessed *Benedict*, who had been full of the Spirit of all the Saints, and of the most magnificent St. *Augustin*, should on a sudden fly to unheard of and new invented Orders, contrary to the Decree of the Council held under Pope *Innocent* the 3d, of glorious Memory; in which Council, after admitting and Authorizing the Orders of *Preachers* and *Minors*, it was irrevocably enacted and establish'd, the Cardinals with the Generality of the whole sacred Council consenting, that from thence forward no new Orders should be invented, or if invented they should not be admitted, lest those which were Authentick and already receiv'd should become contemptible." Thus *Matthew Paris*, not without some Gall. *William Waren* Earl of *Surrey*, not the first, as *Speed* has it, who was dead 100 Years before, but the 6th Son to *Humelin*, and *Isabel*, Great-Grand-Daughter to the said first Earl, about the Year 1245, appointed an House for these *Crouched-Friars*, in the Town of *Rygate*, in the County of *Surrey*. About the Year of our Lord 1298, two Citizens of *London*, viz. *Ralph Hosier* and *William Sebern*, founded an House for those religious Men in that City, and there themselves took upon them the Habit of Religion, under *Adam* Prior of that Place. That Place still retains their Name; but instead of the religious House there succeeded a Tennis-court, and a Glass-House, which about the Year of our Lord 1575, was all burnt down to the Ground, except the out Walls.

Stow in his Survey of *London*, gives the same Account; he and *Lael*. Collect. Vol. 1. p. 109. says, This House was valu'd at the Time of the Suppression, being the 30th of *Henry* 8. at 52 l. 12 s 4 d. per Annum.

At the common Council held August the first, in the 8th of *Henry* the 8th, an Act pass'd to grant unto the Prior and Convent of the *Crossed* or *Crouched Friars*, beside the Tower of *London*, to the Intent that they should pray for the good Estate of the City, of the common Ground of the said City, for the Inlargement of their Church, viz. in Breadth from the East End of their Church, from the main Wall thereof on the North Part, into the High Street there, five Foot of Assise, and at the West End of their Church, in Breadth four Foot and a half, stretching in Length from the East Part to the West Part seven Score and eight Foot, and an half.

Afterwards at a common Council holden on Tuesday, September 25, Anno 12 of *Henry* 8, the said Prior and Convent petition'd for Succour towards the edifying and Maintenance of their new Church, and to take upon them and the whole City to be their second Founders. Whereupon

upon it was agreed, that several Exhortations should be made in writing to every Fellowship in London, to see what they would do of their Devotions towards the same; and such Sums. to be certify'd to the Mayor and Aldermen, to the Intent it might be known to what it would amount. *Stow's Survey of London, p. 934.*

Mr *Willis* only tells us that E D M U N D STRETHAM Prior, subscrib'd to the King's Supremacy the 17th of April 1534; and that this House, was surrender'd by six Friars, the 13th of November 1539, 30 Henry 8.

O X F O R D.

Monastery of Crouched Friars.

Wood **T**Hese Religious Men liv'd some Years at *Oxford*, in or near a Tenement formerly call'd *Broadgates*, which they seem to have had of *Richard Cary*, Citizen; and several Times Mayor of *Oxford*, being in *Grand-pont* street, and in *St. Michael's* Parish near the *South-gate*. In the year 1348, they began to build themselves an House and Chapel, near the Church of *St. Peter* in the *East*, towards the which it appears, that *John Fitz Walter*, of *Mynton*, Perfumer of *Oxford*, contributed 40 Bushels of Wheat, in the Year 1349. But the Fryers erecting those Buildings, without having first procur'd Licence of the Diocesan, nor of the Warden and Scholars of *Merton* College, who had the Patronage of the aforesaid Church of *St. Peter*, they were pester'd with Law-Suits from both Parties, as appears by ancient Manuscripts. At length, having submitted to the Conditions propos'd by those of *Merton* Colledge, they finish'd their Work, building an House and Chapel, convenient enough to entertain all the Brethren of that Order, that should happen to resort to *Oxford*, to acquire Learning. But it does not appear to what Year that Society continu'd at *Oxford*; but it is well known, that they receiv'd the Legacies of Citizens of *Oxford* very long after, as their last Wills and Testaments do testify. *Wood Hist. and Ant. Oxon. p. 17.*

This from the printed History, here follows what the same Author has left, concerning these Friars in M. S.

A Wood. Concerning the exact Time of their first coming to *Oxon* we have not as yet seen upon M. S. in the Museum Record, but that they inhabited here in the Reigns of *Edward* the 2d and *Edward* the 3d, we have sufficient Proof from a certain Indenture (*e Chyrogaphis Oliveri Smith de Oxon Gen.*) dated the first Year of *Richard* the 2d, wherein *Thomas Fournay's* Clerk, and *Robert Boteler* of *Oxon*, demise to *William Witteney* and *John Grom*, a Tenement in *Grandpont*, lying on the North Side of another belonging to *Saint Frideswyde's* Priory, in which Tenement as 'tis there said, the Brethren of the holy Cross, were wont formerly to inhabit, thus the said Indenture, but where this Place was situated, whether on the East or West Side of that Street, or whether it was an House of their own hiring, I as yet

doubt of, tho' I am not ignorant that one *Richard Cary*, (of whom I have spoken in *St. Martin's* Church, did a little before his Death, which was in the Year 1549, either give them Lands in *St. Peter's* Parish in the *East*, or at least Monies to purchase them, for upon the said Gift, relinquishing their Habitation in *Grandpont*, and gaining a Licence from *Frier Libertus*, the General of their Order, dated in the Cloyster of *Hoy* 1349, to obtain Lands, Houses, and Tenements, for the receiving and converting young People, according to their Statutes did include a Piece of Ground by *St. Peter's* Church in the *East*, to build an House and Chapel thereon, accounting the said *Cary* to be their Founder, but with these Considerations and Compositions drawn between them and *Merton* Colledge, that is to say, that for the said Plot of Ground, they should pay a Mark per Annum, for Tithes to the Parish Church of *St. Peter's*, which belong'd to the said Colledge, and that one of their Brethren should pray daily in their Oratory then going forward for the Founder, Warden and Scholars of *Merton* Colledge: that they should give 20 s. yearly Pension for the said Ground, that they should not celebrate divine Service in their Oratory or Chapel, with a loud Voice, when the Parishoners were at high Mass in the Parish Church, excepting on the two Feast Days of *St. Cross*, that they should not hear Confessions, or bury any of the Parishoners or any inhabiting in the Parish, in their Chapel without Leave from the Vicar of the Parish Church, or the Warden of *Merton* Colledge, or at least if the party deceas'd had willed his Body to be there bury'd, that they should act nothing to the Prejudice of the Mother Church, in recieving or inticing by whatsoever Compacts, Obligations or Legacies, from any of the Parishoners on their Death-Beds, upon Penalty of refunding three Fold to the Vicar, with other Considerations, which upon good Security given by them for Performance thereof, they proceeded in their Building, which contain'd in Length on the South Side 59 Feet, and at the East End 30 Feet. But before their Foundation was level'd with the Ground, they receiv'd a Prohibition, having no Licence for their Proceeding from the Bishop of *Lincoln*, and also, upon the Knowledge thereof from *Richard Medmenham*, employ'd as a Proctor in Behalf of *Merton* College, who was a Fellow of the same, to desist in their Work, and then the next Year following, they remov'd the said Foundation to another Place not far from thence, and in the same Parish, which being almost finish'd, and assembling the Parishioners to Mass with the Sound of a Bell erected there for that Purpose, and exacting of them Parochial Rights, were by *Thomas* the Abbat of *Ousney*, authoriz'd thereunto by *John* Bishop of *Lincoln*, Anno 1352, commanded upon several Complaints, to leave off their usurp'd Power, and cease their Building; but what Effect it took it hath not as yet to me appear'd.

Thus A. Wood's M. S. the which tho' somewhat disorderly and imperfect, I have given as I found it, for the sake of the Author.

Z z z

COLCHESTER.

COLCHESTER.

Monastery of CROUCHED-FRIERS, in
Essex.

Newcourt
Vol. 2. p.
166

Without the Walls of this Town, towards the South-East, stood this House of the Crouched or Crossed Friers, wherein were plac'd Brethren of the Holy-Cross, Weaver says he can not find, neither can I find when. However Matthew of Westminster, tells us, that in the Year 1244, this holy Order, came first into England, and it is said, that their first Cloyster was here at Colchester, so that we may from thence conclude, that this House was first Founded in, or soon after the Year 1244, but the greatest Monastery was built about 50 Years after, near Tower-Hill in London.

In the London Registry this House is recorded by the Name of the Hospital or Chapel of the Crossed or Crouched Friers, Hospitale sive Capella or Fratrum Crucifeum, and in the Year 1332, it was in the Gift of Sir Robert de Rochford, and in 1334, he presented to it under the Name of an Hospital; but afterwards in 1438, I find it in the Gift or Patronage of the Keepers of the Fraternity of the Guild, of St. Helen, in the said Chapel, and the Brethren of the same Guild.

This House was valu'd at the Suppression at 7 l. 7 s. 8 d. per Annum, after which it was granted to Thomas Lord Audley, by King Henry

the 8th in the 34th Year of his Reign, and he, by his last Will and Testament, gave this Priory of the Crossed Friers, to his Brother Thomas, during his Life, and after his Decease, to his second Son Thomas, to which Thomas, the Brother of the said Lord, there was a Pardon granted in 26 Henry 8. for that he, by Reason of the last Will and Testament of his Brother, Thomas Lord Audley, had entred into, and taken Possession of the Site of the Hospital of the Holy Cross, in Colchester, without the King's Licence. After this I find that one William Watson, in the 15th Elizabeth dy'd seiz'd of the Site and Precinct, of the whole capital Messuage call'd Le Crossed Friers, upon which, his Son, John Watson, had Livery thereof, and obtain'd Licence of the Queen the same Year, to alienate the Premises, to William and Robert Woodward, and to their Heirs,

MUTTENDEN.

Monastery of CROUCHED-FRIERS,
in Kent.

Robert Rokesley or Cokesley, Knight, the original Founder,
The Earl of Northumberland, the Modern.

Leland Collect. Vol. 1. p. 88.



ORDER



Portrait of Mrs. Anne, Countess of Devon



A Friar of the Order of Penance or of y Sack

T H E

O R D E R

O F

The *PENANCE* of *JESUS CHRIST*, or of the *SAC*.

The Original of the Order of PENANCE, or of the SAC.



SEVERAL Authors have made Mention of the Religious Order of the *Sac*, or of the *Penance of Jesus Christ*, but they have said nothing of their Original. The Name of the *Sac*, was given them, because they wore Garments made like *Sacs*, and therefore some call'd them *Frères de Sacco*, Friars of the *Sac*. Mr. *Huet*, Bishop of *Avranches*, in his Antiquities of the City of *Caen*, tells us, that their Habit was shap'd like a *Sac*, whence they had their Name, which others derive from their Scapular, being made of the same sort of coarse Cloth as *Sacs* are, but their true Name was *Friers of the Penance of Jesus Christ*.

Some Authors have affirm'd, that these *Friers of the Sac*, had been united to the Congregations of *Augustinians* of the holy *John Bon* at *Mantua*, and those of *Brittini*, in the Province of *Marca de Ancona*, in *Italy*; but *Marquez* pretends, that the Original of the *Friers of the Sac*, is not so ancient as that of these two Congregations, and without any good Ground, tells us, that it might come from an Inhabitant of *Mantua*, who being at Variance with his Wife, went away to the aforesaid holy *John Bon*, of whom he so earnestly requested to be admitted into his Order, that the holy Man, believing he had been at Liberty to dispose of himself, granted his Request, but that afterwards, understanding by a Revelation, that he was marry'd, he dismiss'd him, and even went to *Mantua*, to reconcile him to his Wife; that some Time after, they both came to that holy Man, cast themselves at his Feet, and beg'd of him to admit of them as Servants, or Persons devoted to his Order, that he admitted them into the Order of *Penance*, which was divided

into two Congregations, the one of Men, and the other of Women, who liv'd very retir'd, under no Obligation of Vows, and withdrew into certain Oratories, there to give themselves up to Prayer and Meditation. Perhaps, says he, after the Death of the holy *John Bon*, the Number of these Penitents increasing, they desir'd to have their Institute confirm'd by the Holy See, with a Rule, and Method of Life; that they afterwards receiv'd from the Pope a Rule, and that it is likely he appointed them that of *St. Augustin*, because they had been first establish'd by the holy *John Bon*, that they took the Names of the *Penance*, as being that under which they had been first instituted, and that they afterwards built Monasteries. Thus *Marquez*, without any Authority, or Ground for it, fancies, that the Order of the *Sac*, was first establish'd.

What we can say with Certainty concerning this Order is, that it was in Being, very long before the general Union of the *Eremites* of the Order of *St. Augustin*, for *Jerome Zurita*, in his Annals of the Kingdom of *Aragon*, says, the *Friers of the Sac*, had a Monastery at *Zaragoza*, in the Time of Pope *Innocent* the 3d, who dy'd in July 1216, and *Doutreman*, in his History of *Valentiennes*, says they had a House long before the Year 1251, in that City, that they had the Direction of the *Beguines* of that Place, and that for that Reason, they were also call'd *Friers Beguins*.

Marquez pretends that they did not come into that general Union of the *Eremites* of the Order of *St. Augustin*, but it is certain, that they sent some of their Religious Men to the Assembly that Pope caus'd to be held on that Occasion, and that some of their Houses gave into the Union. However the greater Part still continu'd to the

Z z z z

Sac,

Sac, who after that Union obtain'd a Bull of Pope *Alexander* the 4th, which prohibited the Religious of that Order, going over to another not so strict. Nay, they afterwards settled in other Places, for in the Year 1261, *St. Lewis* upon the Recommendation of his Mother Queen *Blanch*, brought some from *Italy*, and settled them at *Paris*, *Caen*, *Poitiers*, and several other Towns in his Kingdom. In 1257, and the Reign of King *Henry* the 3d, they pass'd over into *England*, and had an House at *London*. In 1263, *James* the 2d, King of *Aragon* confirm'd their Settlement at *Saragoza*, and gave them a Garden. They had other Houses in *Germany* and *Flanders*; but they lost most of them after the Publication of the Decree of the Council of *Lyons*, held in the Year 1274, under Pope *Gregory* the 10th, who suppress'd several Religious Orders, especially those which had no Revenues, and that only liv'd on the Alms of the Faithful, excepting the four mendicant Orders viz. the *Dominicans*, the *Franciscans*, the *Augustinians*, and the *Carmelites*, and it was said, the Friers of the *Sac*, had been compris'd among the Number of the Orders that had been suppress'd.

However it appears, that they subsisted several Years after, for they did not resign their Monastery at *Paris*, to the Friers *Eremites* of *St. Augustin*, till the Year 1293, alledging then, that they could not hold it any longer with a good Conscience, by Reason of their Poverty, and that their Order daily declin'd. They continu'd still in *Majorca* in the Year 1300, for *Ponce du Jardin* who was Bishop there, left them some Alms by his last Will. Their Monastery at *Parma*, was not given to the Religious of the Order of the *Servites* till the Year 1320.

The Friers of the *Sac*, were extraordinary austere at first, they neither did eat Flesh, nor drink Wine. As to their Habit, we have spoken of it before, but it was made like that of the *Capucins*, they went bare-Leg'd, and had only wooden Sandals on their Feet.

There were also Nuns of this Order, and they had an House at *Paris*, near the Parish of *St. Andre des Arts*, in a Street which is from them to this day call'd *la Rue des Sachettes*.

The Convent of these Friers of the *Sac* at *Paris*, is not the only one that the *Eremites* of *St. Augustin*, had of this Order of the *Penance* of *Jesus Christ*, in *France*; for *Philip* the Tall King of *France*, being willing to procure Settlements in his Kingdom for the Friers *Eremites* of *St. Augustin*, represented to Pope *John* the 22d, that the Monasteries of the Friers of the *Sac*, at *Rheims*, *Orleans* and *Tournay* were abandon'd, wherefore he intreated his Holiness to give Leave, that they might be possess'd by the Friers *Eremites* of *St. Augustin*, the Disposal of them being reserv'd to the Holy See. The Pope gave his Consent, and in 1320. directed a Bull to the Archbishop of *Rheims*, and to the Bishops of *Orleans* and *Tournay*, directing them that at the Request of the King of *France*, representing to him, that the Convents of the Friers of the *Sac*, in their Dioceses were abandon'd, and according to the Decree of the Council of *Lyons*, the Disposal of them was reserv'd to the Holy See, they therefore should put the Friers *Eremites* of *St. Augustin*, into Possession of those Monasteries.

This is the best Account we have of these Friers, given us in the *French History*, of Monastical Orders, Religious and Military Vol. 3, p. 175, and collected by that Author, from all those who had writ before him, upon this Subject. The Account is short, and imperfect, but the Order having been quite suppress'd, about 400 Years, and having subsisted but a short Time, is a sufficient Reason why we should know little of it.

L O N D O N.

Monastery of FRIERS of the PENANCE of JESUS CHRIST, or of the SAC.

ON the South Side of *Lothbury*, extending to the *Old Jewry*, in old Time was a Synagogue of the Jews, which was defac'd by the Citizens of *London*, after they had slain 700 Jews, and spoil'd them of their Goods, in the Year 1262, 47 *Henry* 3, and not long after, Anno 1291, King *Edward* the 1st, banish'd the Remnant of them out of *England*.

This Synagogue being so suppress'd, certain Friers call'd Friers of the *Sac*, or of the *Penance* of *Jesus Christ* got Possession thereof. These Friers, says *Stow* in his Survey p. 287 had their House in *London* near *Aldersgate*, without the Gate, and had License from King *Henry* the 3d, in the 54th Year of his Reign, to remove from thence to any other Place, and in the 56th he gave unto them this Jews Synagogue. After which, *Eleanor* the Queen, Wife to King *Edward* the 1st, took them into her Protection, and warranted to the Prior and Brethren of the *Penance* of *Jesus Christ* of *London*, the said Land and Building in *Cole-Church-Street*, or the *Old Jewry*, of the Parish of *St. Olave*, in the *Jewry*, and *St. Margaret* in *Lothbury*, by her granted, with Consent of *Stephen Fulborn*, Under Warden of the *Bridge-House*, and other Brethren of that House for 60 Marks of Silver, which they had receiv'd of the said Prior and Brethren of Repentance, towards the Building of the said Bridge.

This Order of Friers, gather'd many good Scholars, and multiply'd in Number exceedingly, till after the Council of *Lyons*, when all mendicant Orders were suppress'd, excepting only the *Dominicans*, *Franciscans*, *Augustinians*, and *Carmelites*.

Anno 1305, *Robert Fitz-Walter* requested King *Edward* the first, that the said Friers of the *Sac*, commonly call'd *de Penitentia Jesu*, in *London*, might assign to the said *Robert* one Chapel, of old Time call'd the Synagogue of the Jews, near adjoining to the Place of the said *Robert*, which Request was granted. *Robert Fitz-Walter's* House was then in the Place, where now stands the *Grocers-Hall*, and the Synagogue of the Jews was in the Place, where now is a Wine Tavern, call'd the *Windmill*, in *Lothbury*. *Stow's Chronicle* p. 209. in the Margin he quotes the *Parliament Record*. The same in *Stow's Survey of London* p. 287.

What



A Nun of the Order of Penance or of the Sack.

The following is a list of the specimens of the genus *Amphispiza* which have been deposited in the collection of the American Museum of Natural History, New York, since the last publication of the *Journal*.



Amphispiza bilineata (Aud.) No. 57519

What *Leland* in his *Collectanea*, Vol. 1. par. 2. p. 443. says of these Friers, is very inconsiderable, viz. That they bought the principal Messuage of *John le Rus*, opposite to the Chapel of *St. Edmund*; but in Regard that the said Messuage was part of the Fee of the Canons of *Bernwell*, the Prior *Joland* obstructed the Seisin.

Then *John le Rus*, with those Friers, came to *Joland*, and obtain'd the Favour that he would admit them. Thus *Leland*.

This is all we find concerning them in *London*, only *Stow* adds, That their House was sometime the *Jews Synagogue*; then an House of Friers, then a Nobleman's House, after that, a Merchant's House, wherein Mayoralties have been kept, and, at last, a Tavern. All that *Newcourt*, Vol. 1. p. 516, writes concerning these Friers, quoting *Hospinian*, viz. that they were not call'd Religious, and did not promise Continency, being marry'd Men and Women, is a meer Fiction and Chimera; there never having been any such thing as marry'd Friers, and these, like all others, taking the three Vows of Poverty, Chastity, and Obedience, as may be seen in the Account of the Order.

O X F O R D.

Monastery of the Friers of Penance, or of Sackcloth.

THESE Friers who first came into England, in the Year 1257, arriv'd at Oxford in 1262. They were so call'd from their Habit, which was made of the coarsest Cloth, call'd Sackcloth. They being desirous to settle in this University, and thinking it best to take the same Method, which the *Dominicans* and the *Franciscans* had before made use of, made humble Application to King *Henry the 3d*, a singular Favourer of Religious Orders, and begging a small Spot of Ground there, fit to build them an House and a Chapel, easily obtain'd the same, without the *West Gate*, on the South-side of the Street, which leads to the Mills under the Castle. But because the Parish-Church of *St. Michael* had lately stood there, they obtain'd the same upon this Condition, that the Cemetery, or Burial Place of that Church, should remain in the same state. Afterwards, they bought another little Field adjoining to that aforesaid, of *Walter the Goldsmith*,

having got Money for that Purchase of *Ela*, the most pious Countess of *Warwick*; of which, and the King's Donation, I find mention made in an Inquisition taken 6 and 7 *Hen. III.* in the Tower of *London*, in these Words. Item, The Brothers of Penance have a Church with a Church-Yard, of the Gift of our Lord the King and another Place, which they bought of *Walter the Goldsmith*, and they pay for the same, to the Prior of *Stiwenton* 11 s. how much it is worth does not appear. These Things thus succeeding according to their Desires, it only remain'd to obtain leave to build, of the Convent of *Osney*, because this Ground of theirs was also in the Parish of *St. George*, which, at length, by the Assistance of the aforesaid Countess was granted, under this Form. Know all Men, that the Abbat and Convent of *Osney* do assign to the Brothers of Penance all their Rights, as to that Piece of Ground which is conferr'd on them in the Parish of *St. George*; so that the said Brothers may cohabit on the said Ground, and build a Chapel to celebrate Divine Service, and all other Things relating to their Order, &c. On Condition that they do not admit the Parishioners of *St. George* to the Sacraments, &c.

This was dated in the Year 1262. Witnesses *Thomas Cantelupe*, Chancellor of *Oxford*, *Andrew*, Constable of the Castle of *Oxford*, with *Nicholas Kingston*, Mayor, *Adam Feteplace*, *John Bady*, &c. Citizens of that City. Afterwards, with the Assistance of the aforesaid Countess of *Warwick*, they erected an House and Chapel out of the Ruins of the Church of *St. Benedict*, which appears to have been frequently call'd *St. Bude's*; and living there under the Government of a Prior, daily perform'd Divine Service for the Souls of King *Henry the 3d*, and *Ela* the Countess, diligently resorting to the Lessons in the Schools of the *Franciscans*, which were near them; reaping there the Fruits of Erudition, and indifferently flourishing there for Reputation of Learning. But this order of Friers being suppress'd in England in the Year 1307, those Possessions fell to the King, who, two Years after gave them to the *Franciscans*, and they throwing down all the Buildings, enclos'd all the Ground within their own Precinct. I shall add no more concerning these Friers, than that they partook of the Generosity of the richest People of *Oxford*, of some, whilst living, and of others at their Death; and that in the old Manuscripts I have seen, I find them call'd, Friers of Sackcloth, Friers in Sacks, Friers of the Penance of JESUS CHRIST, Friers of the Penance of God, and Lastly, The Prior and Friers of Penance, *Wood's Hist. and Antiquities of Oxford*, p. 111.



OF THE

Bethleemite-Friers.

Hist. des
Ordres Mo-
naft. &c.
Vol. 3.
P. 347.



SEVERAL Authors have made mention of the Order of the *Bethleemite Friers*, but no one has given an Account of the Original thereof, nor where their Convents were; except only *Matthew Paris*, who tells us, that in the Year 1257, they had a Place of Residence granted them in England, at *Cambridge in Trumpenton-street*; that their Habit was exactly like that of the *Friers Preachers*, or *Dominicans*, from whom they were distinguish'd by a red Star of five Rays, with a little Blue Circle in the middle of it, which they wore on their Breasts, in memory of the Star that appear'd to the wise Men, and conducted them to *Bethlehem*.

Alexander Ross and *Hospinian*, say the very same after *Matthew Paris*; but they seem to distinguish between this Order of the *Bethleemites*, and another which they call of the *Star-bearers*. *Schoonebeck*, speaking of those *Star-bearers*, whom he calls Monks, says, there are two sorts of them; that some of them wear a decent Habit, on which a Star is sew'd, and that they are very rich, and that the others live after the same manner, but are somewhat differently habited, for that they neither wear Mantles, nor Hoods; but that their Habit is alike as to the Colour, being Black, and as to the Star which they wear on their Breasts is like the others. One would be apt to conclude, by hearing the Account of this Author, who has given us the Habit of those Religious Men in his last Edition of the Year 1700, and who had omitted them in that of 1688; that he is perfectly well acquainted with them, and their Condition; and that he is certain that their Order is still in being. Since he is so well acquainted with them, he would have oblig'd us in letting us know their Original, and telling us who was their Founder; but I am apt to believe it would puzzle him to tell us where their Convents are. He has only copy'd the Habit he gives us, from those Cuts we had before from *Abraham Bruin* in 1577, and *Josse Ammanus* in 1585.

But *Adrian Damman*, in his Discourse concerning these Orders, does not call those *Star-bearers* Monks, but Knights. *The Knights of the Star*, says he, wear the Garments of several Colours, according to their own Fancy, and instead of a Cross bear a Star; notwithstanding that *Bruin* has writ under the Habit of one of these *Star-bearers*, *The Starry Order of the Monks*, *Star-bearers*. And under another Figure differently clad, *The Friers Star-bearers of the Black Habit*. *Hospinian*, speak-

ing of these *Star-bearers*, and quoting *Sebastian Frank's Chronicle*, says, that those religious Men have a Black Garment and Cowl, and on the Cowl a starry Cross; that the Cross denotes their having crucify'd their Flesh, and that the Star signifies their being bury'd with JESUS CHRIST. Yet none of these, nor *Modius*, who has given us some Verses on this Order, which make not for our Purpose, have taken any Notice of the Original of this Order, but only of the Colour of the Habit, which is nothing like what *Matthew Paris* has describ'd. They may, perhaps be two different Orders. We have caus'd the Habit to be engrav'd, according to the Description given us by *Matthew Paris*. This is all the Account we have of this Order in the *French History of Monastical, Religious and Military Orders*, Vol. 3. p. 347, and that Anonymous Author having made the most diligent search into the Original and Progress, &c. of those Orders, and given the fullest and most perfect Account of them yet extant, we have thought fit to copy him, tho' still under the Disappointment of not finding the Original of this Particular Order, which since he could not find we have no Hope left of meeting with it elsewhere.

BETHLEEM.

Monastery of Bethleemites in London.

HAVING given an Account of this Order above, as far as can be found, and this House being spoken of in the *Monasticon*, Vol. 2. p. 381, and in the *English Translation* thereof, p. 158, and the same being also to be found among the Hospitals in this Work, we shall have the less Occasion to say much of it in this Place. It must be, nevertheless, here observ'd, that the *Monasticon* places it among the Hospitals of the Order of *St. Augustin*, which plainly appears to be a Mistake, this Order of *Bethleemites* being entirely distinct from that.

We find that this House was founded by *Simon Fitzmary*, Sheriff of London, Anno 1246, as may be seen in the Places above quoted, and that it was for a Prior, Canons, Brethren and Sisters

p. 274.



A Bethlehemite Friar.



Sisters of this peculiar Order, by the Founder, for ever subjected to the Visitation and Correction of the Bishop of *Bethlehem*, and his Successors, and the Chapter of his Church, and his Messengers, as often as they should come hither, or should seem to them expedient. And the said Founder endow'd this House with all his Lands in the Parish of *St. Batolph*, and did put *Godfrey*, the Bishop of *Bethlehem*, then in *England*, into the corporal Possession of the said House. And in token of such Subjection as aforesaid, ordain'd that this House should pay yearly, one Mark Sterling at *Easter*, to the Bishop of *Bethlehem*, or his Messenger in the Name of a Pension, &c.

Thomas de Ingaldesthorp, Dean of *St. Paul's*, and the Chapter, on the 6 Id. of *August* 1276, confirm'd the Charter of *J.* (that is *John Chisul*) Bishop of *London*, of a certain Spring or Fountain in the Parish of *Stepney*, granted to his Hospital, *Viz.* To the New Hospical of *St. Mary*, without *Bishopsgate*, *London*, *Witnesses* *Jeffrey Mortemar*, *Roger de la Legh*, &c.

In the Parish of *St. Martin* in the *Fields*, there was an House, wherein sometime there were distracted and Lunatick People; of what Antiquity founded, by whom, or what Time suppress'd, saith *Stow*, I have not read. But it was said, that sometime a King of *England*, not liking such a kind of People to remain so near his Palace, caus'd them to be remov'd farther off, to *Bethlehem* without *Bishopsgate*, *London*. And to that Hospital the said House by *Charing-Cross*, doth still remain. Upon which Occasion, it has been all along, till of late Years, an Hospital for distracted People.

Stephen Gennings, or *Jennings*, Mayor, in the Year 1509, gave 42 *l.* towards the Purchase of the Patronage of this Hospital, by his Testament 1529. And the Mayor and Commonalty purchas'd the Patronage, with all the Lands and Tenements thereunto belonging, in the Year 1546.

King *Henry* the 8th gave this Hospital to the City, the Church and Chapel whereof were taken down in the Reign of Queen *Elizabeth*, and Houses built there by the Governours of *Christ-Church Hospital*.

This Hospital of *Bethlehem* being old, narrow, and not very pleasant, the City of *London* resolv'd to build a new one, which in *April* 1675, was begun, and was finish'd in *July* 1676, wherein the Lunaticks have been kept ever since; which Work cost above 18000 Pounds. Thus *Newcourt*, speaking of this once Monastery, and now Hospital, for the rest we refer to the Places above quoted.

The same *Newcourt* tells us, of a Manuscript of one *Mr. Smith*, which says, That this Hospital did not, in any wise, pertain to the Court of *Rome*; but was a Member of the Blessed *Virgin Mary* of *Bethlehem*. Now, as the said *Mr. Smith's* Manuscript, unknown, is of no Authority, it is not improper to observe, that his Assertion is altogether groundless, because the Bishop of *Bethlehem* was then subject to the Court of *Rome*, and so, of consequence, must the House be, that was subject to him.



THE FRIERS EREMITES,

CALL'D
BONS HOMMES,

OR,
GOOD MEN.

Reynerus,
p. 165.



THE Eremites, whom for their Piety, the People call'd *Bons Hommes*, or *Good Men*, came into England, in the Year 1290; when Edmund, Earl of Cornwall, built them a Monastery at *Esferug*, a little Town in *Buckinghamshire*, for so it appears in the Charter 19 *Edward I.* Numb. 10 *September, Anno 19*. "We have seen the Charter which our beloved and faithful Kinsman, *Edmund*, Earl of *Cornwal*, granted to God, and the Blessed Virgin *Mary*, and the Rector of the *Good Men*, Brothers of the Church, in Honour of the precious Blood of *JESUS CHRIST*, founded at *Esferug*, and to the *Bons Hommes*, or *Good Men*, Friers there, serving God, in these Words. Be it known to those present and to come, that we *Edmund*, Son to *Richard*, King of *Germany*, of famous Memory, and Earl of *Cornwal*, have given and granted, and by this our present Charter have confirm'd, for the Health of our Soul, and of the Souls of our Predecessors and Successors, to God and the Blessed Virgin *Mary*, and to Brother *Richard*, Rector of the Church of *Esferug*, founded in honour of the precious Blood of *JESUS CHRIST*, and to his Brethren there serving God, and to serve him for ever, our Manors of *Cestreton* and *Ambresdon*, in the County of *Oxford*, with the Advowsons, &c." *William* of *Edington*, Bishop of *Winchester*, built the same *Bons Hommes* another House at *Edington*, a Town in *Wiltshire*, about the Year of our Lord 1350; nor had this Order any more Convents in England, whose Superiors were call'd Rectors, and one of them was, and had the Name of President of the Order. But as to this Monastery of *Esferug*'s, being said to have been founded in Honour of the most precious Blood of *CHRIST* our Lord; we have all that History recorded in the Annals

of the Monastery of *Hayles* of the *Cistercian* Order, wherein it is thus deliver'd. *Edmund*, Earl of *Cornwal*, being as yet a Boy, in *Germany*, with his Father, and seeing a large Golden close Viol, full of Relicks of the precious Blood of our Lord, which had been sent, as a great Present, to *Charlemaign* from *Greece*; wherefore he prevail'd to have a considerable Part given him, which he brought into England with him, in a small Gold Vessel; and having built the Monastery of *Hayles* in Honour of the same, the precious Vessel was carry'd to, and laid up in the Church of the same in solemn Procession, both the Convents of *Hayles*, of *Cistercians* and of *Winchcomb* of *Benedictins* attending, *Edmund* himself, who was present, for his Devotion carrying the Vessel; whence afterwards having taken some Part, he gave it to this Monastery of *Esferug* of *Bons Hommes*, which had been built in Honour of the same Blood. Nor ought any one to admire, or think it strange, that a Church and Monastery was built by this most noble Earl, in Honour of the Blood of our Lord, which was there to be kept; for that was not the first Time or Place where it had been done; but we read, that long before, and in many Churches of the Christian World, small Parcels of our Lord's Blood were preserv'd with the greatest Honour and Veneration; whether it was of that which flowed from the side of *CHRIST* our Lord, together with Water, when he was dead, or of that which came away at his Circumcision; the which the same *CHRIST* our Lord would have left upon Earth for the Devotion of the Faithful, not hypostatically united to his Divinity, yet honourable for the Touch of his precious Body, in which it had once been; as we honour his holy Cross, on Account of the same Touch. It is asserted, that the Blood of *CHRIST*, is still preserv'd in some Churches,

as at Rome, in the Lateran Church; and at Bruges in Flanders, there is an Annual and famous Solemnity in Honour of our Lord's Blood, which is said to have been sav'd by Nicodemus and Joseph, when they took CHRIST down from the Cross, and plac'd him in the Monument, of which History Molanus treats among the Festivals of the Saints of the Netherlands, on the 3d of May. Niephorus also, Lib. 1. Hist. cap. 30, relates, That the Blessed Virgin and St. John Evangelist, religiously receiv'd the Blood which flow'd from CHRIST's side, into a decent Vessel, as does likewise Metaphrastes on the 15th of August; nor indeed ought any Man to doubt, but that the faithful Christians most carefully preserv'd all that belong'd to the sacred Body and Garments of CHRIST, especially at the Time of his Passion.

Some will have these Bonhommes, and the Friars of the Sac, or of the Penance of JESUS CHRIST, to have been but one and the same Order, and the Author of the Hist. des Ordres Monast. &c. seems to be of that Mind; but as the Point does not appear to me to be fully decided on that side, I shall leave them as I find them; that is, for two distinct Orders, which I do not in the least Question they were, because it is certain, that there were no Friars of the Sac, for at least 200 Years before the Reign of Henry the 8th, whereas the Bonhommes continu'd in the Monasteries hereafter mention'd, till that King suppress'd all the Monasteries in England.

ESSERUGGE, or ASHERUGGE, now ASHRIDGE

Monastery of Bonhommes, in Hertfordshire,
and Buckinghamshire.

IN the Year 1283, Edmund, Earl of Cornwall, founded the first College for the Order of the Bonhommes at Esserugge, or Asherugge, now Ashridge in Buckinghamshire, to which the Church of Ambrosden was soon after impropriated. John Leland has thus enter'd it among his Collectanea. Esserugge, vulgarly call'd Ashridge College of Bonhommes, Edmund, Earl of Cornwall, the Founder, Anno 1283. And in his Itinerary, wherein really he was but a superficial Observer, he leaves this short Mention of it: The House of Bonhommes, call'd Asherugge, of the Foundation of Edmund, Earl of Cornwall, and Owner of Berkamsted Castle about a Mile off. The Foundation is thus recorded by Harpsfield. The Monastery call'd Asherugge, near Berkamsted, a Village about 25 Miles from London, was founded in this Diocese (of Lincoln) by Edmund the Son of Earl Richard, the Brother of King Henry, and adorn'd with a Portion of the Lord's Blood. The Religious Men, and indeed many answer'd to their Name, are call'd Bonhommes. This Story of Christ's Blood, is told at large by Hollingshead, thus. "Edmund, the Son and Heir of Richard Earl of Cornwall, who was second Son to King John, being with his Father in Germany, where beholding the Relicks and other precious Monuments of the Antient Empe-

rors, he espy'd a Box of Gold, by the inscription whereof, he perceiv'd, as the Opinion of Men then gave, that therein was contain'd a Portion of the Blood of our Blessed Saviour. He therefore being desirous to have some Part thereof, by fair Intreaty and Money, obtain'd his Desire, and brought the Box over with him into England, bestowing a third Part thereof, after his Father's Decease, in the Abby of Hales, which his Father had founded, and wherein his Father and Mother were both bury'd, thereby to enrich the said Monastery, reserving the other two Parts in his own Custody; till at length, mov'd upon such Devotion as was then us'd, he founded an Abby at Asserugge in Hertfordshire, a little from the Manor of Berkamsted, in which he plac'd the Monks of this Order of Bonhommes, good Men; being the first that had ever been of that Order in England, and assign'd to them and their Abby, the other two Parts of the sacred Blood. Whereupon follow'd great Resort of People to those two Places." Joseph of Arimathea, is said long before to have brought some of that precious Blood into England, in two Silver Vessels, which, by his Order, were bury'd in his Tomb. And to King Henry the 3d, a Crystal containing a Portion of the same Blood, was sent by the Master of the Temple at Jerusalem, attested with the Seal of the Patriarch; which Treasure, on the Day of St. Edward's Translation, the King committed to his Church of St. Peter in Westminster, and obtain'd from the Bishops then present, the Indulgence of 6 Years and 116 Days, to all that should come to pay a Visit and Veneration to that sacred Relick.

These Bonhommes follow'd the Rule of St. Augustin. I think there were but two more Convents of them in England, one at Erdington in Wiltshire, founded by William de Erdington, Bishop of Winchester, the other at Bristol, founded by Henry de Gaunt, a Priest, which Society Leland in his Itinerary, calls the Gaunts, alias the Bonhommes. Kennet's Antiq. of Ambr. &c. p. 300. This Monastery is to be found in the Monasticon, Vol. 2. p. 344. and p. 153 of the English Translation of the same, where it is reckoned among the Monasteries of St. Augustin, but this was a distinct Order by itself; and it is there plac'd in Buckinghamshire, but Chauncy places it in Hertfordshire, how that comes to pass will be shewn below.

Mr. Willis writes of this Ashridge, and gives us the following Rectors thereof.

ASHRIDGE RECTORS.

1. RICHARD was appointed the first Rector of this College, by the Founder, soon after the Year 1276. I take his Sirname to have been WATFORD, and that he resign'd 1298, after 20 Years Government, for I find that Year,
2. WILLIAM de HARWOLD was elected June the 8th, Rector of this College, vacant by the Resignation of Richard de Watford. The next I meet with is,
3. RICHARD de SARRET, Anno 1335; who dying Anno 1346.

B b b b

4. GIL

4. GILBERT de BOWELLES was elected Rector that Year, viz. 1346. After him one

5. RALPH, occurs Rector in the Year 1373. I presume his Sirname was ASTON; and that he was the same with *Ralph de Aston*: On whose Death, which happen'd on September 28, Anno 1396.

6. JOHN de TRENCE was elected Rector, and confirm'd on the Friday after the Festival of St. Luke that same Year. My Evidences supply me with no more Rectors till

7. ROBERT occurs Anno 1428, and 1431.

8. JOHN occurs Anno 1435, and 1452.

9. JOHN BERKHAMSTED resign'd Anno 1521, and was succeeded by

10. JOHN MALDEN, who was elected on *Berkhamsted's* Resignation. He dy'd Anno 1529, and was succeeded by

11. THOMAS WATERHOUSE the last Rector, who had, at the Surrender, a Pension for Life of 100 *l.* per Annum, and 50 Loads of Wood. He dy'd at the latter end of Queen Mary's Reign, or beginning of Queen Elizabeth's, and was bury'd in *L. Barkhamsted*, alias *North Church* in *Com. Hertford*, as I am inform'd in Sir Henry Chauncey's most excellent Historical Account of the Antiquities of that County, in which he has included *Ashridge*, by Reason of its lying so near the Limits thereof; insomuch, that part of the Gardens, together with the Out-Houses, stand in little *Gaddesdon Parish*, *Com. Hertford*; tho' the Monastery itself and Church, were situate in *Pitston Parish*, *Com. Bucks*, which being a magnificent Building, the whole, except the Church, has had the good Fortune to be entirely preserv'd, and is now converted into a Nobleman's Seat. It belongs, at present, to the Right Honourable the Earl of *Bridgewater*, whose Family has happily preserv'd the Antient Arms in the Windows in the Hall, and Paintings in the Cloysters, as they stood heretofore.

In the Pension-Book in the Augmentation Office, we have an Account of the Assignment of the Commissioners to the Members of the late dissolv'd College. The Entry is as follows.

The late College of Ashridge, in the County of Bucks.

Pencions assigned by the Comysioners at the Dissolucyon of the same, unto the late Rector and Brethorne, then to be paid into theyre yerel dureing theyre Lyves, at the Feasts of the *Anunciation* of our Lady, and Seynt *Mychaell* the Arch-Angell by even Porcons; the first Payment to begyn at the Feast of the *Annunciation* of owre

Lady, in the 31st Yere of our Sovereigne Lord Kyng Henry the VIIIth.

First, To THOMAS WATERHOUSE late Rector, 100 *l.*

Item, To the same THOMAS WATERHOUSE, for his Fuell, to be taken Yerely within the Wodes of the seyde late House, at the delivery of the Woodward of the same Woods, L. Lodes of Wood.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To Thomas Hyll	10	00	00
To Michael Draper	10	00	00
To John Hatfelde, Sencx	08	00	00
To Robert Hychyn	07	00	00
To Richard Sowders	05	06	08
To Richard Canon	06	00	00
To John Slepnethe	08	00	00
To Richard Gardynere	07	00	00
To William Knyghton	06	00	00
To Richard Redforde	06	00	00
To Roger Byrchelye	06	00	00
To William Tonige	06	13	04
To William Downham	06	13	04
To William Broke	05	06	08
To Edward Peacock, Novyce	02	13	04

Sum 206 00 00 and Fifty Lods of Wood

Per nos, { John Tregonwell, } Auditors.
 { John London, and }
 { Will. Cavendish, }

HEDINGTON.

Monastery of Bonhommes, in Wiltshire.

PRINCE Edward, called the Black Prince, had a great Favour to the *Bonhommes*, beyond the Sea, whereupon coming home, he hastily desir'd Bishop *Hedington* to change the Ministers of his College into *Bonhommes*. *Hedington*, at his Desire, entreated the Collegians to take the Order, and so they did. *Hedington* sent for two of the *Bonhommes* of *Asherugge*, to rule the others of his College. The eldest of them was the first Rector of *Hedington*. These are the very Words of *Leland*, in his Manuscript *Itinerary*, Vol. 4. p. 41.

Note, That this *Hedington* is the same which above in *Ashridge*, is call'd *Erdington*, and the Bishop, *William de Erdington*, but I write them as they are in those Authors.



ASHRIDGE.

Valor Coll. de Ashridge, 26 Henry VIII. 1534.

DOMUS five Collegium BONORUM VIRORUM de Ashridge in Com. BUCKS, ubi Thomas Waterhouse est Rector & Incumbens, Valet.

In Temporalibus.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
In Com. Hertford, in Hemelhempsted in firmis	137	10	07
In Bovington	069	09	03
In Gaddestden parva Astifs. Liborum, & Customes Tenentium	007	07	10
In Frythesdon	006	13	10
In Barkhampsted redditus Tementorum & Burg.	001	00	00
In Aldebury Feod. Firm.	002	13	04
Total in Com. Hertford.	224	14	06

In Com. Oxon. In Cestreton in Reddit. & Firmis	027	13	02½
In Ambrosden in Reddit & Firmis	031	05	10
Total in Com. Oxon.	058	19	00½

In Compt. Bucks, In Pitheleston Redditus Astiff.	016	02	06
--	-----	----	----

Terræ Dominicales prope Domum de Ashridge, in Manibus incumbentis remanentes, valent in diversis Acris Terræ in 5 separalibus Clausuris, Viz. in Parkfeld 32 Acres, Honyng Arc Field 30 Acres, Durmer 21 Acres, Loofsefeld 10 Acres, & Tofehil 11 Acres, in toto, 114 Acres, juxta ratam 6 d. pro qualibet Acra per Annum, 2 l. 17 s 0 i. e. 57. s.

Pro tribus Acris Pasture juxta ratam 20 d. pro qualibet Acra 5 s.	003	02	00
Total			
Valet in venditionibus Boscorum	013	06	08

	<i>l.</i>	<i>s.</i>	<i>d.</i>
In Perquisitis curiarum cum finibus Herietarum infra Maneria	002	00	00
In finibus & dimissionibus maneriorum	002	00	00

Summa totalis valoris Temporalium 320 04 08

In Spiritualibus.

Com. Hertford, Rectoria de Hemelstede	042	03	00
Co. Oxon. Rectoria de Blackthorn.	030	01	08
Rectoria de Chesterton	008	00	00
Co. Bucks, Rectoria de Pitheleston	015	18	06
Rectoria de Winghoe	030	10	10
In finibus & dimissionibus Rectoriarum	001	06	08
In propriis decimis	000	15	08
Summa totalis Spiritualium	127	13	04

Summa Totalis Spiritualium & Temporalium	447	18	00
Reprisalia---31 l. 1 s. 8 d. & sic re-	416	15	04
manet clare.			

Et sic valet clare per Annum, ultra reprisalia prædicta cum solariis & Portionibus diversis Personis divino Servitia quotidie, infra Domum, five Collegium de Ashridge predict. celebrantibus, Viz: cum solario & Portione Thome Waterhouse, Rectoris Domus predictæ, per Annum 110 l. 6 s. 8 d. & cum solariis & Portionibus 17 Fratrum, five Bonorum Virorum dicti Collegii, scilicet Thome Hill, Ellis Bernard, Michael Draper, John Hatfeild, Rob. Huchen, Richard Gardiner, William Knighton, Richard Bedford, Richard Cannan, Joseph Stepnith, Roger Birchle, William Young, William Downham, William Brook, Richard Sanders, John Artell, Edward Peacock, cuilibet illorum 17 Fratrum ad 8 l. per Annum, cujuslibet eorum 156 l. & cum claris exitibus possessionum Temporalium & Spiritualium dicti Collegii per Annum 151 l. 9 s. 8 d. In toto, 416 l. 16 s. 4 d. Inde decima Parte pro Domino Rege, 41 l. 13 s. 7 d.

FINIS.

ASHRIDGE

For the year ending 31st Dec 1914

<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>	<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>
<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>	<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>
<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>	<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>
<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>	<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>
<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>	<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>
<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>	<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>
<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>	<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>
<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>	<p>ASHRIDGE In the year ending 31st Dec 1914 £ 100 0 0</p>

T H E
APPENDIX:

CONTAINING

CHARTERS, GRANTS,

AND OTHER

ORIGINAL WRITINGS,

Refer'd to in these T W O

ADDITIONAL VOLUMES

T O

Sir *WILLIAM DUGDALE*'s

Monasticon Anglicanum.



L O N D O N:

Printed for THO. TAYLOR, LUKE STOKOE, JOS. SMITH, JOHN SENEX, W. TAYLOR,
T. MEIGHAN, J. BATLEY, AND. JOHNSTON, W. BRAY, R. KING, and THO. COX.
MDCCXXIII.

APPENDIX:

CONTAINING

CHARTERS, EYRES,

AND OTHER

ORIGINAL WRITINGS

RELATIVE TO THE

ADDITIONAL VOLUMES

OF

THE HISTORY OF THE

MONASTIC AUSTRIAN



LONDON

Printed by J. G. ALLEN, at the 'Three Crowns' Press, No. 1, St. Martin's Lane, W.C. 2.



T H E APPENDIX.

These following Bills indented, as they are severally call'd, give a very particular Account of the Disposal by King Henry VIII. of many Possessions of a very great Number of Religious Houses in all Parts of England, and are curious on many Accounts. We are oblig'd for them to the ingenious John Warburton, Esq; Somerset Herald, who communicated the M. S.

M E M O R A N D U M.



THESE be the verie true Copyes of these nyne severall Acquyt-
tancis hereunto annexed, amoun-
tynge in the hole to the Some
of seven thousand six hundred
thyrtye one Poundes thirtene
Shillings fyve Pence halfe Pen-
nye Farthinge, payde and delyvered at sundrye
tymes by thandes of John Bellowe, Esquire, and
John Broxolme, Gentleman, and others mentioned in
the said severall Acquittancis to me Sir John Wil-
liams, Knight, Lorde Williams of Thame, then Trea-
sourer of the late dysolved Courte of Thaugmentations
of the Revenues of the Kinges Crowne, as by
the Duplicat of the said severall Acquittancis re-
maynyng with me the said Lorde Williams, by Ver-
tue of my said late Office, appereathe. In witnes
whereof, to these Presents subscribed with my Hande,
I have set my Seale the XXth daye of October, in
the thirde and fourthe Yeres of the Reigne of our
Sovereigne Lorde and Ladye Phillip and Marye, by the
Grace of God Kinge and Quene of England, Fraunce,
Spain, bothe Syccles, Jerusalem; and Ireland, Defen-
dours of the Faith, Archdukes of Austryche, Dukes
of Myllayn, Burgundy; and Brabant; Countyes of Has-
purge, Flanders, and Tyrol.

A. 1.

THIS Bill indented, made the XXIIth of Marche,
in the XXXVIth Yere of the Reigne of our
Sovereigne Lorde Henry the VIIIth, by the Grace
of God King of England, &c. witnesseth, That we
John Broxolme and John Bellowe, Gentlemen, have

delivered and payd unto John Williams Knyght, Trea-
sourer of Thaugmentations of the Revenues of the
King's Highnes Crowne, the Some of Foure Hun-
dred Poundes Sterling, in part of Paymente of the
Some of 790 l. due to the King's Majestie for the
Gieste, Graunte, and clere Purchase of two Cotages;
and one Messuage in Swynsted, in the Countie of Lin-
coln, and two Cotages, and one Tenemente in Stanforthe,
and one Wyndemill in Swynsted, Parcel of the late
Monastery of Valledye (Vaudy, or God's Vale) and for
one Cotage in Gunnerbye, with one Tenemente and one
Cotage in Grantham, Parcel of the late Monastery
of Newbo; and for two Houses in Swynsted, Parcel
of the late Monastery of Swynsted; and for one
House in Frysteme, Parcel of Stanfield; and for one
House in Estrasin, Parcel of Grenfeld; and for two
Cotages Huttoft, Parcèll of Markebie; and for one
Messuage in Multbie and Strowbie, and two Messua-
ges, with one House, in Haine and Hainbie, Parcel of
Hainorbie; and for one Tenemente in Grimolbie, and
one House, and one Cotage in Skydbroke, one House,
one Barne, nynetene Tenements or Cotages in Kydinton,
and one Watermill in Alvyngham, Parcèll of the Pos-
sessions of the late Monastery of Lowtheparke; and
for one Wyndemill in Humberston, Parcel of Hum-
berston; and for one Cotage in Caborne, Parcèll of
Wellowe; and for one Messuage and twenty Houses
in Applebie, five Cotages in Reesbie, VI Cotages in
Sampton, two Houses in Stalbie, one House in Mus-
singham, one House in Blyton, four Houses in South-
ferebie, and two Cotages in Gadney, Parcel of the
late Priory of Thorneholme; and for one Cotage in
Frybie, one Cotage in Crossebie, and one House in
Manshe Chappel, one Tenemente in Gosbill, one Mes-
suage

fuage and one House in *Berton*, Parcell of *Goykwell*; and for two Mylles in *Westhorpe*, and one Tenemente in *Bouthbie*, Parcell of the late Priory of *Haverholme*; and for two Cotages in *Walcott*, two Cotages and one Watermyll, *Kyrkbie* and *Snowwik*, and one Wyndemill in *Dygbie*, with Land, Parcell of the Possessions of *Cathie*; and for one Tenemente in *North Kylkyngton*, and one Tenemente in *Greate Grynesbie*, and one Watermyll in *Lowthe*, Parcel of *Noneormesbie*; and for foure Houses in *Ingham*, with one Wyndemill there, and one Tenemente in *Westeryngton*, and one Tenemente in *Torryngton*, foure Houses in *Sowthebie*, one Watermyll in *Donyngton*, three Cotages in *Bourgh*, one Cotage in *Wyntorpe*, one Watermyll with Land in *Henynghby*, Parcell of the Possessions of the late Priorie of *Bolyngton*; and for three Cottages and an halfe in *Lueford*, one Cotage in *Bynbroke*, five Cottages in *Willingham*, three Cottages and one Watermyll in *Tenylbye*, and two Cottages in *Netleton*, one Watermyll in *Offelbie*, and one Watermil in *Estrayson*, Parcel of *Sixehill*; and for one Watermyll, with Land in *Tenilbie*, Parcell of the Possessions of the late Priorie of; and for five Cottages in *Suynesbed*, one Tenemente in *Bothebye*, three Tenements in *Northickham*, one Tenemente in *Ornebie*, one Tenemente in *Sturton juxta Stowe*, one Tenemente in *Rothebie*, two Cottages in *Bylchesford*, one Tenemente in *Tonnesbie*, one Tenemente in *Basseborough*, one Tenemente in *Tosse juxta Maunthorpe*, one Tenemente in *Maunthorpe*, one Tenemente in *Lobthorpe*, one Tenemente in *Asbie*, one Tenemente in *Osebie*, one Tenemente in *Berton upon Humber*, one Tenemente in *Kyrkbythorpe*, one Tenemente in *Santbie*, one Windemill in *Naunby*, seven Tenementes in *Bracebrigge*, and two Tenementes in *Canwic*, Parcell of the Possessions of the late Priory of *St. Katherin's* besies *Lincoln*; and for two Cottages in *Ketcebie* and *Donnethorpe*, and three Houses in *Belton*, Parcell of *Haxholme*; and for one Watermill in *Upton*, Parcell of *Haverings*; and for one House in *Killingholme*, Parcell of *Ifford*; and for foure Cottages, one House and one Wyndemill in *Stixwold*, and three Cottages in *Horsington*, and one House in *Ferebie*, Parcell of the late Priorie *Stixwold*; and for four Cottages in *Southraye*, LIX Tenements and Cottages in *Bardney*, two Cottages in *Stepinge*, one Cotage in *Berton upon Humber*, foure Cottages in *Hagworthingham*, and one Cotage in *Lufibie*, Parcell of *Bardney*; and for one House and one Barne in *Swarbie*, one House in *Southkyme*, and X Cottages in *Kyme*, one Cotage in *Northekyme*, two Cottages in *Conysbie*, one Cotage in *Osborneby*, three Houses in *Thorpe* and *Tylney*, and two Cottages in *Northolme*, late Parcell of *Kyme*; and for one Cotage in *Brokelsbie*, one Cotage in *Halton*, two Tenements in *Lowthe*, and four Cottages in *Skendylbie*, Parcell of *Nonnecotton*; and for three Cottages in *Willoughton*, three Cottages in *Botisforth*, two Cottages in *Asbie*, one Cotage in *Rondbie*, Parcell of *Willoughton*; and for five Cottages in *Astlickbie*, Parcell of the late Comaundry of *Templebreverne*; and for two Cottages in *Branbrigge*, and one Wyndemill in *Northferebie*, Parcell of the late Comaundry of the *Eagle*, Parcell of *St. John's Jerusalem* in *England*; and for foure Cottages and foure Gardeyns, and one Cotage without a Gardeyne in *Hunghume*, Parcell of the late Priorie of the *Charterhouse*, nexte *Coventrie*; and for two Cottages, with two Crofts, and three other Cottages in *Lymber*, and two Cottages in *Kirby* and *Lathorpe*, Parcell of the late Monastery of *Gracydewe*; and for one Cottage in *Fiskegathes* in *Bracebrigge*, Parcell of *St. John's Jerusalem* in *England*; and for XII Cottages in *Kylbie* in the Countie of *Lincoln*, Parcell of the Possessions

of the late Monastery of *Nonneaton*, as by the King's Highnes Letters Patents thereof to be made under the Greate Seale of *England* more playnly may appere. In witnes whereof to these Presents subscribed with our Handes, we have put our Seales the Day and Yere above written.

B. 2.

THIS Bill indented, made the XXVth day of June, in the XXXVIIth yere of the Reigne of our Sovereigne Lorde *Henry the VIIIth*. by the Grace of God Kinge of *England*, *France*, &c. witnesseth, That we *John Bellowe* Esquire, and *John Broxolme* Gentleman, have delyvered and paid unto Sir *John Williams* Knight, Treasourer of Thaugmentations of the Revenues of the King's Highnes Crowne, the Some of two thousand one hundred three-score ten Poundes nyneteene Shillings and one halfe Penny Sterling, in parte of Payment of the Some of M. M. CCC. LXXI. XIX s. ob. Sterling, due to the King's Majestie for the Gifte, Graunte, and clere Purchase of one Tenemente, with certen Landes in *Nonneormesbie* and *Utterbie*, late Parcell of *Haverings*; and for the Manor of *Utterbie* in the Countie of *Lincoln*, with one Tenemente in *Westerkele* in the same Countie, Parcell of *Nonneormesbie*; and for one Tenemente and Landes in *Husbie* in the same Countie, late Parcell of *Kyme*; and for one Tenemente and certen Landes in *Berkworts* in the said Countie of *Lincoln*, Parcell of *Hangwerbie*; and for one Messuage and Landes in *Roswell*, and one Messuage and Landes in *Barkworth*, Parcell of *Sixhill*, and for diverse Landes in *Holton*, nexte *Bykeryange*, in the County of *Lincoln*, Parcell of *Bullyngton*; and for one Messuage and certen Landes in *Cley* and *Tyne*, in the Countie of *Lincoln*, Parcell of *Wellowe*; and for diverse Landes in *Heyburghe*, in the Countie of *Lincoln*, late Parcell of *Nonnecotton*; and for certen Lands, with one Tenemente, in *Alkeborough*, in the said Countie of *Lincoln*, late Parcell of *Goykwell*; and for diverse Landes and Tenementes in *Willoughbie*, *Longe Rennington*, *Arfilbie*, *Dowesbie*, *Aslabie*, *Walcott*, and *Somerbie*, in the Countie of *Lincoln*, Parcell of *Sempringham*; and for one Pece of Waterground in *Saxilbie*, in the Countie of *Lincoln*, late Parcell of *Newsom*; and for the Parsonage of *Lewington*, in the Countie of *Lincoln*, Parcell of *Stixwold*; and for the Rents and Fermes in *Saxilbie*, in the same Countie, late Parcell of *Bradholme*; and for one Tofte of Lande in *Ledinham*, in the same Countie, late Parcell of *St. Katherine's* nere *Lincoln*; and for one Messuage with Landes in *Wikwort*, and one litell Tofte in the holdinge of *John Fisher*, late Parcell of *Sempringham*; and for diverse Landes and Tenements, with Cottages in *Teythbie* and *Wynterton*, in the Countie of *Nottingham*, late Parcell of *Thurgarton* in the same Countie; and for diverse Landes in *Newarke* and *Halton*, in the County of *Nottingham*, late Parcell of *Newboo* in the Countie of *Lincoln*; and for one Close in *Newarke* in the said County, late Parcell of *St. Katherine's* nexte *Lincoln*; and for diverse Lands and Tenements in *Southlington*, *Northlington*, *Fowlston*, *Marchchappel*, and *Welton*, in the Countie of *Lincoln*, Parcell of *Nonapleton*; and for five Acres of Lande in *Gonilas*, in the Countie of *Lincoln*, Parcel of *Selbie* in the Countie of *Jorke*; and for tenne Acres of Lande in *Paelholme* in the Countie of *Jorke*, Parcel of *Nonnekellingham* in the same Countie; and for diverse Lands and Tenements in *Monthorpe Castell*, *Bytam*, *Creton*, *Cowthorpe*, *Carbie*, and *Randall*, in the Countie of *Lincoln*, late Parcell of *St. John's*; and for diverse Lands and Tenements

nements in *Lounde* and *Grene*, in the Parish of *Wynflete* in the Countie of *Yorke*, late Parcell of *Nonneormesbie* in the Countie of *Lincoln*; and for three Oxgangs of Lande in *Stalbie*, in the Countie of *Lincoln*; Parcell of *Thomeholme* in the same County; and for certen free Rents in *Scalbie*, late Parcell of *Newsted*; and for Thadvowson of the Parsonage of *Netleton* in the Countie of *Lincoln*; and for Thadvowson of the Parsonage of *Ludbourgh* in the Countie of *Lincoln*; and for the two Houses, with certen Landes, thone in the Tenure of *Henry Jugham*, and thother in the Tenure of *Andrew Jaxson* in *Newarke*, Parcell of the late Priorie of *St. Katherines* nexte *Lincolne*; and for one Tenement with one Garden in *Newarke*, late Parcell of *Newboo*; and for all the Houses, Cotages, Shoppes, and Gardens in *Newarke*, Parcell of *St. Katherines*; and for twoo Tenements in *Newarke*, Parcell of *Sempringham*; and for all the Shoppes, Tenements, Cotages, and Gardens in the Citie of *Chester*, Parcell of the late Monastery of *Valle Roiall* in the Countie of *Chester*; and for one Messuage and Garden in *Norwod*, late Parcell of *Chixsande*; and for diverse Cotages *Imynghame*, in the Countie of *Lincoln*, late Parcell of *Nonneapleton*; and for one Tenement in *Langton*, in the Countie of *Lincoln*, late Parcell of *Axholme*; and for the Scite and Demenes of the late Monasterie of *Blauncheland* in the Countie of *Northumberland*; and for the Rente of one Tenemente, with certen Landes in *Espus*, one Tenemente and certen Landes *Ashden*, and twoo Tenementes in *Buckshot*, in the Bishoprick of *Durham*; and Parcell of *Blauncheland*; and for the Manor of *Foxley*, in the Countie of *Hereford*, Parcell of the Possessions of the late Priorie of *Langthorne* in the Countie of *Gloucester*; and for the Reversion of the Manor of *Charlton*; with all the Landes and Tenements there, and in *Hampton* and *Stockleche* in the Countie of *Chester*, Parcell of the Possessions of *Edward Saxhoell*, Gent. and Sir *William Stanly*, Knight, granted to Sir *Bryan Brerton*, Knight, for Terme of his Life; and for three Parcells of Meadowe called *Markett Meadowe* in the Countie of *Middlesex*, with one More called *Longemore*, one Close called *Saundepitt Field*, otherwise le *Pit close*, with twoo Meadowes of the same adjoyninge, Parcell of the Possessions of the late Monasterie of *Westun*; and for the Parsonage of *St. Peters* in *Witton*, near *Wyche* in the Countie of *Gloucester*, Parcell of *Studeley*; and for diverse Landes and Tenements in *Weston*, *St. Laurens*, *Filton*, and *Hymburte*, in the Countie of *Gloucester*, Parcell of the late Priorie *St. Mary Magdalene* nere *Bristoll*; and for one Tenemente called the *Crane* in *Watling Strete* in the Citie of *London*, Parcell of *Elfing Spittell*; and for two Tenements and certen Landes in *Nouridings* in the Countie of *Northumberland*, Parcell of the late Priorie of *Halifston*; and for the Scite of the late *Graye Friers* in *Leicestre*, with fowre Shillings for a Quit Rente, paid yerely to the said late Howse of *Fryers* by theires of *William Wygston*; and for the Scite of the late *Friars Augustines* within the said Town of *Leicestre*, with all the Tenements to the same belonging; and for certen Landes and Tenements in *Hesey* in the Parish of *Moremunkton*, in the Countie of the Citie of *Yorke*, Parcell of *St. Trinitie* in *Yorke*; and for the Manor of *Askam Richards* in the Countie of the Citie of *Yorke*, Parcell of *Helawghe*; and for one Tenement and certen Landes called *Hake-flowe* in *Alester*, in the Parish of *Maskwonhe* in the Countie of *Derbie*, Parcell of *Derley*; and for the Graunge of *Broughton*, with the Myll in *Swyneton* in the Countie of *Yorke*, late Parcell of *Multon*; and for one Tenemente and sixe Oxgangs of Lande in

Angrims in the Countie of the Citie of *Yorke*, Parcell of the *Trinitie* in *Yorke*; and for one Parcell of Land called *Abbotts Close* in *Walton*, in the Countie of *Lincoln*; Parcell of *Humberston*; and for the Grange of *Donneham* in the Countie of *Lincoln*, Parcell of thattainted Monasterie of *Berlyngs* in the same Countie; and for the Parsonage of *Egmonton* in the Countie of *Nottingham*, late Parcell of *Newstede*, together with the Woodes growinge in and upon the Premises, as by the Kinges Highnes Letters Patents thereof, to be made under the Greate Seale of *England* more playnly maye appere. In witnes whereof to these Presents subscribed with our Handes we have put our Seale the Daye and Yere above wrytten.

Exam.

C. 3.

THIS Bill indented, made the laste daye of *Auguste*, in the XXXVIIth Yere of the Reigne of our Sovereigne Lorde *Henry* the VIIIth, by the Grace of God Kinge of *England*, *Fraunce*, and *Ireland*, Defendour of the Faith, and in Earthe supreme Hedde of the Churchie of *England*, and also of *Ireland*, witneseth, That we *John Bellowe* Esquier, and *John Broxolme* Gentleman, have delivered and paid unto Sir *John William*, Knight, Treasurer of Thaugmentations of the Revenues of the Kinges Highnes Crowne, the Some of Twoo Hundred Poundes Sterlinge, in full Paiment of the Some of M.M. CCCLXXI. XIX s. ob. due to the Kinges Majestie for the Gifte, Graunte, and clere Purchase of one Tenemente and certen Landes in *Nonneormesbie* and *Utterbie*, late Parcell of *Havenings*, together with diverse other Landes and Tenements, as by the Kinges Highnes Letters Patents thereof made more playnly appereth. In witnes whereof to these Presents subscribed with our Handes, we have put our Seales the Day and Yere above written.

Exam.

Per me Robertum Laurens.

D. 4.

THIS Bill indented, made XXXth of *Auguste*, in the XXXVIIth Yere of the Reigne of our Sovereigne Lorde *Henry* the VIIIth, by the Grace of God Kinge of *England*, *Fraunce*, &c. witneseth, That we *Roberte Laurence*, Clerke, and *William Symphon*, Yoman, have delyvered and paid unto Sir *John Williams*, Knight, Treasurer of Thaugmentations of the Revenue of the Kinges Highnes Crowne, the Some of eight hundred nyne Poundes eightene Shillings eight Pence, in parte of Paiment of the Some of M. IXI. VIII s. III d. due to the Kinges Majestie for the Gifte, Graunte, and clere Purchase of the Manor of *Wincetts* in the Countie of *Yorke*; with certen Landes in *Skefelinge*, *Kylwise*, *Effington*, and *Taunethorpe*, Parcell of the Possessions of the late Monastery of *Thornton* in the Countie of *Lincoln*; and for the Manor of *Golfesbie*, with the Parsonage thereof in the same Countie of *Lincoln*, with certen Landes in *Stannelbie*, Parcell of the late Commaunderie of *Willerton*; and for diverse Tenements situate in the Parishes of *St. Pawle* in *Canterburie*, Parcell of the late Monasterie of *St. Augustins* there; and for the Reversion of the Mansion-House, or Inne, called *Warwicks Inne* in the Citie of *London*, Parcell of the Landes, Copewinners Lands; and for the Parsonage of *Stixwold* in the Countie of *Lincoln*, Parcell of the late Priorie of *Stixwold* in the same Countie; and for the Parsonage of *Donington* in the Countie of

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Leicestre.

Leicestre, Parcell of the late Monasterie of *Norton* in the Countie of *Chester*, together with all the Woodes growinge in and upon the Premises, as by the Kinges Letters Patents thereof to be made more at large shall appere. In witnes whereof to these Presents subscribed with our Handes, we have put our Seales the Day and Yere above written.

Exam'

Per me *Robertum Lawrence*.

E. 5.

THIS Bill indented, made the XXth Daye of *September*, in the XXXVIIth Yeare of the Reigne of our Sovereigne Lorde *Henry the VIIIth*. by the Grace of God Kinge of *England*, *Fraunce*, and *Ireland*, &c. witnesseth, That we *John Bellowe* Esquier, and *John Broxolme* Gentleman, have delyvered and paid into Sir *John Williams*, Knight, Treasurer of Thaugmentations of the Revenues of the Kinges Crowne, the Some of one thousand eight hundred twentie three Poundestwo Shillings seven Pence half Penny Sterling, in parte of Paiement of the Some of M. M. CCC. XXXVIII. XIII s. III d. due to the Kinges Majestie for the Gifte, Graunte, and clere Purchase of the Manor of *Ingelleston*, in the Countie of *Lincoln*, Parcell of the Possessions of the late Lorde *Hussey* attented; and for one Cotage and Garden, one Acre of Lande in *Thymbelbie*, Parcell of the Monasterie of *Thymbelbie* in the same Countie, in the Tenure of *John cott*, Parcell of the late attaynted Monasterie of *Kyrkested* in the same Countie; and for two Mesuages and two Closes, with thappurtenaunces, in *Kyrbielethope*, in the same Countie of *Lincoln*, Parcell of *Gracedieu* in the Countie of *Leicestre*, in the severall Tenures of *Agnes Kaye* and *John Payre*; and for certen Landes and Tenements in *Caldon* in the Countie of *Stafford*, Parcell of the Possessions of the late Monasterie of *Croxden* in the same Countie; and for diverse Lands and Tenements in *Belcheforde*, *Flete*, *Fulbecke*, and *Tofte Newton* in the Countie of *Lincoln*, parte of the Possessions of the late Monasterie of *St. Katherines* nexte the Walles of *Lincoln*; and for certen Landes in *Riggeston* in the Countie of *Lincoln*, in the Tenure of *Edithe Waringe*, Parcell of the late Priorie of *Sempringham*; and for diverse Lands in *Kyrkbie Underwood* and *Kyngeston*, in the Countie of *Lincoln*, Parcell of the late Abbie of *Borne* in the same Countie; and for one Mesuage and certen Landes in *Alvingham*, in the Countie of *Lincoln*, Parcell of the late Priorie of *Nonne Ormesbie* in the same Countie; and for diverse Landes and Mesuages in *Swyneflete* in the County of *Yorke*, in the Tenure of *John Bellowe* Gent. Parcell of the late Monasterie of *Wellowe*; and for one Tofte and certen Lands in *Wyllesbethe*, in the Tenure of *William Lytterdycke*, and two Closes and certen Landes in *Rawcebie*, in the Tenure of *Thomas Catlyn*, Parcell of *Harverholm* in the Countie of *Lincoln*; and for diverse Lands and Tenements in *Redborne*, in the Countie of *Lincoln*, dymysed to *Berolde Sowthill*, Parcell of the late Priorie of *Thorneholm*; and for the Tenthe of diverse Landes and Tenements in *Fyllingham*, *Yngh*, and *Willingham*, and Cots in the Common of *Lincoln*, sometime Parcell of *Welbecke* in the Countie of *Nottingham*, purchased by *John Hennage* of the Kinges Majestie; and for certen Rents of Assise, with the Ferme of certen Tofts in *Blyburghe*, in the Countie of *Lincoln*, Parcell of the late Commanderye of *Willoughton*, in the same Countie, Parcell of *St. John's Jerusalem* in *England*; and for one Mesuage and two Yarde Lande

in *Swynested* in the Countie of *Lincoln*, in the Tenure of *Thomas Cox*; and for one Tenemente with certen Landes, in the Tenure of *Thomas Hall*, Parcell of *Templebrewerne*; and for two Mesuages in *Kyrkbie Underwood*, in the Countie of *Lincoln*, Parcell of the same Commanderie of *Templebrewerne*; and for two Closes in *Nettleton* in the Countie of *Lincoln*, Parcell of the late Priorie of *Sixhill*, in the Tenure of *John Snebie* and *Roberte Billing*; and for certen Landes and Tenements in *Thoriswaye* in the Countie of *Lincoln*; and for certen Landes and Tenements in *Merton*, in the Countie of *Lincoln*, Parcell of the late Commanderie of *Templebrewerne*, one Crofte in *Asporbie*, in the same Countie, Parcell of the said late Commanderie of *Templebrewerne*; and for two Mesuages, and certen Landes in *Lessyngham*, in the same Countie, Parcell of the said Commanderie, one Mesuage and certen Landes in *Potter Hunworthe*, in the Countie of *Lincoln*, late Parcell of the Commanderie of *Theagell*; and for one Crofte in *Bracebrigge*, in the Countie of the Citie of *Lincoln*, Parcell of the same Commanderie; and for diverse Tenements in *Blyburghe*, in the County of *Lincoln*, Parcell of the late Celle of *St. Leonardes* nexte *Stamford*, belonging to the late Monasterie of *Duresme*, within the Bishoprick of *Duresme*; and for one Tenemente and certen Landes in *Mydeltraseg*, in the Countie of *Lincoln*, Parcell of the late Monasterie of *Alvingham*; and for one Tenemente and certen Landes in *Thetford*, in the Countie of *Lincoln*, late Parcell of *Hagnabie* in the same Countie; and for the Parsonage of *Wathe*, in the Countie of *Lincoln*, late Parcell of *Humberston*; and for a Portion of Tythe in *Banburghe*, in the Countie of *Lincoln*, in the Tenure of *Roberte Dyghton*, Parcell of *Berdney*; and for one Tenemente and certen Landes in *Kyrbyelertorpe*, in the Countie of *Lincoln*, late Parcell of *Sempringham*; and for diverse Lands in *Dodyn ton*, in the Countie of *Lincoln*, late Parcell of *St. Katherines* nexte *Lincoln*; and for the Manor of *Kyrbye Leithorpe*, in the Countie of *Lincoln*, late Parcell of *Spaldinge*; and for all the Landes and Tenements in *Northemershelfeld*, in the Countie of *Leicestre*, Parcell of the late Commanderie of *Dalbie* and *Rothebie* in the same Countie; and for the Parsonage of *Wyttham*, in the County of *Lincoln*, with certen Rentes there, Parcell of the late attaynted Monastery of *Brydlington* in the Countie of *Yorke*; and for diverse Landes in *Ejterkeale* and *Tomton*, in the County of *Lincoln*, Parcell of the late Monasterie of *Willoughton*, in the Tenure of *John Haas*; and for XV Acres of Arable Lande and Meadowe in *Canwycke* in the Countie of *Lincoln*, in the Tenure of *Thomas Waterton*, late Parcell of *St. Katherines* nexte the Walles of *Lincoln*; and for the Scite of the late Priorie of *St. Andrewes* next the Citie of *Yorke*, with certen Landes there letten to *Richard Bowthorp*; and for the late Celle of *St. Mary Magdalenes* nexte the City of *Lincoln*, with certen Landes there, Parcell of *St. Maries* nexte the Walles of *Yorke*; and for the Tythe Haye of one Meadowe in *Ejrofte*, in the Tenure of *John Pynder*, Parcell of the late Monasterye of *Selbie*; and for one Tenemente and certen Landes in *Draycott*, in the County of *Somerset*, Parcell of the late Commaundrye of *Templecombe*; and for two Tenements and certen Landes in *Stonystocke*, in the Parish of *Shapton Montagewe* in the Countie of *Somerset*, late Parcell of the said late Commaundrye; and for diverse Landes and Tenements in *Steping*, in the Countie of *Lincoln*, Parcell of the Manor of *Monkethorpe*, belonging to the late Monasterie of *Berdneye*; and for the Rents and Fermes in *Blyburghe*, in the Countie of *Lincoln*, late

late Parcell of *Newsted* upon *Aukonholme*; and for one *Howse* and certen Landes in *Bynbroke*, in the Countie of *Lincoln*, late Parcell of *Humberston* in the same Countie of *Lincoln*, in the Tenure of theires of *William Fylburghe*; late Parcell of *Heverings*; and for diverse Landes in *Cottesmore*, in the Countie of *Lincoln*, late Parcell of *Crowland*; and for one Cotage and diverse Landes in *Cottesmore*, in the said Countie of *Lincoln*, late Parcell of *Sempringham*; and for five Dales of Meadowe in *Torney*, in the Countie of *Lincoln*, late Parcell of *Humberston*; and for the Rents and Fermes in *Kyrmington*, in the Countie of *Lincoln*, Parcell of the late Monasterie of *Thorneholme*; and for certen Landes and Tenements in *Hownebie*, in the Countie of *Lincoln*, late Parcell of *Staynefeld*; and for all the Landes and Tenements in *Todwyke*, in the Countie of *Yorke*, late Parcell of *Helanghe*; and for one Tenement and certen Lands in *Bynbroke*, in the Countie of *Lincoln*, Parcell of the late Monasterie of *Sixhill*, in the severall Tenures of *Henry Irbye* and *Jaspar Sheffeld*; and for certen Landes and Tenements in *Cokefswold*, in the Countie of *Lincoln*, in the Tenure of *John Thomson*, Parcell of *Wellowe*; and for certen Lands in *Dekefswold*, in the Countie of *Lincoln*, Parcelles of *St. Katherines* nexte the Walles of *Lincoln*; and for the Parsonage of *Whyttesbury*, in the County of *Somerset*, Parcell of the late Monasterie of *Breuerne*; and for three Closés called *Cowefeld*, with one pece of Medowe, conteyning by estymacion twoo Acres, beinge within the Parish of *Tewkesbury*, in the Countie of *Gloucester*, Parcell of the late Monasterie of *Tewkesbury* in the Countie of *Gloucester*; and for 2 Saltehouses, with their Appurtenances in *Nantwiche*, in the Countie of *Chester*, Parcell of the late Monasterie of *Combermare* in the same Countie, in the severall Tenures of *Richard June* and *Henry Soxarke*; and for one Tenemente or Cotage in thisle of *Portland*, Parcell of the late Monasterie of *Abboresbury* in the Countie of *Dorset*; and for the free Rente of *Roberte Clerke* in *Clereburghe*; and for the free Rente of — *Shayde* in *Morton*, in the Countie of *Nottingham*, late Parcell of *Matterfie*; and for diverse Lands and Tenements in little *Morton*, in the Countie of *Nottingham*, in the Tenure of *Thomas Coke*, late Parcell of *Matterfie* in the same Countie; and for diverse Lands and Tenements in *Kyrkbie*, in the Countie of *Lincoln*, Parcell of the late Priorie of *Sempringham*; and for one Cotage and certain Landes in *Nettleton*, in the Countie of *Lincoln*, in the Tenure of *William Ryther*, Parcell of the late Priorie of *Syxhill* in the Countie of *Lincoln*; and for certain Lands in *Sextendale*, in the Countie of *Yorke*, in the Tenure of *Robert Thurston*, Parcell of *Kyrkebam*; and for one Cotage, with certen Landes in *Selsone*, in the Countie of *Nottingham*, Parcell of the late Priorie of *Fellie* in the same Countie, in the severall Tenures of *Roberte Shattsworth* and *William Walker*; and for the Graunge of *Ullesbie*, in the Countie of *Lincoln*, Parcell of the late attaynted Monasterie of *Kyrkested* in the same Countie, in the Tenure of the late Duke of *Suffolk*; and for certen Landes in *Chappynbam*, in the Countie of *Wiltes*, Parcell of the late Commaunderie *Anstie* in the same Countie, late Parcell of *St. Johns*; and for one Parcell of Meadowe in *Kyrkebie Moreside* in the Countie of *Yorke*, in the Tenure of *Christopher Nonnedye*, late Parcell of *Newburgh*; and for 3 Tenements with certen Lands to the same belonging, Parcell of the late Monasterie of *Newburgh* in the Countie of *Yorke*, in the severall Tenures of *Arthure Metcalfe*, *William Dambie*, and *Thomas Harryson*; and for the Rents of the Assise with the Ferme of one

Tenemente and certen Landes in *Oxton*, in the Countie of the Citie of *Yorke*, some time Parcell of *Sallye*, and nowe in the King's Majesties Handes, by Exchange with *Sir Arthure Darcy* Knight; and for one Meadowe, conteyning one Acre and a half, called *Leonardes Meade*, in the Parish of *St. Leonardes* nexte the City of *Exeter*, Parcell of the Possessions of the late Marquesse of *Exeter*; and for the Manor of *Tottisworth*, in the County of *Berks*, Parcell of the late Monasterie of *Abindon*; and for all the Landes and Tenements Gowle in *Merfland*, in the Countie of *Yorke*, Parcell of the late Hospitall of *St. Leonardes* in the Citie of *Yorke*, in the severall Tenures of *Roberte Rayllie* and *Richarde Empson*; and for one Mesuage and certen Landes in *Hooke* and *Swyneflete*, in the Countie of *Yorke*, Parcell of the Trynyties in *Yorke*, dymysed to *John Abbot*; and for the Rents reserved of the late White Friers in *Lincoln*; and for all the Lands and Tenements in *Branham*, in the Countie of *Yorke*, Parcell of the late Priorie of *Merton* in the same Countie, in the Tenure of *William Hungate*; and for the free Rents in *Surton* in the Countie of *Lincoln*, and the free Rents of *Elizabeth Claye*, *Thomas Hickam*, and one Toste lyenge in the Tenure of *John Good*, lyenge in *Soulbie* in the same Countie, Parcell of *Thorneholm*; and for the Fee-Rentes and Fermes in *Barnabie*, with one Crofte and certen Landes in *Sturton* in the Countie of *Lincoln*, in the severall Tenures of *William Claye* and *John Kynge*, Parcell of the late Priorie of *Newsteade*; and for the Tenthie of the Demeanes of *Goykewell* in the Countie of *Lincoln*, with certen Landes and Tenements in *Fillingbers*, Parcell of the late Priorie of *Goykewell*, solde unto *Sir William Tyrwhite* Knight; and for the Manor of *Hangham*, in the Countie of *Lincoln*, Parcell of the Charterhouse nexte *Coventree*; and for one Mesuage and certen Landes in *Londiegrene*, in the Countie of *Yorke*, Parcell of the late Priorie of *Nonneormesbie*, dymysed unto *John Lewyn*; and for the Manor of *Haballstowe*, in the Countie of *Lincoln*, Parcell of the late Priorie of *Newstead*; and for fowre Cotages in *Stanford* in the Countie of *Lincoln*, letten to *Andrew Game*, Parcell of the late Monasterie of *Crowland* in the same Countie; and for one Capital Mesuage with thappurtenances, with one litle Howse and one Garden in *Stangatestreet* in the Countie of the Citie of *Yorke*, in the Tenure of *Thomas Fale* Gentleman, Parcell of *St. Oswald* in the City of *Yorke*; and for one Cotage in *Wasse*, in the Countie of *Yorke*, in the Tenure of *John Huke*; and one Cotage in *Ampleford* in the same Countie, in the Tenure of *James Walker*, Parcell of the late Monasterie of *Byland*; and for one Cotage in *Ampleford*, in the Tenure of *James Thomson*, Parcell of *Newburghe*; and for one Cotage in *Clyfton* in the same Countie, in the Tenure of *Thomas Palsfr* — Parcell of *St. Maries* nexte *Yorke*; and for one Tenement in the Parish of *St. John Baptist* in the Towne of *Starford*, in the Tenure of *Nicholas Willes* and *Thomas Warren*, Parcell of the late Monasterie of *Pipewell*; and for one Cotage in *Castréton* in the Countie of *Rutland*, in the Tenure of — *Johnson*, and two Mesuages in *Stamford* in the Countie of *Lincoln*, in the Tenure of *Mathewe Witton* and — *Horsleye*, Parcell of *Cropeden*; and for XXII Cotages, with their Gardens and Appurtenances in *Cokerwilde* and *Lathorpe*, in the Countie of *Yorke*, Parcell of the late Monasterie of *Newbrough*; and for three Shoppes, one Garden, one Orcharde, with one Well, with all and singular theire Appurtenances, in the Citie of *Exeter*, in the Tenure of *Henry Fauxer*, Parcell of the Possessions of the late Monasteries of *Exeter*; and for

for one Cotage and one Garden, with a Chappel, in *Allerton* in the Countie of *Yorke*, in the Tenure of *Richarde Whitehowse*, late Parcell of *Kirkeftall*; and for the Reversion of the Manor of *Motecorte*, in the County of *Worcester*, Parcell of the late Monasterie of *Great Malverne*, graunted to one *Richarde Berdes* for Ternie of his Lief; and for one Mesuage in *Rothinge Margaret* in the Countie of *Essex*, in the Tenure of the Parson there, Parcell of the late Monasterie of *St. Albons* in the Countie of *Hertford*; and for diverse Tenements, Cotages and Gardens, within the Towne of *Kingston upon Thames* in the Countie of *Surrey*, Parcell of the Possessions of the Chappell of *Marye Magdalene* there; and for one Tenemente within the Parishe of *St. Sepulchres* nexte *London*, in the Tenure of *Thomas Colmers*, late Parcell of *Osney*, and certen Tenements and Gardens within the Citie of *Lincoln*, and Suberbes of the same, viz. three Tenements in the Parishe *St. Margaret*, three in the Parishe of *Thollie Trinytie*, one Tenemente in the Parishe of *St. Peter*, one Tenemente in the Parishe of *St. Edwarde*, four Tenements in the Parishe of *St. John*, twoo Tenements in the Parishe of *St. Swythyn*, one Tenement in the Parishe of *St. Michael*, one Tenemente in the Parishe of *St. Marten*, twoo Tenements, with one Quit-Rent, in the Parishe of *St. Pawle*, two Tenements in the Parishe of *St. Stephin*, three Curtilages in the Parish of *St. Bathe*, XIV Tenements and Cotages in the Parish of *St. Buttolphe*, fyve Tenements in the Parishe of *St. Bennet*, three Tenements and certen Landes in the Parish of *St. Peter* of *Tharches*, one Barne in the Parishe of *St. Botolph*, Parcell of the Possessions of the late Monasterie of *St. Katherines* nexte the Walles of the same Citie; and for the Scite of the late *Augustyne Friers*, with three Tenements, Parcell of the same; and for fyve Tenements and Cotages, with one Orcharde, and one Orchard, and one Parcell of Lande within the same Citie, Parcell of the late Monasterie of *Berdeney*; and for twoo Tenements, with one Crofte, in the said Citie, Parcell of *Kyme*; and for divers Tenements, Cotages, and Gardeyns, within the said Citie, Parcell of *Newbrough*; and for the Rente of *John Tuthebe*, going out of certen his Landes and Tenements there, Parcell of *Swinesbed*; and for twoo Tenements, and one Garden, in the Parishe of *St. John*; and for four Tenements, with one Garden, in *Newporte* in the same Citie, Parcell of *Staynsfeld* in the same Countie; and for twoo Cotages there, Parcell of *Sempringham*; and for 2 Tenements there, late Parcell of *Harverholme*; and for one Garden there, late Parcell of *Catley*; and for one Mesuage, and one litle Crofte, within the said Citie, Parcell of the late Monasterie of *Nonne Ormesbye* in the Countie of *Lincoln*; and for twoo Gardeyns, one House, with one Crofte, within the said Citie, Parcell of *Byllyngton*, and one House, late Parcell of *Sixhill*; and for one Tofte, with one Orcharde there, Parcell of *Alvyngbam*; and for 3 Cotages, with one Tenemente, late Parcell of *Spaldinge*; and for certen Tenements, Cotages and Gardeyns, within the said Citie of *Lincoln*, and the Suburbes of the same, Parcell of the Possessions of the late attaynted Monasterie of *Berlings*; and for all the Lands and Tenements, with the fee Rents of *John Talbott*, late Parcell of *Kyrkested*; and for one Garden in the Tenure of *Thomas George*, late Parcell of *Berlings*; and for one Shopp or Parloure, in the Tenure of *John Talbott*, late Parcell of *Draxe*, in the Countye of *Yorke*; and for one Mansion or Tenemente, in the Parishe of *St. Stephin* in *Newland*, late Parcell of *Roche*, togi-

ther with all and singular the Woodes and Underwoodes growinge in and upon the Premisses, as by the King's Highnes Letters Patents thereof to be made under the Greate Seale of *England* more at lardge shall and maye appere. In witnes whereof to these Presents subscribed with our Handes, we have put to our Seales the daye and yere above wrytten.

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F. 6.

THIS Bill indented, made the XXXth daye of *Aprill*, in the XXXVIIIth Yere of the Reigne of our Sovereigne Lorde *Henry* the VIIIth, by the Grace of God King of *England*, *Fraunce*, and *Ireland*, Defender of the Faith, and in Earthe supream Hedde of the Church of *England*, and also of *Ireland*, witneseth, That we *John Broxolme* and *John Bellowe*, Gent. have delyvered and paid unto Sir *John Williams* Knight, Treasourer of Thaugmentations of the Revenues of the Kinges Highnes Crowne, the Some of Three Hundred Fourescore Tenne Poundes Ster-

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ling, in full Payment of the Some DCC. IIIIXI. due to the Kinges Majestie for the Gifte, Graunte, and clere Purchase of two Cotages, one Mesuage in *Swynestred*, in the Countie of *Lincoln*, and for twoo Cotages, and one Tenement in *Staynesforthe*, and one Wyndemyll in *Swynestred*, Parcel of the Possessions of the late Monasterie of *Valdye*; and for one Cotage in *Gonnerbie*, with one Tenemente and one Cotage in *Grantham*, Parcell of the late Monasterie of *Newboo*; and for twoo Howses in *Swynestred*, Parcell of the late Monasterie of *Swynestredde*; together with diverse other Howses, Cotages, Mesuages, and Tenements; as by the Kyngs Highnes Letters Patents thereof made under the Greate Seale of *England* more at large maye and dothe appere. In witnes whereof to these Presents subscribed with our Handes we have put our Seales the daye and yere above written.

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Per me *Johannem Broxolme*.

G. 7.

THIS Bill indented, made the laste daye of *Julie*, in the XXXVIIIth yere of the Reign of our Sovereigne Lorde *Henry* the VIIIth, by the Grace of God King of *England*, *France*, and *Ireland*, Defender of the Faythe, and in Earthe supream Hedde of the Church of *England*, and also of *Ireland*, witneseth, That I Sir *John Williams* Knight, Treasourer of the Courte of Augmentations of the Revenues of the Kings Crowne, have received of *John Bellowe* and *Roberte Bygott* Gent. the Some of Nyne Hundred Fyftie Syxe Poundes Eight Shillinges and Seven Pence ob. Sterlinge, in parte of Payment of the Some of M. CCCC. LVII. VIII s. VII d. ob. due to his Majestie for the Gifte, Graunte, and clere Purchase of one Tenemente, with certen Landes to the same belonginge, in *Awboroughe* in the Countie of *Lincoln*, in tholdinge of *John Grymesbie*, one Crofte with thappurtenances in *Burton upon Humber* in the same Countie, in tholdinge of *William Merlowe*, and one Crofte in *Swabye* in the same Countie, in tholdinge of *Thomas Dentre*, Parcell of the Possessions of the late Monasterie of *St. Katherines* nigh the Citie of *Lincoln*; and for certen Landes in *Dodington* in the Countie of *Lincoln*, in the Tenure of *William Becke*, Parcell of the Possessions of the late

late Monasterie of *Haverholme* in the said Countie ; and of diverse Lands in *Kirmington* in the said Countie of *Lincoln*, in the Tenure of *Thomas Williamson*, Parcell of the Possessions of the late Priorie of *Nonnecotton* in the Countie aforesaid ; and of diverse Landes and Medowes in *Garnethorpe* in the said Countie, in the severall Tenures of *Allen Palmer* and *Thomas Garnon*, Parcell of the Possessions of the late Priorie of *Alwyngbam* in the Countie aforesaid ; and of one Tenemente with certen Landes to the same belonging *Oxcombe* in the said Countie, now, or late in the Tenure of *John Warde*, Parcell of the Possessions of the late Monasterie of *Hagnabie* in the said Countie ; and of twoo Tenements and diverse Landes in *Esterbie* and *Colcebye* in the said Countie of *Lincoln*, in the severall Tenures of *William Gibbon*, *Roberte Aelarde*, and *John Halden*, Parcell of the Possessions of the late Priorie of *Stixwolde* in the Countie of *Lincoln* ; and of one Mesuage with certen Landes to the same belonging in *Clumbere* in the Parishes of *Workesoppe* in the Countie of *Nottingham*, together with Tythe Haye of the same Towne *Clumbere*, in tholdinge of *John Chambre*, and of a certen Porcion of Tythe of Corne and Heye within the Towne and Feldes of *Scereton*, otherwise called *Scrēton*, in the Countie of *Nottingham*, together with the Tythe Heye of the same Towne of *Clumbere*, in tholdinge of *Richarde Whalley Esquier*, Parcell of the Possessions of the late Monasterie of *Workesoppe* in the Countie of *Nottingham* ; and of one Mesuage and certen Landes to the same belonging in *Fenitham* in the said Countie of *Nottingham*, in the Tenure of *Dean Langeley*, Parcell of the Possessions of the late Monasterie of *Welbecke*, in the said Countie ; and of one Felde or Close, with thappurtenances in *Barrowcote*, in the County of *Derby*, called *Nonneclose*, in tholdinge of *John Pole*, Parcell of the Possessions of the late Priory of *de Prats Domini Regis* in the County of *Derby* ; and of one Mesuage, one Barne, and a Stabull, with thappertainings in *Hybalslowe*, in the County of *Lincoln*, late in the Tenure of *Richard Smythe*, one Tenemente in the Tenure of *Richard Lanam*, and one Close in *Hybalslowe* aforesaid, late in tholdinge of *John Steper*, with all and singuler thappertainings to the said twoo Mesuages belonging or appertaining, and also all those Landes and Tenements lienge in the Feldes of *Saynerhorpe* and *Kyrkbyefeld*, sometyme in tholdyng of *John Foster* and *Richard Smythe*, together with the 4th parte of the Tythes of Corne in *Hoybalslowe* aforesaid, all which the Premises ben letten to *John Smythe*, Parcell of the Possessions of the late Priorie of *Gowkewell* in the Countie of *Lincoln*, and of all those fowre quit Rents going owte of certen Landes and Cotages in *Keylbye* in the said Countie, now, or late belonging to *George Thompson*, *Michael Dyxon*, the Scoler Master of *Hull*, and *John Monson* ; and also one Cotage with diverse Landes to the same belonging in *Keylbye* aforesaid, now, or late in tholdinge of *Sir William Askewgh Knight*, Parcell of the Possessions of the late Priorie of *Nonnecotton* in the Countie of *Lincoln* ; and of the Manor of *Warëham* in the Countie of *Yorke*, with all and singuler Buildinges, Landes, Medowes, Fedinges, Pastures, and other thappertainings to the said Manor belonging or apperteyning, Parcell of the Possessions of the late Monasterie of *Meaux* in the Countie of *Yorke* ; and of that Grange in *Elkesleye* in the Countie of *Nottingham*, with certen Landes to the same belonging, now, or of late in the Tenure of *Thomas de la Haye*, Parcell of the Possessions of the late Priorie of *Mattersey* in the Countie of *Nottingham* ; one Tenement with

thapperteynings, and certen Landes conteyning LX Acres called *Barksheys*, and Waste Lande within the Parishes of *Rogate* in the Countie of *Sussex*, now, or late in tholdinge of *Thomas Mithewe*, Parcell of the Possessions of the late Priorie of *Durford* in the Countie of *Sussex* ; and of the Parsonage of *Carcalfstone* in the Countie of *Nottingham*, with all Landes, Medowes, Fedings, Pastures, and Tythes of Heye and Corne to the said Parsonage belonging, now, or late in tholdinge of *William Warde*, Parcell of the late Monasterie of *Workesoppe* in the Countie of *Nottingham* ; and all those Landes, Fedinges and Medowes, with thapperteynings in the Towne and Feldes of *Carleton*, *Sutton*, and *Cronwell*, in the Countie of *Nottingham*, now, or late in tholdinge of *William Styrtente*, Parcell of the Possessions of the late Priorie of *Ferebye* in the Countie of *Yorke* ; and of all that Tenemente or Mesuage of *Butterwike* in the Countie of *Dorset*, with Lands, Medowes, Fedinges, and Pastures to the same belonging, now, or late in the Tenure of *Richarde Dainton*, Parcell of the Possessions of the late Monasterie of *Sbyrborne* in the Countie of *Dorset* ; and of the Manor, or capital Mesuage of *Whightgese* in the Countie of *Yorke*, with certen Landes, Tenements, and Tythes, letten together with the said capital Mesuage to *Thomas Stephenson* and *Elizabeth his Wief*, Parcell of the Possessions of the late Monasterie of *St. Maries* nexte the Citie of *Yorke* ; and of diverse Mesuages, Landes, and Tenements, with thapperteynings in *Cronfeld*, *Collers*, *Wigley*, and *Coldastone* in the Countie of *Derby*, and *Shesfeld* in the Countie of *Yorke*, now, or late in the severall Tenures of *Nicholas Tretton*, *Christopher Haslome*, *Thomas Coke*, *Richarde Wilson*, *William Boler*, *John Hobson*, and *Roger Blythe*, Parcell of the Possessions of the late Monastery of *Beauchef* in the Countie of *Derbie* ; and of the Manor, capital Mesuage, or House of *Swyneflete* in *Marsheland* in the Countie of *Yorke*, with diverse Landes and other thapperteynings, letten together with the said capital Mesuage to *John Hyde*, and others, Parcell of the Possessions of the late Monasterie of *St. Maryes* in *Yorke* ; and of certen Landes, Medowes, Fedings, and Pastures, lienge and being within the Towne and Feldes of *Harnesfione* in the Countie of *Lincoln*, now, or late in the Tenure of *John Watson*, and also one Oxegange of Lande, Medowe and Pasture in *Botherbie* in the said Countie, now, or late in tholdinge of *William Tomson*, Parcell of the Possessions of the late attaynted Monastery of *Kyrkested* in the Countie of *Lincoln* ; and of the capital Mesuage of *Natton*, within the Parishes of *Tewkesburie* in the Countie of *Gloucestr*, with diverse Meases, Landes, Medowes and Pastures in *Natton* aforesaid, together with the Pasture of CXX Shepe, and XXVIII Bestes at the Penne, Parcell of the Possessions of the late Monasterie of *Tewkesburie* aforesaid ; and of the Scite of the late Monasterie of *Romsy* in the Countie of *Southampton*, with all Houses upon the same, and all other Yards, Gardens, Closes, Pondes, Waters, Watercorfes, Lande and Sowle, within the said Scite, and also one Mesuage or Tenemente called the *Clerkes Chambre*, and one other Mesuage called the *Gatehouse*, and also those Meades *Tappeham Langeley Meade*, *Goosemead*, and *Southgardeyn* in *Romsy* aforesaid, now, or late in tholdinge of *Frauncis Flemynge Esquier*, Parcell of the Possessions of the late Monasterie of *Ramsy* in the Countie of *Southampton*, and of all those twoo Tenements with certen Landes, Medowes, Fedinges, and Pastures to them belonging in *Myddelwyche* in the County of *Chester*, now, or late in the holdinge of *William Rynstroffe*, and

of one Hall called *Edmonds Hall*, situate and beinge within the Parish of *St. Peters in the Este*, within the Citie of *Oxford*, now, or late in the holdinge and tenure of the Master and Fellowes of the *Quenes College* within the said Countye of *Oxford*, Parcell of the Possessions of the late Cathedrall Church of *Chryste*, and our Blessed Ladye in *Oxforde*, as by the Kinges Highnes Letters Patents thereof to be made under the Greate Seale of *England*, more at lardge shall and may appere. In witnes whereof to these Presents subscribed with my Hande, I have put my Seale the daye and yere above written.

Exr'

per me *Johannem Bellowe*.

H. 8.

THIS Bill indented, made the XXth daye of *Julye*, in the XXXVIIIth Yere of the Reigne of our Sovereigne Lorde *Henry the VIIIth*, by the Grace of God King of *England*, *Fraunce*, and *Ireland*, Defender of the Faythe, and in Earthe the supream Hedde of the Church of *England*, and also of *Ireland*, witnesseth, That I Sir *John Williams* Knight, Treasurer of the Courte of Augmentations of the Revenues of the Kings Crowne, have receyved of *John Bellowe* and *John Broxolme* Gent. by thandes of *Richard Hartypole* Gent. the Some of Threescore Six Poundes Six Shillings and Eight Pence Sterling, in part of Payment of 1301 l. IIII s. VI d. due to his Majestie for the Gifte, Graunte, and clere Purchase of twoo Tenements within the Precincte of the late Monasterie of *Clerkenwell*, and Parcell of the Possessions of the same, together with diverse other Landes and Tenements, as by the Kynges Highnes Letters Patents thereof made under the Greate Seale of *England* more at lardge shall and may appere. In witnes whereof to these Presents subscribed with my Hande, I have put my Seale the daye and yere above written.

Per me *Johannem Bellowe*.

I. 9.

THIS Bill indented, made the XIIIth daye of *November*, in the XXXVIIIth Yere of the Reigne of our Sovereigne Lorde *Henry the VIIIth*, by the Grace of God Kinge of *England*, *Fraunce*, and *Ireland*, Defendor of the Faith, and in Earthe supream Hedde of the Church of *England*, and also of *Ireland*, witnesseth, That I Sir *John Williams* Knight, Treasurer of the Courte of Thaugmentations of the Revenues of the Kinges Crowne, have receyved of *John Broxolme* Gent. the Some of Eight Hundred Fowretene Poundes Seventene Shillings and Tenne Pence Farthinge Sterlinge, in parte of Paymente of M. CC. XXXIIII l. XVII s. X d. q; due to his Majestie for the Gifte, Graunte, and clere Purchase of the Manor of *Thymble Thorpe* in the Countie of *Norfolk*, with all and singuler thapperteynings, late Parcell of the Possessions of Sir *Richard Southwell* Knight; and the capitall Mesuage or Manor of *Mere* in the Countie of *Lincoln*, lately belonging to the Commaundry of *Egle* in the same Countye, with thapperteynings, together with certen Landes and Clowfers there, nowe, or late in the Tenure of *Thomas Hall*, that Tofte and certen Landes, with thapperteynings sett, lienge and beinge in *Rutham* in the Countie of *Lincoln*, all that Mease or Tenement in *Chaborne* in the sayd Countie, with all the Landes, Meadowes, and Fedinges to the said Mease or Tenement belonging, which did belonge to the late Commaundry of *Willoughton* in the Countie of

Lincoln, Parcell of the Possessions of the late Hospicall of *St. Johns Jerusalem* in *England*; the Parsonage of *Radburne* in the said Countie, with all and singuler thapperteynings, Parcell of the late Monasterie of *Selbye* in the Countie of *Yorke*; the Mansion of the Rectorie of *Cotteham*, with all and singuler thapperteynings, and the Tythe Barne of *Cotteham* aforesaid, with all the Tythes there, Parcell of the Possessions of the late Priorie of *Thurgarton* in the Countie of *Nottingham*; the Farme called *Mylles upon Carleton Hilles*, with all the Meadowes, Pastures and Fedings to the same belonging, sett, lienge and beinge in the Parish of *Carleton* in the Countie of *Bedford*, Parcell of the Possessions of the late Monasterie of *Caldewell* in the said Countie; those Landes and Tenements in the Towne of *Cleteham*, Parcell of the Possessions of the late Monasterie of *Duresme*; all that Howse or Mansion called *Thabbays Lodging*, sett, lienge and beinge within the Precincte of the late Monasterie of *St. Maryes nigh Wynebestre* in the Countie of *Southampton*, with all and singuler thire Apperteynings, Parcell of the Possessions of the said late Monasterie; all those severall quitt Rents going out of certeyn Landes and Tenements in *Hetherland* within the Parish of *Wassfeld* in the Countie of *Devon*, Parcell of the Possessions of the late Monasterie of *Syon* in the Countie of *Middlesex*; all those twoo Tofts and a half, with III Oxgange of arable Lande in the Towne and Feldes of *Keyworthe* in the Countie of *Nottingham*, Parcell of the Possessions of the late Monasterie of *Derley* in the Countie of *Derbie*; one Tofte called *Temples Crofte*, lyeng in *More* in the Countye of *Chester*, and one Tenemente with certen Landes there, one other Tenemente with certen Landes in *Preston* in the said Countie, and also one Mesuage with certen Landes, Medowes and Pastures in *Wyntoneley*, in the Parish of *Halyngton* in the said Countie, Parcell of the Possessions of the late Monasterie of *Norton* in the Countie of *Chester*; certen Landes in *Whysebye* and *Bultham* in the Countie of *Lincoln*, Parcell of the Possessions of the late Monasterie of *Berdeney* in the said Countye; one Tenemente with diverse Landes to the same belonging, in *Bultham* aforesaid, Parcell of the Possessions of the late Monasterie of *St. Katherines nigh Lincoln*; all that Parcell of Grounde or Garden called *Frarysesbaye*, conteninge by estimation half an Acre, with thapperteynings in *Horton* in the Countie of *Gloucestr*, Parcell of the Commaundry of *Quenington* in the said Countye; one Tenemente called *Loxshall*, within the Parish of *Danverham* in the Countie of *Wiltes*, with all and singuler thapperteynings, Parcell of the late Commaundry of *Anjtie* in the said Countie; one Tenemente with thapperteynings, and certen Landes and Pastures in *Bratton* in the Countie of *Somerset*, Parcell of the Possessions of the late Monasterie of *Brewton* in the said Countie; a certen Chappell in *Burnevall* in the Parish of *Westpole*, within the Boroughe of *Malmesburie* in the Countie of *Wiltes*, called *Our Ladye Chappell*, Parcell of the Possessions of the late Monasterie of *Malmesburie* in the said Countie; the Parsonage of *Charleton Adampe* in the Countie of *Somerset*, with all Maner Tythes to the said Parsonage belonging, and also the Mansion Howse, Barne and Dovehouse, and other thapperteynings, Parcell of the Possessions of the late Monasterie of *Brewton* in the Countie of *Somerset*; a certen Peace of Lande conteyninge by Estimation VII Acres, called *Surrenden Crofte* in the Parish of *Feverham* in the Countie of *Kente*, Parcell of the Possessions of the late Monasterie of *Feverham*; all those VII quirt Rents goinge owte of diverse Meases, Landes,

Landes, Tenements and Crofts in *Conyngsbie* in the Countie of *Lincoln*, Parcell of the late Commaundery of *Willoughton* in the said Countie; the Manor of *Torton*, with the Apperteynings, in the Countie of *Southampton*, Parcell of the Possessions of the late Abbey of *Leteley* in the said Countie; all those Landes, Tenements, Meadowes, Fedings, Pastures, Woodes and Commons, sett, lienge and beinge in the Towne and Feldes of *Standon* in the Countie of *Hertford*, Parcell of the Possessions of the late Monasterie of *Crowland* in the Countie of *Lincoln*; one Tenemente called *Scalles* in Tharchedeaconrye of *Richemond*, with thappurtenaunces to the same Tenemente belonging, and also one other Tenemente in the Towne of *Waremore* in the said Archdeaconry, with certen Landes, Meadowes, Fedings, and Pastures to the same belonging, Parcell of the Possessions of the late Priorie of *Seton* in the same Archdeaconry; one Tenement, with certen Landes, Meadowes, Fedings, and Pastures to the same belonging, sett, lienge and beinge in *Moremonketon* in the Countie of the Citie of *Yorke*, Parcell of the Possessions of the late Monasterie of *Fountaume* within tharchdeaconry of *Rychemond*; all those Landes, Meadowes and Pastures, with their Appurtenaunces, lienge in the Feldes and Meadowes of *Preston* and *Cowleye* in the Countie of *Bucks*, Parcell of the Possessions of the late Monasterie of *Missenden* in the said Countie; that Rente or Ferme of *John Humphrey* in *Upton* in the Countie of *Chester*, Parcell of the Possessions of the late Priorie of *Byrkenhed* in the same Countie; one House with a Garden, and one Smythes Forge, with thappurtenaunces, in *Wygon* in the Countie of *Lancaster*, Parcell of the Possessions of the late attaynted Abbey of *Whalley* in the said Countie; the Graunge of *Lynton* in the Countie of *Yorke*, with Lands, Meadowes, and Pastures to the said Graunge belonging, together with the Tyethe of *Corne* of *Newton* and *Thurkilbye*, Parcell of the Possessions of the late Priorie of *Malton* in the said Countie; certeyne Landes lienge in *Woltbayte* in the

same Countie, Parcell of the Possessions of the late Hospitall of *St. Leonards* within the Citie of *Yorke*; halfe an Acre of Lande in *Walbringham* aforesaid, Parcell of the Possessions of the late Priorie of *Worsoppe*; one Tenemente, with a Tofte of Land in *Euston* in the Countie of *Northampton*, Parcell of the Possessions of the late Monasterie of *Crowland* in the Countie of *Lincoln*; one Cotage and thappurteninges in *Steynton* in the Countie of *Yorke*, Parcell of the Possessions of the late Monasterie of *Roche* in the said Countie; the Woodes and Underwoodes growing and being in and upon certen Lands and Tenements in *Bratton* in the Countie of *Somerset*, Parcell of the late Monasterie of *Brerton*; all those two Tenements or Mesuages, with Gardens to them belonging, sett, lienge and beinge within the Scite and Precincte of the late Monasterie of *Clerkenwell*, Parcell of the Possessions of the said late Monasterie

Cotage in *Chestr* Countie of
Possessions of the
of *Beawchef* Countie of
the King's Higes Letters Patents thereof

under the Greate Seale of *England* more at lardge shall and may appere. In witnes whereof to these Presents subscribed with my Hande, I have put my Seale the Daye and Yere above writen.

Enr'

Per *Johannem Bellowe*.

Mem. That there was paid by *John Bellowe* and *John Broxolme* Gent. before the Feaste of *St. Mychael* Tharchangell last paste before the Date of this Acquittance, Parcell of the Some above mentioned of DCCCXIII l. XVII s. the Some of Fowre Hundred re Eight Poundes systene Shillings twoo Pence; and the reste according to the of this Acquittance.

Note, That the last Page of this Manuscript had a Piece torn out of it, which has occasion'd those few Blanks or Chasms above.

K. 10.

From a
Transcript in
the Hands of
Thomas
Strangways
Robinson, of
Pickering
in the North-
Riding of
Yorkshire,
1823

An Alphabetical Table of all the Abbats, Masters, and Priors of Religious Orders, to whom any particular Writs of Summons to our Parliaments, or great Councils, issued from Anno 49 Hen. 3. to 23 Edw. 4. extant in the Clause Rolls and List of Summons in the Tower of London, with the several Years of each King's Reign wherein they were summoned. If they, or others, were twice or oftner summon'd in any Year before Ric. 2. then the several Dorses of the Clause Rolls that Year are express'd after the Year, D. for Dorset, and the Number of the next ensuing it in a Parenthesis; if but once, the Figure for that Year is only mention'd. The Dorset of the Clause Roll for that Year you may readily find in the Writs thereof mention'd in the precedent Section; and where were two Writs of Summons in one Year under R. 2. H. 4, 5 & 6, there the Abbats and Priors were all twice summon'd in the Rolls and Dorses mention'd in the Writs of Summons here cited.

A Bbotesbury 49 H. 3.
Abindon 49 H. 3. 23, 25, 27, 28, 30.
(D. 9, 12) E. 1, 5, 6, 7 (D. 15, 27) 8, 9;
11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5,
23) 16, 17, 18, 19, 20. E. 2, 1 (D. 3, 16) 2 (D. 15,
31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36)

7, 8, 9 (D. 1, 28) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12,
13 (D. 1, 28) 14 (D. 23, 33) 15, 16, 17, 18, 20, 21
(D. 9, 28) 22 (D. 7, 32) 24, 25, 27, 28, 29 (D. 7, 8)
31 (D. 2, 21) 34 (D. 4, 35) 36, 37, 38, 39, 42, 43, 44.
46 (D. 9, 11) 47, 50. E. 3, 1, 2, 3, 4, 5, 6, 7, 8, 9,
10, 11, 12, 13, 14, 15, 16, 17, 18, 21, 23. R. 2. 1,
2, 3, 5

2, 3, 5, 7, 8, 11, 12, 14. H. 4. 1, 2, 3, 4, 5, 6, 7, 8, 9. H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 49. H. 6. 1, 2, 6, 12, 22 & 23. E. 4.

Agatha. E. 4. 23, 24, 28 (D. 3, 17) 32. E. 1.

Albans. 49. H. 3. 23 (D. 4, 9) 24, 25, 27, 28 (D. 3, 17) 32, 34. E. 1. 1, (D. 8, 11, 19) 5, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19, 20. E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 28) 13 (D. 1, 28) 14 (D. 23, 33) 15, 16, 17, 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23, 24, 25, 28, 29 (D. 7, 8) 31 (D. 2, 21) 32, 33, 34 (D. 4, 35) 38, 39, 42, 43, 44, 46 (D. 11) 47, 49 (D. 4, 6) 50. E. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 21, 23. R. 2. 1, 2, 5, 7, 8, 11, 12, 14. H. 4. 1, 2, 3, 4, 5, 7, 8, 9. H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 49. H. 6. 1, 2, 6, 12, 22 & 23. E. 4.

Alnewicke. 23, 24, 28 (D. 3, 17) 32, 34. E. 1. (D. 19) E. 2.

Augustines Bristoll. 49. H. 3. 28 (D. 3, 17) 30 (D. 9, 12) E. 1. 10 (D. 1, 5) 11 (D. 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17. E. 3.

Augustin's Canterbury. 49. H. 3. 23 (D. 4, 9) 25, 27 (D. 17, 18) 28 (D. 3, 17) 30 (D. 9) 32, 34. E. 1. 1. (D. 8, 11, 19) 2, 4, 5, 6, 7 (D. 15, 27) 9, 11 (D. 8, 14) 12 (D. 11, 29) 3, 14 (D. 23, 33) 16, 17, 18, 19, 20. E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17, 18, 20, 21, 27, 28, 29 (D. 7, 8) 31 (D. 2, 21) 32, 33, 34 (D. 4, 35) 36, 37, 38, 39, 42, 43, 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50. E. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 14, 15, 16, 17, 18, 20, 21, 23. R. 2. 12, 14. H. 4. 1, 2, 3, 4, 5, 7, 8, 9. H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 49. H. 6. 1, 6, 12, 22 & 23. E. 4.

Bardeney, or Bardnay 49. H. 3. 22 (D. 9) 25, 27 (D. 17, 18) 30 (D. 9, 12) E. 1. 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 8, 10, 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17, 18, 20, 22 (D. 7, 32) 23, 24, 25, 27, 28, 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36, 37, 38, 39, 42, 43, 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50. E. 3. 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 13, 14, 15, 16, 17, 18, 20, 21, 23. R. 2. 1, 2, 3, 5, 7, 8, 11, 12, 14. H. 4. 1, 2, 3, 4, 5, 7, 9, 10. H. 5. 1, 2, 3, 4, 7, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 49. H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Barlinge. 49. H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34. E. 1. 1 (D. 1) 2, 4, 5, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) E. 2.

Basing Werke. 23 (D. 4) 24, 28 (D. 3, 17) 32, 34. E. 1. 1 (D. 19) 2, 4, 6, E. 2.

Bella Landa, 23 (D. 4) 24, 28 (D. 3, 7) 30 (D. 9, 12) 32, 34. E. 1. 1 (D. 19) 2, 4. E. 2.

Bello loco, Bello loco Regis, & Bello campo Regis 49. H. 3. 23 (D. 4) 24, 27 (D. 17, 18) 28 (D. 3, 17) 32. E. 1. 1 (D. 3, 16, 19) 2 (D. 31) 4, 5, 6, 7 (D. 13, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 16, 17, 18, 19, 20. E. 2. 4 (D. 17, 41) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 22 (D. 7) 23, 24. E. 3. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 21, 23. R. 2. 1, 2, 3, 5, 7, 8, 11, 12, 14. H. 4. 1, 2, 3, 4, 5, 7, 8, 9. H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 27, 28, 29, 31, 33, 38, 49. H. 6. 1, 2, 6, 12, 22 & 23. E. 4.

Bello Capite 23 (D. 4) 24. E. 1.

Sancti Benedicti de Hulmo, 43. H. 3. 23, 27 (D. 17, 18) 30 (D. 9, 12) E. 1. 1 (D. 19) 2, 4, 5, 6, 7 (D. 15, 27) 8, 9, 10 (D. 8, 13) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19. E. 2. 2 (D. 15) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 28) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 18) 14 (D. 23, 33) 15, 16, 17, 18, 20 (D. 7, 32) 23, 24, 25, 27, 28, 29 (D. 7, 8) 13 (D. 2, 21) 34 (D. 4, 35) 36, 37, 38, 39, 42, 43, 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50. E. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 21, 23. R. 2. 1, 2, 3, 4, 5, 6, 7, 8, 11, 12, 14. H. 4. 1, 2, 3, 4, 5, 7, 8, 9. H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 39. H. 6. 1, 2, 6, 12, 22 & 23. E. 4.

Bildewas, 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 31. E. 1.

Blanca, or Glaucia Landa, 23 (D. 4) 24. E. 1.

Bockland 12 (D. 11) 14 (D. 5) E. 2.

Boxle 23 (D. 4) 24, 28 (D. 3, 17) E. 1.

Burgo & Burgo sancti Petri 49 H. 3. 3, 23, 25, 27 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1, (D. 8, 11, 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19, 20 E. 2. 1. (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 8, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 16, 17, 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23, 24, 25, 27, 28, 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36, 42, 43, 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 22, 23 R. 2. 1, 2, 3, 5, 7, 8, 11, 12, 14 H. 4. 1, 2, 3, 4, 5, 7, 8, 9 H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Burton super Trent 23, 27 (D. 3, 18) 30 (D. 9, 12) E. 1. 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Buttlefen 49 H. 3.

Byly 23 (D. 4) 24, 28 (D. 3, 7) 32, 34 E. 1.

Bynedon 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Cerlesey 49 H. 3. 23, 27, E. 1. 22 (D. 7) 23 E. 3.

Cerne 49 H. 3.

Cestria S. Werburge 49 H. 3. 28 (D. 3, 17) 32 E. 1.

Cirencester 49 H. 3. 23, 27 (D. 17, 18) 30 (D. 3, 12) 32, 34 E. 1. 1 (D. 19) 2, 4, 5, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19, 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 16, 17, 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23, 24, 25, 27, 28, 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36, 39, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1, 2, 3, 4, 5, 6, 8, 9, 18, 21, 22, 23 R. 2. 1, 2, 3, 5, 7, 8, 11, 14 H. 4. 1, 2, 3, 4, 5, 7, 8, 9 H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Clervaux 49 H. 3.

Cokerland, Crokersand 23, 24, 28 (D. 3, 17) 32 E. 1. 1 (D. 19) 2, 4, 6, E. 2.

Colchester 49 H. 3. 23, 27 (D. 17, 18) E. 1. 1 (D. 19) 2, 4, 5, 6, 7 (D. 27) 8, 9, 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19 E. 2. 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9) 23 to 25, 27 to 29 (D. 78) 31 (D. 2, 21) 36 to 39, 42 to 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 18, 20, 21, 23 R. 2. 1, 2, 3, 5, 7, 8, 11, 12, 14 H. 4. 1 to 5, 7, 8, 9 H. 5. 1 to

1 to 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 38, 49 H. 6. 1, 2, 12, 22 & 23 E. 4.

Combe, or Cumbe 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Crokefden 23 (D. 9) 24, 28 (D. 3, 17) 32, 34 E. 1.

Croyland, or Crowland 49 H. 3. 23 (D. 9) 25, 27, 28 (D. 3) 30 (D. 9, 12) E. 1. 1 to 7 (D. 15) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19 E. 2. 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 28) 10 (D. 1, 5) 11 (D. 8, 9, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23 to 26, 27 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36 to 40, 44 to 46 (D. 9, 11) 47, 49 (D. 4, 6) 5 E. 3. 1 to 18, 20, 21, 23 R. 2. 1 to 4, 7, 8, 11, 12, 14 H. 4. 1 to 6, 8, 9 H. 5. 1 to 6, 9 to 12, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 6, 22 & 23 E. 4.

Croxton 49 H. 3. 23 (D. 4) 25, 28, (D. 3, 17) 30 (D. 9,) 12 32, 34 E. 1. 1 (D. 19, 24) 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Cumbertmere 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Dale 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12, 32, 34 E. 1. 1 (D. 19) 2, 4, 6 E. 2.

Deulacroffe 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Dunkefwell 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Edmund's de Bury 49 H. 3. 23 (D. 4, 9) 24, 25, (D. 3, 17, 18) 32, 34 E. 1. 1 (D. 8, 11, 19) 2, 4 to 6, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 28) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23 to 25, 28, 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36 to 39, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 5 E. 3. 1 to 3, 7 to 18, 20, 21, 23 R. 2. 1 to 3, 5, 7, 8, 11, 12, 14 H. 4. 1 to 3, 5, 7, 8, 9 H. 5. 1 to 5, 7, 9 to 11, 13, 15, 18, 20, 23, 25, 27, 31, 33, 38 to 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.

Egleston 23 (D. 4) 24, 28 E. 1.

Evesham 49 H. 3. 23 (D. 4, 9) 24, 25, 27 (D. 3, 17, 18) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 11, 19) 2, 4 to 7 (D. 15, 27) 8, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 13) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23 to 25, 28, 29 (D. 7, 8) 31 (D. 2, 21) 32, 34 (D. 4, 35) 36 to 39, 42 to 44, 46 (D. 9, 11) 47 E. 3. 1 to 18, 20, 21, 23 R. 2. 1 to 3, 5, 7, 8, 11, 12, 14 H. 4. 1 to 5, 7 to 9 H. 5. 1 to 5, 7, 9 to 11, 13, 15, 18 to 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Eynesham 27 (D. 17, 18) 30 (D. 9, 12) E. 1. 36 to 39, 42 to 44 E. 3. 1 R. 2.

Everfham 23, 27 E. 1. 1, 6, 7 (D. 15, 27) 8, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) 17, 18 E. 2. 21 (D. 28) E. 3.

Flaxeley, or Flaxley 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

De Fontibus 49 H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 E. 2.

Forneyes, or Furneys 49 H. 3. 23 (D. 4) 24, 28 (D. 4, 17) 3 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2, 4, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5) E. 2.

Gerndon, Grendon, Gerwedon 23 (D. 4) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Glafton 49 H. 3. 23, 25, 27 (D. 17, 18) 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 11, 19) 2, 4 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 15) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 19 to 21 (D. 9, 28) 22 (D. 7, 32) 23 to 29 (D. 7, 8) 31 (D. 2, 24) 34 (D. 4, 35) 36 to 39, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 18, 20, 21, 23 R. 2. 1, 3, 5, 7, 8, 11 to 14 H. 4. 1 to 5, 7 to 9 H. 5. 1, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.

Gloucester Sancti Petri 49 H. 3. 23, 25, 27 (D. 3, 17, 18) 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 11, 19) 2 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 16, 18 to 21 (D. 9, 28) 22 (D. 7, 32) 23 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 25) 36 to 39, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 7 (D. 10, 37) 8 to 11 (D. 13, 24) 12 to 18, 20, 21, 23 R. 2. 1 to 3, 5, P. 1 (D. 28. P.) D. 4. 7, 8, 11, 12, 14 H. 4. 1 to 7, 8, 9 H. 5. 1 to 5, 7, 9 to 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Hales, & Hayles, two distinct Abbats usually summoned together, 23 (D. 4, 9) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 4, 5, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Heppe 23 E. 1. (D. 4)

Hida juxta Winton 49 H. 3. 23, 27 (D. 3, 17, 18) 30 (D. 9, 12) E. 1. 1 (D. 8, 11, 19) 2, 4, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 13) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9,) 22 (D. 7, 32) 23 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36 to 39, 42 to 44, 46 (D. 9, 11) 47, 50 E. 3. 1 to 7 (D. 10, 37) 8, 11, 12, 14 H. 4. 1 to 9 H. 5. 1, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 44, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Holmencoltram 23 (D. 4) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 24 E. 2.

Houlm, See Benedict.

James, See Northampton.

Jereval, Jorval, Jerval, Gereval, Gervaux 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 27) E. 2.

Kingfswode 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Kirkestead 49 H. 3. 23 (D. 4, 9) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Kirkefall 49 H. 3.

Lavedon, Lanedon 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Lesenes 49 H. 3. 23 E. 1.

Leicester 49 H. 3. 23, 27 (D. 17, 18) E. 1. 12 (D. 11) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23, 24 (25 Cancellatur) 27 summoned again & 29 (D. 7) E. 3 Cancellatur.

Lilleshall

- Lilleshull 49 H. 3. 23, 25, 27 (D. 3, 17, 18) 28, 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 11, 19) 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 11, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23 to 25, 27 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36 to 39, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 7 (D. 10, 37) 8 to 11 (D. 13, 24) 12 to 18, 20, 21, 23 R. 2. 1 to 7 (D. 28 P. D. 4) 8, 11, 12, 14 H. 4. 1 to 9 H. 5. 1 to 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.
- Mary Eborum 49 H. 3. 23, 27, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 8, 11, 19) 2, 4 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 11, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17, 18, 21 (D. 9) 22 (D. 7, 32) 23 to 25, 27, 29 (D. 7, 8) 31 (D. 2, 21) 37 to 39, 42, 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3.
- Melfa 49 H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 24 to 27 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.
- Meryvall, Miravalle 49 H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.
- Middleton 49 H. 3. 12 (D. 11) 14 (D. 5) E. 2. 22 (D. 7) 23 E. 3.
- Muchene 49 H. 3.
- Muchelneye 22 (D. 7) 23 E. 3.
- Newhus 23 (D. 4) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) E. 2.
- Neufom 23 E. 1. D. 4.
- Northampton James 49 H. 3. 12 (D. 11) 14 (D. 5) E. 2.
- Newminster 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) E. 2.
- Nuttell 49 H. 3.
- Nywenham 2, 5, 6 E. 2.
- Oselveson 49 H. 3.
- Osenev 49 H. 3. 23, 27 (D. 17, 18) 30 (D. 9, 12) E. 1. 12 (D. 11) 14 (D. 5) 16 to 19 E. 2. 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 8, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 14 (D. 23, 33) 15, 17, 18, 21 (D. 28) 23, 46 (D. 9, 11) 47 E. 3.
- Osytha 23, 32 E. 1. 1 (D. 19) 2 to 7 (D. 15, 27) 9, 11 (D. 8, 14) E. 2.
- Parco Lude 49 H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.
- Sancti Petri Briffoll 32, 34 E. 1. 1 (D. 19) E. 2. 32 E. 3.
- Pershore, Persour, Pershor 49 H. 3. 23, 27 (D. 17, 18) E. 1. 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.
- Pippewell 23 (D. 4) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) E. 2.
- Quarrera, Quarrere 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 1.
- Radegunde 23 (D. 4, 9) 24, 28 (D. 3, 17) 3 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2, 4 E. 2.
- Rading, Reding, Redinges 49 H. 3. 23, 25, 27 (D. 17, 18) 28, 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19, 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17, 18, 20, 21 (D. 9) 22 (D. 7, 32) 23 to 25, 28 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 38, 39, 42 to 44, 46 (D. 9, 11) 47, 50 E. 3. 1 to 7 (D. 10, 37) 8 to 11 (D. 13, 24) 12 to 18, 20, 21, 23 R. 2. 1 to 5, 7 (D. 28 P. D. 4) 8, 11, 12, 14 H. 4. 1 to 5, 7 to 9 H. 5. 1 to 5, 7 to 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 39, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.
- Selebey, Selby, Suleby 49 H. 3. 23, 24, 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 19) 2, 4, 6, 7 (D. 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 30) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17, 18, 21 (D. 9) 22 (D. 7, 32) 23 to 27 to 29 (D. 7, 8) 34 (D. 4) 36 to 39, 44, 46 (D. 9, 11) 49 (D. 4, 6) 50 E. 3. 1 to 7 (D. 10, 37) 8 to 11 (D. 13, 24) 12 to 18, 20, 21, 23 R. 2. 1 to 5 (D. 28 & D. 4) 7, 8, 10, 12, 14 H. 4. 1 to 7 to 9 H. 5. 1 to 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.
- Sherburne 23, 27 (D. 18) E. 1. 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) E. 2.
- Stanley in Arderen 23, 24 (D. 1, 17) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) E. 2.
- Stanlawe 23 (D. 4) 28 (D. 3, 17) 32 E. 1.
- Stonely, Stanley, Stanlegh in Wilts 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1. 5, 8, 9, 11 (D. 8, 14) E. 2.
- Strata Florida 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 1.

Winchecombe 49 H. 3. 23, 27 (D. 17, 18) 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 11, 19) 2, 4 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) 16 to 19 E. 2. 4 (D. 17, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 28) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 16, 17, 20, 21 (D. 9) 22 (D. 7, 32) 23, 25, 27 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 46 (D. 9, 11) 47, 49 (D. 4, 6) E. 3. 4 to 18, 20, 21, 23 R. 2. 1 to 5, 7, 8, 11, 12, 14 H. 4. 1 to 5, 7 to 9 H. 5. 1 to 5, 7 to 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22, & 23 E. 4.

Total Number of the Abbats summoned at several Times, taking *Hales* and *Hayles* as distinct, is 122.

A Catalogue of the Priors and Masters of Religious Orders summoned to Parliament and great Councils of England.

Bartholomew London 49 H. 3.
Bath 23 E. 1.
Bermundsey 49 H. 3.
Bennewell 49 H. 3.
Blida 49 H. 3.
Bridlington 49 H. 3. 1 (D. 11) 12 (D. 11) 14 (D. 5) 16 to 16 E. 2.
Banver, or Benver 49 H. 3.
Christ Church Canterbury 23, 25, 27 (D. 18) E. 1. 1 (D. 8, 11) E. 2. 21 (D. 28) 22 (D. 7) 32 & 3 E. 3.
Coventre 49 H. 3. 13, 14 (D. 23) E. 2. 36 to 99 42 to 4, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 23 R. 2. 1 to 3, 5 to 8, 11 to 14 H. 4. 1 to 9 H. 5. 1 to 5, 7, 9 to 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.
Crucérayes 49 H. 3.
Dunelm 49 H. 3. 29 E. 1.
Dunstaple 49 H. 3.
Ely 49 H. 3. 23, 25 E. 1. 21 E. 3. (D. 28).
Eton 49 H. 3.
Fennesheved 49 H. 3.
Frideswid Oxon 49 H. 3.
Gifeburn 49 H. 3. 23, 27 (D. 18) E. 1.
Huntingdon 49 H. 3.
John Jerusalem in Anglia 49 H. 3. 23, 25, 28 (D. 3, 17) 30 (D. 9) 32 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 19 E. 2. 2 (D. 15) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 9, 19, 36) 7 to 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 9, 19, 36) 7 to 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23 to 5, 28, 29 (D. 7, 8) 31 (D. 2, 21) 32 to 4 (D. 4, 35) 36 to 38, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 2 to 4, 6 to 18, 20 to 3 R. 2. 1 to 3, 5, 7, 8, 11, 12, 14 H. 4. 1 to 4 H. 5. 5, 7, 9 to 15, 18, 23, 25, 28, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.
Karliol 49 H. 3.
Kinleworth 49 H. 3.
Landa 49 H. 3.
Ledes 49 H. 3.
Lenton 49 H. 3.
Lewes, or Lewis 49 H. 3. 1 (D. 8, 11, 19) 2, 4 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 19) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 19 E. 2. 2, 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7 to 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 18) 14 (D. 23, 33) 15 to 21 (D. 9, 28) 22 (D. 7, 32) 23 to 5, 27, 36 to 38 E. 3.
Merton 47 H. 3. 23 (D. 9) 27 (D. 18) E. 1.
Neots 49 H. 3.
Norwich 49 H. 3. 23, 25 E. 1.

A Catalogue of the Priors and Masters of Religious Orders summoned to Parliament and great Councils of England.

Bartholomew London 49 H. 3.
 Bath 23 E. 1.
 Bermundsey 49 H. 3.
 Bennewell 49 H. 3.
 Blida 49 H. 3.
 Bridlington 49 H. 3. 1 (D. 11) 12 (D. 11) 14 (D. 11) 16 to 16 E. 2.
 Banver, or Benver 49 H. 3.
 Christ Church Canterbury 23, 25, 27 (D. 18) E. 1. 1 (D. 8, 11) E. 2. 21 (D. 28) 22 (D. 7) 32 84
 3 E. 3.
 Coventre 49 H. 3. 13, 14 (D. 23) E. 2. 36 to 99
 42 to 4, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to
 23 R. 2. 1 to 3, 5 to 8, 11 to 14 H. 4. 1 to 9 H. 5.
 1 to 5, 7, 9 to 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31,
 33, 38, 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.
 Crucerayes 49 H. 3.
 Dunelm 49 H. 3. 29 E. 1.
 Dunstaple 49 H. 3.
 Ely 49 H. 3. 23, 25 E. 1. 21 E. 3 (D. 28).
 Eton 49 H. 3.
 Fennesheved 49 H. 3.
 Frideswid Oxon 49 H. 3.
 Gifeburn 49 H. 3. 23, 27 (D. 18) E. 1.
 Huntingdon 49 H. 3.
 John Jerusalem in Anglia 49 H. 3. 23, 25, 28 (D.
 3, 17) 30 (D. 9) 32 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15,
 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5,
 23) 16 to 19 E. 2. 2 (D. 15) 4 (D. 19, 41) 5 (D. 7, 25)
 6 (D. 9, 19, 36) 7 to 9 (D. 2, 18) 10 (D. 1, 5) 11 (D.
 9, 19, 36) 7 to 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11,
 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21
 (D. 9, 28) 22 (D. 7, 32) 23 to 5, 28, 29 (D. 7, 8) 31
 (D. 2, 21) 32 to 4 (D. 4, 35) 36 to 38, 42 to 44, 46 (D.
 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 2 to 4, 6 to 18, 20
 to 3 R. 2. 1 to 3, 5, 7, 8, 11, 12, 14 H. 4. 1 to 4 H.
 5. 5, 7, 9 to 15, 18, 23, 25, 28, 31, 33, 38, 49 H. 6.
 1, 2, 6, 12, 22, 23 E. 4.
 Karloli 49 H. 3.
 Kinleworth 49 H. 3.
 Landa 49 H. 3.
 Ledes 49 H. 3.
 Lenton 49 H. 3.
 Lewes, or Lewis 49 H. 3. 1 (D. 8, 11, 19) 2, 4 to
 7 (D. 15, 27) 8, 9, 11 (D. 8, 19) 12 (D. 11, 29) 13,
 14 (D. 5, 23) 16 to 19 E. 2. 2, 4 (D. 19, 41) 5 (D. 7,
 25) 6 (D. 4, 9, 19, 36) 7 to 9 (D. 2, 18) 10 (D. 1, 5)
 11 (D. 8, 11, 40) 12, 13 (D. 1, 18) 14 (D. 23, 33) 15
 to 21 (D. 9, 28) 22 (D. 7, 32) 23 to 5, 27, 36 to 38
 E. 3.
 Merton 47 H. 3. 23 (D. 9) 27 (D. 18) E. 1.
 Neots 49 H. 3.
 Norwich 49 H. 3. 23, 25 E. 1.

Oswald 49 H. 3.
 Roffen 21 E. 3 (D. 28)
 Sempingham and with 1 and r sometimes writ Prior
 and Master of the Order 49 H. 3. 24, 28 (D. 3, 17) 30
 (D. 9) 32 E. 1. 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14)
 12 (D. 11, 29) 13, 14 (D. 5, 23) E. 2. 10 (D. 1, 5)
 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33)
 15 E. 3.
 Stadley 49 H. 3.
 Spalding 49 H. 3. 2, 4, 5 to 7 (D. 15, 27) 8, 9, 11
 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) 16 to 19 E. 2.
 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7 to 9
 (D. 2, 18) 10 (D. 5) 11 (D. 8, 11, 40) 12, 13 (D. 1,
 28) 14 (D. 23, 33) 15 E. 3.
 Swithens Winton 49 H. 3. 23, 25 E. 1. 21 E. 3.
 Templers Master of the Militia in England 49 H. 3.
 23, 24, 27, 28 (D. 3, 17) 30 (D. 9) 32 E. 1. 1 (D.
 19) E. 2. the Order dissolv'd in E. 2d's Time, and settled
 on the Hospitallers 17 E. 2. and Master of the Temple not
 after.
 Thurgarton 49 H. 3.
 Trinity Canterbury 49 H. 3.
 Trinity Ebor. 49 H. 3.
 Watton 49 H. 3.
 Wigom Ditto.
 Total of Priors and Masters 41.

Dean of York, Sarum, Lincoln, Exon and Wells
 49 H. 3.
 Master Gilbert Middleton Archdeacon of Northam-
 pton, Offic' Cur', Master Hosp. de St. Albans, Dean of
 the Arches London 18 E. 2.
 Dean of Wells 32 E. 3. (D. 14)

*A Catalogue of Clergymen from 22 E. 1. till
 23 E. 4. summoned with the King's Judges,
 Serjeants at Law, and Officers of State, to
 Parliament.*

Abingdon Mr. Richard 1 (D. 8, 11, 19) 2 (D. 11,
 20) 5 (D. 17) 6 (D. 31, 16) 7 (D. 2) 8 (D. 29) 9 (D.
 22) E. 2.
 Aileston Mr. Robert Archdeacon of Berks 6 (D. 9,
 19) the King's Treasurer 7 E. 3.
 Ashton Mr. Robert 1, 2, 3 (D. 13, 19) R. 2.
 Baldock Mr. Robert 11 (D. 11, 19) Archdeacon
 Middlesex 12 (D. 11, 29) 13 (D. 13) 14 (D. 23) E. 2.
 Bardelby Mr. William 6 E. 2. (D. 16)
 Barnet Mr. John 29, 31 (D. 2, 21) 50 E. 3. Cleri-
 cus 1 to 3, 4 to 9, 14 to 23 R. 2. 3, 5 H. 4.
 Barton Mr. Thomas Cleric. 6 to 10, 12 R. 2.
 Bedeswell Mr. Robert 23 (D. 9) E. 1.
 Bek Mr. Anthony Dean of Lincoln.
 Brandon Mr. Reginald 23 (D. 9) 27, 28 (D. 3, 17)
 30 (D. 9, 12) 32 E. 2.
 Bruges Mr. Andrew 14 (D. 5) 15 E. 2.
 Buckton Mr. Thomas 34 (D. 4) 36 to 39 E. 3.
 Cadam Mr. John 28 (D. 17) 30 (D. 9, 12) 32, 34
 E. 1. 1 (D. 8, 11, 19) 2 (D. 20) 11, 14 E. 3.
 Carleton or Charleton Mr. Thomas 14 (D. 5) E. 2.
 34 (D. 4) 36 E. 3.
 Carleton Mr. John 29 Dean of Wells 3 (D. 2, 21)
 37 to 39 E. 3.
 Chadefden Mr. Henry, writ Chaddesten also, 20,
 22, 24, 25, 28 E. 3.
 Ditto Mr. Nicholas 42 to 44, 47, 49, 50 E. 3. Cleri-
 cus 1, 2, (D. 13, 29) 3 to 5 R. 2.
 Crancombe, or with u, Archdeacon East Riding, 23
 (D. 9) 28 (D. 3, 17) 30 (D. 10) 32 E. 1.
 Dene or Dening Mr. Peter 23 (D. 9) 28 (D. 3, 17)
 30 (D. 9, 10) 32, 34 E. 1. 8 (D. 29) 10 (D. 5) 11
 (D. 8, 29) 13, 14 (D. 23, 33) 15 E. 2.

Derby Mr. John, Dean of Lichfield, 23 (D. 9) 28
 (D. 3, 17) 30 (D. 9, 12) 32 E. 1.
 Eryma Mr. Richard 19 (D. 27) E. 2. 3 (D. 19) E. 3.
 Everdon or with en Mr. William, 1 (D. 11) 2 (D.
 11) 5 (D. 17) 6 (D. 31) 7 (D. 27) 8 (D. 29) 9, 11
 (D. 8, 14) 14 (D. 23) 15, 20 (D. 4) E. 2.
 Exon William Bishop, Treasurer to the King, 17 (D.
 27) E. 2.
 Fraunceis Mr. John 6 (D. 16) 7 (D. 27) E. 2.
 Granvill Mr. Peter 2 (D. 14) E. 2.
 Grenfield Mr. William 23 (D. 1) 27 Dean of Chi-
 chester 28 (D. 3) 31 (D. 12) E. 1.
 Harcla Mr. Michael 14 (D. 5) 15, 16 E. 2.
 Hilderfle Mr. John, or Hildesfle 14 (D. 5) 15 E. 2.
 Chancellor of the Exchequer 9, 10 (D. 1, 5) 11 (D. 11,
 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) E. 3.
 Iddefsworth Mr. Henry 20 E. 2. 1 (D. 16) 4 (D.
 19, 41) 5 (D. 7, 25) 6 (D. 9, 19, 36) 7 to 10 (D. 1,
 5) 11 (D. 11, 15; 41) 15, 17 E. 3.
 Illep Mr. Simon 17, 20 to 22 (D. 32) E. 3.
 Kilkenny Mr. William 23 (D. 9) 27, 28 (D. 3, 17)
 30 (D. 9, 12) 32 E. 1.
 Knapton Mr. William 2 (D. 14) E. 2.
 Lacy Mr. John 23 (D. 9) 27, 28 (D. 3, 17) E. 1.
 Leech Mr. John 22 (D. 7) 23, 25, 28, 29, 31 (D.
 2, 21) E. 3.
 Lovel Mr. John of Suotescombe 23 (D. 9) 27, 28
 (D. 3, 17) 30 (D. 9, 12) 32 E. 1. 6 (D. 16) E. 2.
 Lugore Mr. Thomas 27, 28 (D. 3, 17) 30 (D. 9,
 12) 32, 34 E. 1. 5 (D. 17) 6 (D. 16, 31) 7 (D. 27)
 E. 2.
 Martel Mr. Philip 28 (D. 3, 17) 30 (D. 9, 12) 32
 E. 1.
 Middleton Mr. Gilbert 5 (D. 9, 17) 6 (D. 16, 31)
 7 (D. 27) 14 (D. 5) 15, 17, 19, 20 E. 2. 1 (D. 3, 16)
 Archidiaconus Northampton 2 (D. 15, 23, 31) 3 (D.
 19) 4 (D. 19, 41) E. 3.
 Mirymouth Mr. Adam 8 to 10 (D. 1, 5) 11 (D. 11,
 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 E. 3.
 Naffington Mr. John 2 (D. 14) Senior, 5 (D. 17)
 6 (D. 16, 31) 7 (D. 27) Canonici Ebor. 12 (D. 11,
 29) 13, 14 (D. 5, 23) E. 2.
 Newarkes H. Dean of York 23 (D. 9) E. 1.
 Norton Mr. Robert 20 (D. 4) E. 2.
 Offord Mr. John, alias Ufford 4 (D. 19, 41) 5 (D.
 7, 25) 7 to 10 (D. 1, 5) serviens Regis, 11 (D. 11,
 40) 15 E. 3.
 Page Mr. Roger Clericus 13 to 15 R. 2.
 Pickering Mr. Robert 28 (D. 3) 30 (D. 9, 12) 32,
 34 E. 1. 1 (D. 8, 11, 19) 2 (D. 11, 20) 5 (D. 17) 6 (D.
 16, 31) Dean of York 12 (D. 11, 29) 13, 14 (D. 5,
 23) 15 to 17, 19 E. 2.
 Ditto Mr. William 28 (D. 3) Archdeacon of Not-
 tingham 30 (D. 9, 12) 32, 34 E. 2.
 Plumstede, or Plumstock Mr. Richard 28 (D. 3)
 30 (D. 9, 12, 22) 34 E. 1. 8 (D. 29) 9, 11 (D. 8, 14)
 E. 2.
 R. Mr. Dean of St. Paul's London 28 (D. 9) 30 (D.
 32) E. 1. 1 (D. 8, 11, 19) E. 2.
 Radefwell Mr. John, or Redefwell 23 (D. 9) E. 1.
 2 (D. 14) E. 2.
 Ditto Richard Archdeacon of Chester 27, 28 (D. 3,
 17) 30 (D. 9, 12) 32 E. 1.
 Ditto Mr. John 20 (D. 4) E. 2.
 Saluciiis Mr. Boniface 1 (D. 12) 2 (D. 11, 14) E. 2.
 Sampson Mr. Thomas 7 to 10 (D. 1, 5) 11 (D. 11,
 15, 40) 12, 13 (D. 1, 28) 17, 18 E. 3.
 Sardene Mr. William Offic. of Canterbury 28 (D. 3)
 30 (D. 9, 12) E. 1.
 Silveston Mr. John 27, 28 (D. 17) E. 1.
 Stratford Mr. Robert, Archdeacon Canterbury, Chan-
 cellor of the Exchequer 7 to 10 (D. 1, 9) 11 (D. 11, 15,
 40) E. 3.

Streiche Mr. John, *Dean of Lincoln* 39 (D. 2) E. 3.
Thoup Mr. Walter 15, 20 to 22 (D. 7, 32) 23, 31
(D. 2, 21) E. 3.

Tingwykes Mr. William 39 (D. 2) E. 2.
Vippeis Mr. Gerard *Archdeacon of Richmond*
28 (D. 17) E. 3.

Waltham Mr. John 39 E. 3. 38 R. 2.
Ware La Henry 1 (D. 8, 19) 2 (D. 20) E. 2.
Willughby Richard *Dean of Lincoln* 23 (D. 9)
Chancellor of the Exchequer 28 (D. 3, 17) 30 (D. 9, 10)
32 E. 1.

Wodehouse Robert de 14 (D. 5, 23) 15, 16 E. 2.
Archdeacon of Richmond 3 (D. 19) *Treasurer to the*
King 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 9, 10, 30) 7 to
10 (D. 1, 5) 11 (D. 11, 40) 12, 13 (D. 1, 28) 14 (D.
23, 33) 16, 17 E. 3.

Wyspanes Mr. Gerard *Archdeacon of Richmond*
23 (D. 9) 28 E. 1.

Young Mr. Thomas 34 (D. 4) 36, 37 *Offic. Court of*
Chancery 39, 42 to 44, 47, 49 E. 3.

Zouch la Mr. William *Dean of the Church of the*
Blessed Mary of York, Treasurer to the King 11 (D. 11)
12, 13 (D. 1, 28) 14 (D. 23, 33) E. 3.

Total 67.

L. II.

A Roll in the Drawers of the Cotton Library.

Hereafter insuyth as well all and singuler such
Monasteries, Abbies, Priories and other Housez
of Relygion within the Realme of Yenglonde, which of
late werne within the Case of the Acte of Suppres-
sion, as also such Howsez, that pretend themselves to
be Cellis; and of such that were confirmed by the
Kyngis Letters Patentis, particularly in severall
Shires and Bishopryks apperyth, which upon the
Certificates of the Commissioners to the said Howsez
assygnd werne assigned and appoynted to stonde by
the Kyngis Commaundemente, with the Names of
such Persones appoynted also by his Grace to the
same Housez of Relygion in case the Statute hadde
byn executed, wherof a great Number ben already
dissolved, the Certenty of which Howsez that byn
dissolved as yet doth not holy remain in my Office,
by cause the Surveyors therof as yet hath not certi-
fied, viz. *infra*.

COM' NORF'

Furste, The Priory of Bynham, Cell to *Sejnt Al-*
bones — Robert Towneshend.

Item, The Priory of Modney, Cell to *Ramsay* —
Item, The Priory of Flychham, Cell to the Priory
of *Walsyngham* — Ralf Assheley.

Item, The Monastery of Shuldeham and the Priory
of *Marmoude* byn of the Order of *Gilbertynes* —

COM' GLOUC'

Item, The Priory of Stanley, named to be a Cell to
S. Peters in Gloucester —

Item, The Priory of *Dereburste*, named to be a Cell
to *Tewkysbury* — Henry W heler and George Frogge-
merton.

COM' NOT'

Item, The Priory of *Newsted Chanones* — Hugh
Willoughby, William Penyson, and Sir John Byron.

Item, The Priory of *Charterhouse of Bevalle* —
Sir John Nevell.

Item, The Priory of *Marssey* been *Gilberdines* —
Anthony Nevell.

Item, The Priory of *Nunes in Wallingwells* — con'
Mich. Wentworth.

COM' DERB'

Item, The Priory of *Repyngdon Chanones* — *Therle* con'
of *Huntyngdon* and *Thomas Thaker.*

Item, The Abbey of *Dale Chanones* — *Frauncisse* con'
Pole.

COM' CANT'

Item, The Monastery of *Denny Nunes* —

Item, The Priory of *Chateres ther Nunes* — con'

Item, The Priories of *Fordebam* and the *White Cha-*
nonnes in Cambraye be *Gilbertynes* — *Edw. Slegge the*
White Chanones.

COM' LINCOLN.

Item, The Priory of *Kyme Chanones* — con'

Item, The Priory of *Srixolde Nunes* — *The Lorde* con'
Clynton.

Item, The Priory of *Irforde Nunes* — *Rychard Croke.*

Item, The Priory of *Grimesby Nunes* — *Richard*
Yarowe and Hen. Smythe.

Item, The Priory of *Nunecotton* — *Matthew Boyneton.*

Item, The Priory of *Hevyngs Nunes* — *The Lorde* con'
Darcy.

Item, The Priory of *Fosse Nunes* — *Tho. Myller*
and *John Kelholme.*

Item, The Monastery of *Katley.*

Item, The Priory of *Brygebend.*

Item, The Monastery of *Haverholme.*

Item, The Priory of *Alayngham.*

Item, The Priory of *Ormesby* — *Thomas Hatcliff.*

Item, The Priory of *Newsted super Apholme.*

Item, The Priory of *Sixhill* — *Thomas Hennage.*

Item, The Monastery of *Bollington.*

Item, The Priory of *Sempryngham* — *The Lorde*
Clynton.

Item, The Cell of *S. Andrew* juxta *Civitatem Ebor'*

Item, The Priory of *S. Leonard* juxta *Stamford.*

Item, The Priory of *Bever*, Cell to *S. Albones.*

Item, The Priory of *Mary Magdalyn* juxta *Lyncoln;*
Cell to *S. Maryes in Yorke.*

Item, The Priory of *Hurste* in *Insula de Axham*, Cell
to *S. Oswalde.*

Item, The Priory of *Depyng*, Cell to *Thorney* —
Elyz. Holan.

Item, The Priory of *Fryeston*, Cell to *Crowland.*

Item, The Priory of *Thwaytts* a Cell.

COM' RICHEMOND.

Item, The Priory of *Marryke Nunes.* con'

Item, The Monastery of *Egglestone* — *Alen Kyng.* con'

COM' OXON'

Item, The Priory of *Studley Nunes* — *John Wyl-* con'
lyames.

Item, The Priory of *Slattercote*, *Gylberdinez.*

COM' BERWIC'

Item, The Abbey of *Pollesworth* — *Thomas Pope.*

Item, The Charter-house nere *Coventre* — *Sir Wil-* con'
liam Skypwyth.

Item,

Item, The House of Abecote, Cell to Moch' Malverne — Robert Lafton.

Item, The House of Alceftre, Cell to Evesham.

COM' WORCEST'

con' Item, The Priory of Cokehill — John Reynoldes and Nic. Foffekew.

COM' SALAP'

Item, The Cell of Bromefeld, Cell to Glofceter.

COM' DORSETT.

confirmyd. Item, The Priory of Byndon — Sir William Woodalle Knt. and Tho. Baskett.

Item, The Cell of Craneborne, Cell to Tewkesbury.

COM' SOMERSETT.

Item, The Hofpital of S. Jones in Wells — John Eyleworth.

Item, Brygewater, an Hofpitall of Johunnez ther.

Item, Dunfter, a Cell to the Monaftery of Benedi^t Order —

EPISCOPATUS MENEVEN.

con' Item, The Monaftery of Whitlond — John Smyth Surveyor.

con' Stateftre —

COM' DEVON'

Item, The Houfe of Canonlegh Nunes — Rychard Polliard.

con' Item, The Houfe of Pollefloo Nunes — George Carowe.

COM' HERTF'

Item, The Priory of Redbourne, Cell to S. Albones.

Item, The Priory of Hertford, Cell to S. Albones.

Item, The Priory of Byggen, within Hichen, Gilbertynnez — Robert Berefoote.

COM' WILTES.

con' Item, The Abbey of Leycok — S. Syngton.

Item, The Priory of Pulton — Thomas

Item, The Priory of S. Margarets in Marlebrugh — My Ld Becham.

COM' SUFF'

Item, The Houfe of Wangeford, Cell to Thetford — Edw. Boleyne.

Item, The Monast' of clofe Nunez of Brufiard — Edw. Weldon.

COM' ESSEX.

Item, The Priory of Hatfeld Peverell — William Gunefon.

COM' HEREFF'

con' Item, The Priory of Bromefley — The Lorde Talbote.

Item, The Priory of Lymebruk — George Ceely.

Item, The Cell of Hereford, a Cell to Gloc.

COM' DERB'

Item, The Abbey of Dalc — Fraunciffe Pole and Sir John Byron Knyght.

COM' WESTMERL'

Item, Thabbaye of Shap. — Sir John Lowter Knyght and the Lorde Clyford.

COM' STAFF'

Item, The Priory of Brexode.

Item, The Priory of S. Thomas befide Stafford. con'

Item, The Abbay of Hilton — Stephen Barotte. con'

Item, Thabbaye of Croxden — William Hatton and John Smyth. con'

Item, The Abbey of Rocetour — John Bryarton and Edw. Draycote. con'

Item, Turbury Blake Monks — Sir William Bryarton. con'

COM' LEYCEST'

Item, The Houfe of Bredon, Cell to S. Oswalds — William Sakefeld.

Item, The Priory of Bluescrofte, Chanones — My Lorde Merkes Dorsett and Edmund Corton. con'

Item, the Monast' of Gracedue, white Nunez — Thomas Wells. con'

COM' SOUTHAMPT'

Item, The Priory of Wyntney — Hill Servaunte of the Celler.

Item, The Abbey of S. Mary in Wynton. con'

COM' NORTHUMB' & CUMBER- LOND.

Item, The Priory of Holyftone.

Item, The Abbey of Aylnewike.

Item, Newcastle upon Tyne.

Item, The Abbey of Blanchelond.

con'

con'

con' C

COM' NORTHAMPT'

Item, The Abbey of S. James nygh Northampton — Sir Geo. Somerset.

Item, The Abbey of Delapraye nygh Northr — Ant' Demye and William Lee. con'

COM' BUK' & BERK'

Item, The Houfe of Burneham — The Ld Baldewyn and William Tyldeftley. con'

Item, The Houfe of Bittelfden — Mr. Wellefburne and Mr. Coferer. con'

Item, The Houfe of Donyngton.

Item, The Monaftery of Biffesham.

Q

EPISCOPATUS de DOREHAM.

Item, The Priory of Heefeham.

con'

EPISCOPATUS de LANDAFF.

Item, The Abbey of Neth — William Penyffon. con'

Item, The Houfe of Lantonla, prime Cell to Lantonla fecunda.

Item, The Priory of Malpas, a Cell.

Item, The Priory of Gowennye, beinge a Cell to Glofceter. Q

COM' HUNT'

Item, The Priory of Huntynghdon.

Item, The Priory of S. Ives — Thomas Audeley.

con'

COM'

COM' EBOR'

- Item, The Priory of Nuneapulton.
 Item, The Priory of Effholt — My Ld Chef Barron and Thomas Battersby.
 Item, The Priory of Arthyngton — Peter Jonson.
 Item, The Priory of Hampall — Sir Thomas Wentworth and John Paston.
 Item, The Priory of Byrkeleye — Sir John Nevell and Rokesby.
 Item, The Priory of Rasedale — Nich. Lambard.
 Item, The Priory of Handale — Sir Nicholas Ferfax.
 Item, The Priory of Thikehed — Ambrose Beckewyth.
 Item, The Abbey of Marton — Henry Seymer.
 Item, The Priory of Swyne — Payenam and Chester.
 Item, The Priory of Nunekyllyng — Thomas Henley.

- Item, The Priory of Kyngeston uppon Hulle. con'
 Item, The Priory of Yeddyngham — Thomas Ogley.
 Item, The Priory of Wikeham — Sir Raff Evers.
 Item, The Priory of Wilberfosse — William Burdebed and Hen. Witeray Sen.
 Item, The House of Shokyrke, Cell to S. Oswald.
 Item, The House of Woodekyrk, Cell to S. Oswald.
 Item, The House of Muddelbrough, Cell to Whitby.
 Item, The Monastery of Oldemalton E.
 Item, The Priory of Ellerton E. — Raff Clesby.
 Item, The Priory of S. Andrew nere York, and the Cell belonging to Sempryngbam in Lyncolnshire of thorder of Gilbertdynes. Q.

CIVITAS CESTR'

Priorat' Monialium ibidem. con'

COM' LANCASTR'

Sikarsham. con'

M. 12.

The great Feast at the Intronization of the Reverend Father in God George Nevell, Archbishop of York and Chancelour of Englande, in the 6th Yere of the Raigne of King Edward the fourth; and first the goodly Provision made for the same.

Out of an old PAPER ROLL in the BODLEIAN LIBRARY.

This is taken out of the 2d Part of Mr. Hearne's Appendix to Leland's Collectanea, being the 6th Vol. of the Printed Edition, p. 2. and the Orthography, &c. exactly as there.

IN Wheate 300 Quarters.
 In Ale 300 Tunne.
 Wine 100 Tunne.
 Of Ipocrasse one Pype.
 In Oxen 104.
 Wilde Bulles 6.
 Muttons 1000.
 Veales 304.
 Porkes 304.
 Swannes 400.
 Geese 2000.
 Capons 1000.
 Pygges 2000.
 Plover 400.
 Quayles 100 Dozen.
 Of the Foules called Rees 200 Dozen.
 In Peacocks 104.
 Mallardes and Teales 4000.
 In Cranes 204.
 In Kyddes 204.
 In Chyckyns 2000.
 Pigeons 4000.
 Conyes 4000.
 In Byttors 204.
 Heronshawes 400.
 Fessautes 200.
 Partridges 500.
 Woodcockes 400.
 Curlewes 100.
 Egrittes 1000.
 Stagges, Buckes, and Roes 500 and mo.
 Pasties of Venison colde 4000.
 Parted Dyshes of Gelly 1000.

Playne Dyshes of Gelly 3000.
 Colde Tartes baked 4000.
 Colde Custardes baked 3000.
 Hot Pasties of Venison 1500.
 Hot Custardes 2000.
 Pykes and Breames 608.
 Porposes and Seales 12.
 Spices, sugered Delicates and Wafers plenty.

The Names of the great Officers there.

First, The Earle of Warwicke, as Stewarde.
 The Earle of Northumburlande, as Treasurer.
 The Lorde Hastings, Comptroller.
 The Lorde Wyloughby, Caryer.
 The Lorde John of Buckyngham, Cupbearer.
 Sir Richarde Strangwicke, Sewer.
 Sir Walter Moxley, Marshall, and 8 other Knyghtes for the Hall.
 Also 8 Snyers, besides other two Sewers.
 Sir John Malyvery, Panter.
 The Sargeant of the Kinges Ewery, as Ewerer.
 Greytokes and Nevell, Keepers of the Cubborder.
 Sir John Breaknock, Surveyor in the Hall.

Estates syttyng at the hygh Table in the Hall.

First, the Archbishop in his Estate. Upon his ryght Hande the Bishop of London, the Bishop of Durham, and the Bishop of Ely; upon the left Hande the Duke of Suffolke, the Earle of Oxforde, and the Earle of Worcester.

At the seconde Table in the Hall.

Thabbot of Saint Maries.
 Thabbot of Fountaunce.
 Thabbot of Salley.
 Thabbot of Rivals.
 Thabbot of Whytby.
 Thabbot of Meux.
 The Prior of Durisme.
 Thabbot of Whaley.
 Thabbot of Kirkestall.
 Thabbot of Bylande.
 Thabbot of Selby.
 The Prior of Bridlington.
 The Prior of Gisbrough, and other Priors to the
 Number of 18, syttyng at the Table.

At the third Table in the Hall.

The Lorde Montague.
 The Lorde Cromwell.
 The Lorde Scrope.
 The Lorde Dacres.
 The Lorde Ogle.
 With 48 Knyghtes syttyng at the Boorde.

At the fourth Table there.

The Deane of Yorke Mynster, and the Deane of
 Saint Savior, with the Brethren of the sayde Mynster.

At the fyfth Table in the Hall.

The Maior of the Staple at Calice, and the Maior
 of Yorke, with all the worshipfull Men of the sayde
 Citie.

At the sixth Table.

The Judges of the Lawe, foure Barons of the
 Kynges Exchequer, and 26 learned Men of Lawe.

At the last Table in the Hall.

Threscore and nyne worshipfull Esquiers, wearing
 the Kynges Livery.

Estates sytting in the cheefe Chamber.

The Duke of Glocester, the Kynges Brother. On
 his ryght Hande the Duchesse of Suffolke; on his left
 Hande the Countesse of Westmerlande, and the Coun-
 tessse of Northumberlande, and two of the Lorde of
 Warwicks Daughters.

At the second Table there.

The Baronesse of Graystocke, with three other Ba-
 ronneffes and 12 other Ladies.

At the third Table there.

Eighteen Gentlewomen of the sayde Ladies.

Estates syttyng in the seconde Chamber.

The elder Dutches of Suffolke.
 The Countesse of Warwicke.
 The Countesse of Oxforde.
 The Lady Hastynges.
 The Lady Fitzhewe.

At the seconde Table there.

The Ladie Huntley, the Ladie Strangwicke, and
 8 other Ladies syttyng at the Table there.

Estates syttyng in the Great Chamber.

The Bishop of Lyncolne.
 The Bishop of Chester.

The Bishop of Exeter.
 The Bishop of Carlisle.

At the second Table there.

The Earle of Westmerlande, the Earle of Northum-
 berlande, the Lorde Fitzhewe, the Lorde Stanley, and
 10 Barons more there.

At the thirde Table there.

Fourteen Gentlemen, and 14 Gentlewomen of
 Worship.

In the lowe Hall.

Gentlemen, Franklins and head Yeomen four
 hundred and 12, twyce fylled and served.

In the Gallery.

Servauntes of noble men twyce fylled and served,
 four hundred and mo.

Officers and Servauntes of Officers 1000.

Cookes in the Kytchyn 62.

Of other Men Servauntes, with Broche Turners
 115.

*The Order of certaine Dynners, as they were set foorth
 in Course.*

First, Brawne and Mustarde, with Malmesey out
 of Course.

The first Course.

Frumentie and Venison.
 Potage Royal.
 Hart poudred for Standard.
 Roo poudred for Mutton.
 Frumentie Ryal.
 Signettes rosted.
 Swanne with Galendine.
 Capons with whole Geese rost.
 Corbettes of Venison rost.
 Beef.
 Venison baked.
 Great Custard planted, as a Suttletie.

The seconde Course.

First, Jelly, and parted rayfing to Potage.
 Venison in Breake.
 Pecoocke in his Hakell.
 Cony rosted, Roo reversed.
 Lardes of Venison.
 Partridge roste.
 Woodcockes rost.
 Plovers rost.
 Bremes in Sauce ponnyvert.
 Leche Cypres.
 Fuller Naplyn.
 Dates in Molde.
 Cheffons ryal, a Suttletie.

The thirde Course.

Blanke Desfire.
 Dates in Compost.
 Bytters rost.
 Feysauntes rost.
 Egrittes rost.
 Rabittes rost.
 Quayles rost.
 Martynettes rost.
 Great Byrdes rost.
 Larkes rost.
 Leche baked.

Fritter Crispayne.
Quinces baked.
Chamblēt Viander, a Suttletie.
Item, Wafers and Ipocras, and Damaske Water to
washe in after dyner.

An other Service of a Dynner as it was set forth.

First, Brawne and Mustarde out of Course, served
with Malmesey.

The first Course.

A Suttletie of St. George.
Viante Cipres Potage.
Patridge in Brasill.
Pestles of Venison rost.
Swanne rost.
Capons of Grease.
Teales rost.
Pyke in Harblet.
Wodcockes baked.
Patriche Leiche.
A Dolphin in foyle, a Suttletie.
And a Hart for a Suttletie.

The seconde Course.

Brent Tuskin to Potage.
Crane rost.
Cony rost.
Herenshew rost.
Curlewe rost.
Breame in Harblet.
Venison baked.
A Dragon, a Suttletie.
A Porte payne.
Leche Damaske, and Sampson, a Suttletie.

The thirde Course.

Dates in compost.
Pecock with gylt neb.
Reyes rost.
Rabits rost.
Patridge rost.
Redshankes rost.
Plovers rost.
Quayles and Styntes rost.
Larkes rost.
Tenche in Gelly.
Venison baked.
Petypanel a Marchpayne.
A Suttletie, a Tart.
Leche Lumbart gylt, Partie Gelly, and a Suttletie
of Saint William, with his Coate Armour betwixt
his Handes.
Item, Wafers and Ipocras when Dyner was done.

Here followeth the serving of Fische in Order.

First, Potage.
Almonde Butter.
Red Herringes.
Salt Fysch.
Luce Salt.
Salt Ele.
Kelyng, Codlyng, and Hadocke boyled.
Thirlepoole rost.
Pyke in Harblet.
Eeles baked.
Samon Chynes broyled.
Turbut baked.
And Fritters fryed.

The seconde Course.

Freshe Samon Jowles.
Salt Sturgion.
Whytynges.
Pylchers.
Eeles.
Makerels.
Places fryed.
Barbelles.
Conger rost.
Troute.
Lamprey rost.
Bret.
Turbut.
Roches.
Salmon baked.
Lynge in Gelly.
Breame baked.
Tenche in Gelly.
Crabbes.

The thirde Course.

Jowles of freshe Sturgeon.
Great Eeles.
Broyled Conger.
Cheuens.
Breames.
Rudes.
Lamprones.
Small Perches fryed.
Smeltes rost.
Shrympes.
Small Menewes.
Thirlepoole baked.
And Lopster.

*Hereafter followeth the Service to the Baron-
Bishop within the Close of York.*

FIRST, The Usher must see that the Hall
be trymmed in every poynt, and that the Cloth
of Estate be hanged in the Hall, and that foure
Quyshions of Estate be set in order upon the Benche,
beyng of fine Silke, or Cloth of Gold, and that
the hygh Table be set, with all other Boordes and
Cubberdes, and Stooles and Chayres requisite with-
in the Hall, and that a good Fire be made.

Item, The Yeoman of the Ewry must cover the
hygh Table, with all other Boordes and Cubberdes,
and the Ewrie must be hanged, and a Bason of
Estate thereupon covered, with one Bason of affaye,
and thereupon on Cup of affaye to take thaslay
theretof, and thereupon to lay the chiefe Napkin;
and of the right syde of the Ewrie the Basons and
Ewers for the rewarde, and of the left syde for the
seconde Messe.

Then the Panter must bring forth Salt, Bread
and Trenchers, with one brode and one narrow
Knyfe, and one Spooone, and set the Salt right un-
der the middest of the Cloth of Estate, the Tren-
chers before the Salt, and the Bread before the
Trenchers towards the rewarde, properly wrap-
ped in a Napkyn, the broad Knyfe Poynt under
the Bread, and the Backe towards the Salt, and
the lesse Knyfe beneathe it towards the rewarde, and
all to be covered with a Coverpane of Diaper of fyne
Sylke. The Surnappe must be properly layde towards
the Salt endlong, the brode Edge by the handes of
theforenamed Yeoman of the Ewrie; and all other

Boordes and Cubberdes must be made redy by the Yeoman of the Pantry, with Salt, Trenchers and Bread.

Also at the Cubberde in lyke manner must the Panter make redy, with Salt, Bread, Trenchers, Napkins and Spoones, with one brode Knyfe for the Rewarde.

And when the Lorde and all the Strangers are come in, then the Marshal must appoint Carver, Sewer and Cupbearer, which is a Deacon in the Church, with Gentlemen for the rewarde, and two for the seconde Messe, to lay Trenchers, Bread, Napkyns and Spoones, with other Necessaries belonging to the Table.

Then the Sewer shall go to the Dresser, to knowe yf the Cookes be redy; and when they be redy, he shall shew the Marshal, and then the Marshal shall commande Carver, Sewer, and Cupbearer, to washe at the Ewrie.

That done, the Yeoman of the Ewrie shall arme the Carver with one Towell from the left Shoulder to under the ryght Arme, and geve the Napkyn of Estate for thassay, and lay it upon the same Shoulder of the Carver, and the Carver's owne Napkin upon the left Arme; and in lyke manner he shall arme the Sewer with another Towell, from the ryght Shoulder to under the ryght Arme.

Then the Marshal with the Carver must go towarde the hygh Table, and the Panter to followe them, making their Obeysance first in the middest of the Hall, and againe before the hygh Deafe; then the Marshal and the Panter must stand styll, and the Carver must go to the Table, and there kneele on his Knee, and then aryse with a good Countenance, and properly take of the Coverpane of the Salt, and geve it to the Panter, which must stande styll.

Then the Carver must remove the Salt, and set it under the left Edge of the Cloth of Estate towarde the seconde Messe, and set your Bread beneath the Salt towarde the seconde Messe, and let it remayne styll wrapped.

Then with your brode Knyfe remove your Trenchers all at once tofore the Salt, or towarde the Rewarde, and then with your brode Knyfe properly unclofe the Napkyn that the Bread is in, and set the Bread all beneath the Salt towarde the second Messe. Then the Table cleansed, the Carver must take with his brode Knyfe a little of the uppermost Trencher, and geve it to the Panter to eat for thassay thereof, and of the Bread geve assay in lyke maner. Then uncover your Salt, and with a Cornet of Breade touch it in foure Parts, and with your Hande make a floryshe over it, and geve it the Panter to eat for thassaye thereof, who goeth his way, then cleanse the Table cleane; that done, one Gentleman at the Rewarde, and the Yeoman of the Ewry at the seconde Messe, must let downe the Surnappe from the Table.

Then with your brode Knyfe take one of the Trenchers flockes, and set it in your Napkyns ende in your left Hande, and take foure Trenchers, eche one after another, and lay them quadrant one besydes another before the Lordes Seate, and lay there principal a Lofe on them, then set downe your Trenchers, and take up your Bread with your brode Knyfe, and cut thereof three, small Peeces one after another, and lay them on the left Hande of the Lorde, then cleanse the Table cleane.

In the mean time the Yeoman of the Ewrie kysseth the Towell of Estate, and layeth it on the

Marshal's left Shoulder, and he taketh the assay of the Water, and geveth the Cupbearer the Bason of Estate, with the Cup of assay. Then the Marshal with the Cupbearer goeth to the Lorde, and there maketh their Obeysaunce. Then the Marshal kysseth the Towell for his assay, and so layeth it on the left Shoulder of the Lorde of the House, or Maister of the same, yf any such be, and the same Lorde or Maister standeth on the left Hande of the Baron-Bishop. Then the Marshal taketh the Cup of assay, and the Cupbearer putteth forth Water into the sayde Cup, and drynketh it for the assay thereof, then he powreth forth Water into the sayde Cup, and drynketh it, &c. and then powreth forth Water out of the Bason of Estate into the Bason of Assay. Then the Lorde or Maister of the House doth geve the Towel ende to the cheefe Dignitie, or Prebendarie, to holde tyll the Bishop have washed, and then all other do washe, in their Degree, in Basons prepared for them.

That done, the Marshal setteth the Lorde with all other in their Degree at the rewarde and seconde Messe.

The Lord hath none to syt before him, except he be as good as he. Then the Carver taketh the Napkyn from his Shoulder, and kysseth it for his assay, and delyvereth to the Lorde. Then taketh he the Spooone, dryeth it, and kysseth it for his assaye, and with the brode Knyfe he layeth it to the Lorde of his ryght Hande, and so clenseth the Table cleane, and then one Gentleman geveth Trenchers, Bread, Napkyns, and Spoones, to the Rewarde, and an other to the seconde Messe in lyke maner.

Then the Church Boorde is set, with the Ministers thereof only, and other Gentlemen *minors*, at the Marshall Boorde set in order.

In the mean tyme the Sewer goeth to the Dresser and there taketh assay of every Dishe, and doth geve it to the Stewarde and the Cooke to eat of all Porreges, Mustarde, and other Sawces. He taketh the assay with Cornets of Trenchers Bread of his owne cutting, and that is thus; He taketh a Cornet of Bread in his Hande, and toucheth three Parts of the Dyshe, and maketh a florishe over it, and geveth it to the aforementioned Persons to eate, and of every stewed Meat, roasted, boylde and broyled, being Fyshe, or Fleshe, he cutteth a little thereof, &c. And yf it be baked Meate closed, unclofe it, and take assay thereof as ye do of Sawces, and that is with Cornettes of Breade, and so with all other Meates, as Custardes, Tartes and Gelly, with other such lyke. The Ministers of the Church doth after the old Custome, in syngyng of some proper or godly Carol.

When all is in Course, the Marshal and the Sewer goeth together before the Course to the hygh Table, making their Obeysaunce in the middest of the Hall, even before the hygh Table. Then the Marshall standeth styll, and the Sewer kneeleth on his Knee besydes the Carver, who receaveth every Dishe in Course of kynde, and uncovereth them. Then the Carver of all Potages and Sawces taketh assay with a Cornet of Trencher Bread of his owne cutting, he toucheth three Parties of the Dishe, and maketh a florishe over it, and geveth it to the Sewer, and to him that beareth the Dishe, who kneeleth in like maner, to eate for the assay thereof. Then of your stewed Meates, broyled, fryed, or rost Meates, be it Fyshe, or Fleshe, take assay thereof at the myd syde, with your brode Knyfe, and geve it to the Sewer, and to the Bearer of

of the Dyshe ; and if it be any maner of Fowle, take the assay thereof at the outsyde of the Thygh, or Wynge ; and if it be any baked Meate that is closed, uncover him and take assay thereof with Cornets dypt in the Gravy, and geve it to the Sewer, *ut supra*. And of all Custardes, Tartes, Marchpaynes and Gelly take thassay with Cornetts. And of all Suttleties or Leches, with your brode Knyfe cut a little of, and geve it to the Sewer and Bearer, *ut supra*.

When you have carved your first freshe Meate, be it Fyshe or Fleshe, then make your Saltes on this maner. First, uncover your Salt. Then take your brode Knyfe in your right Hande, and with the Poynt thereof take up one Trencher, and laye it in your Napkins ende in your left Hande. Then with your brode Knyfe take a litle Salt, and plane it on your Trencher tyll it be even. Then with your brode Knyfe cut your Salt quadrant and lay it before the three principal Trenchers upon your foure quadrant Trenchers, and in the mean tyme the Course is served to the rewarde and the seconde Messe.

Then the Salt must be served at the Rewarde, and at the seconde Messe a standing Salt is set without a Cover, besydes the small Saltes, which is made of Bread properly, triangled of halfe Trenchers. Then the Church Boorde is served, which are Ministers of the Church, and no other Straungers with them.

In the meane tyme the Marshall goeth to the Buttery, to see the covered Cup be ryght served, and geveth to the Butler his assay, and delyvereth to the Cupbearer the Cup of Estate, and when the Cupbearer cometh to the Table, after his Obeyfaunce, he kneeleth on his Knee, and putteth forth three or foure Dropes of Ale into the insyde of the Cover of the Cuppe, and suppes it for his assay. Then he setteth the Cup besydes the Lorde and covereth it, and then all the Table is served with Ale. Marke when the first rost Meate, beyng Fyshe or Fleshe, is broken, then the Cupbearer goeth to the Seller ; and when the Cupbearer cometh to the Table, he useth himselfe as afore, &c.

And before this the Marshall is sett, with the Chaplyn and the Gentlemen of the Householde, with Strangers and Yeomen of Householde, and served.

The Usher must see for the Order of the Hall, and every Place where his Office doth lye. The Sewer must see that there want no Sawces for any Dyshe of his kinde. Then the Carver must see that the Lord have no fowle Trenchers, but kepe them cleane, or els chaunge them, and so see that he have a good Eye and a quicke Hande, and not to be over hastie ; then carve the Lorde of every Dish a little, as they be set in by the Hande of the Sewer, tyll the seconde Course be redy, and so that ye have a good Countenance, although any thyng do quayle in your Handes. When the Lorde drynketh, be it Wyne or Ale, the Cupbearer holdeth the Cover under the Cup for the Estate thereof, or els he maketh a Profer of Estate so far as he may reache with his Arme, not offendyng the Sewer in any wyse.

And when the last Dyshe of the first Course is set in, the Sewer goeth to the Dresser, and as he dyd at the first Course, so he must at the seconde Course in every Poynt, as touchyng the assay with other thynges ; and when he is redy the Ministers of the Church do syng solemnly. Then the Marshall and the Sewer goeth together to the hygh

Table before the Course. Then the Marshall standeth styll, and the Sewer kneeleth on his Knee, and delyvereth every Dyshe to the Carver, as he dyd in the first Course. All this done, see the Lorde have no foule Trenchers, but geve hym cleane, and see he want no Breade, and so carve on to the last Dyshe ; and when your Tart or Marchpayne is broken and set, voyde your litle Saltes immediately.

And when the Dyner is done in the Hall, and taken up by the Handes of the Usher, and the seconde Messe of the hygh Table is voyded, then the Panter taketh the standing Salt at the seconde Messe, and when a Gentleman hath taken awaye the Voyder there, then an other Gentleman taketh up Spoones, Voyder, Sawcers, Meate, and Napkins of the rewarde.

The Lordes Cup of Estate must stande styll with Wine. That done, the Gentleman at the rewarde must set in a Voyder at the neather ende of the rewarde, and with a brode Knyfe take up all Trenchers and Breade, tyll he come to the Cheefe, and so cleanse the Table downward agayne, and take the Voyder away there as he set it in, with Obeyfaunce.

In the meane tyme the Sewer geveth a Voyder to the Carver, and he doth voyde into it the Trenchers that lyeth under the Knyves Point for imbrasyng of the Table, and so cleanseth the Table cleane. Then he taketh up the Lordes Breade, then his Trenchers altogether, and cleanseth the Table where they did lye, and then make your Knyves cleane with your Napkyn, and with your brode Knyfe take a Trencher from the Salte, and laye it halfe a Yarde beneath your Salt toward the rewarde, and lay your Knyves in order by the Salt, and so stande by whyle the Chaplyns have set in the Almes Dyshe in this maner following.

The Chaplyn must take the Almes Dyshe at the Cubborde, and bryng it before the Boorde, and take the Lofe of Breade that standeth upon the Almes Dyshe, and set it upon the Trencher that lyeth upon the Boorde, and then take the Trencher and the Lofe together and set them upon the Almes Dyshe, and with a good Countenance take up the Dyshe, and delyver to the Almner, and so depart.

Then with your brode Knyfe take up the whole Breade, and your whole Stockes of Trenchers shaken abroad in the Voyder, then take up your Salt in your Napkyn ende in your left Hande, and cleanse clean under it with your brode Knyfe, and set it downe agayne ; and then with your brode Knyfe take up the Lordes Napkyn, and lay it upon your left Shoulder, then remove your Voyder from you, and with your right Hande take up the Cup of Estate, and set it besydes the Spoones toward the rewarde. Then take your Napkyn's ende properly in your left Hand, and set your Salt therewith behynde your Knives toward the seconde Messe, and all must stande under the Cloth of Estate, and then stande a litle asyde. Then the Cupbearer must take his Cup, making his Obeyfaunce, and then to kneele on his Knee, and with his right Hande take of the Cover, and then take up the Cup and cover it agayne, and with a good Countenance aryse up, and so returne to the Seller.

Then the Carver must take the Voyder in his Handes, and with a good Countenance make his Obeyfaunce to the Lorde, and so go to the Place where he shall sit at Dyner.

Then

Then the Parter must make his Obeyfaunce before the Table, kneeling upon his Knee, with a Towell about his Necke, the one Ende in his right Hande, the other in his left Hande, and with his left Hand to take up the Spooones and Knyves properlye, and with his ryght Hande to take up the Salt, bowyng his Knockles neare together, with his Obeyfaunce, and so returne to the Pantry.

Then the Sewer bringeth forth Wafers, and Rollers, with other Spyces before the Lorde, and in lyke maner Gentlemen at the Rewarde and seconde Messe, and the Lordes Cupbearer, with other Cupbearers, to bring in Ipocras, with other Wynes prepared; and that done, with your Napkyns cleanse the Table.

Then the Sewer bringeth the double Towell to thende of the Rewarde upon both his Armes, with an Obeyfaunce, and kysseth it for his assay, and then the Marshall cometh before the Lorde, making his Obeyfaunce. Then the Sewer layeth downe the Towell upon the Table, and geveth thende thereof to one Gentleman, and so from one to another, till it be conveyed to the Marshall. Then the Marshall must properly unclothe thende of the Towell, and spreade it playne in the myddle of the Table before the Lorde. That done, he must have a Rodde in his Hande lyke unto an Arrow Steele, three Quarters long, with a Needle in the Ende, putting the sharp Ende thereof under the Towell through the farre syde, holding the nearer syde to the Rodde with his Thombe, and also holdyng the Ende of the Towell towards the Lorde for the Estate thereof, then make your Obeyfaunce, and geve the same Ende to an other Gentleman towards the seconde Messe.

Then the Sewer at one Ende, and a Gentleman at thother Ende to pull the chiefe Towell harde and strayght. Then laye over the one Towell towards the neather Syde of the Boorde, and pull the chiefe Towell hard and strayght. Then the Marshall must put the sharpe Ende of the Rodde under the chiefe Towell agaynst the Lordes ryght Hande, and therewithall take holde of the farre syde of the Towell, and holde fast the neare syde to the Rodde with your Thombe, and drawe the Towell halfe a Yarde forwarde the Rewarde, and lay the bought backwarde for the Estate thereof towards the Rewarde, and after that an other of Estate in lyke maner towards the seconde Messe. Then with thende of your Rodde take up the narrowe Syde of the Towell, and laye it forwarde one Hande broad, and stroke it over with your Rodde from the Estate to the other. Then laye the seconde Towell straite wynyng it to that other Towell of Estate, and so make your Obeyfaunce all and depart and stande in the mydwarde of the Hall.

Then all the Chaplyns must say Grace, and the Ministers do syng. That done, the Lordes Cupbearer, with other Cupbearers do bring in Water, and the Lordes Cupbearer taketh assay as he dyd before Dynner, and so setteth downe the Bason of assay, and putteth forth Water of the Bason of Estate before the Lorde. Then every Man washeth at the rewarde and seconde Messe, and at the Church boorde, and dryeth. Then the Sewer and Gentleman wayter draweth the Towel, as they dyd before the washing, and the Marshall maketh his Estate, as he did before the washing. That done, the Cupbearer bringeth in Ale, the Lord hath his assay, *ut supra*, and drynketh syttyng, and all others, then do they arise, and ever the better the latter, and the Lord last of all.

Then the Yeoman of the Ewrie must take up the Table-Cloth, the Usher must see the Table, Chayres and Stooles taken away in order. Then the Lorde must drynke Wyne standyng, and all other in lyke maner; and that done, every Man departeth at his good Pleasure.

Thus much as to the aforesaid Archbishop's Enthronization Feast: I have thought fit, because it may be acceptable to some curious Persons, to add, out of the above mention'd Mr. Hearne, the Prices set upon several sorts of Meat by King Edward the Second, as follows:

The best Stall fed Oxe not to be sold for more than 24 Shillings.

No other Grafs fed Oxe for more than 16 s.

A fat stall'd Cow at 12 s.

Another Cow less worth at 10 s.

A fat Mutton, Corn fed, or whose Wool is well grown, at 20 d.

Another fat Mutton shorn at 14 d.

A fat Hog of two Years old, at 3 s. 4 d.

A fat Goose at 2 d. $\frac{1}{2}$; in the City at 3 d.

A fat Capon at 2 d. in the City 2 d. $\frac{1}{2}$.

A fat Hen at 1 d. in the City 1 d. $\frac{1}{2}$.

Two Chickens at 1 d. in the City 1 d. $\frac{1}{2}$.

Four Pigeons 1 d. in the City three Pigeons 1 d.

Twenty four Eggs 1 d. in the City 20 Eggs 1 d.

Srow, Pag. 154, in the Life of King Henry II. speaking of the Black Book of the Exchequer, says, that by the said Book it appears that in the Reign of that King

A Measure of Wheat, to make Bread for 100 Men, was worth one Shilling.

The Carcass of a fat Oxe 1 s.

A fat Sheep 4 d.

The Provender for twenty Horses 4 d.

NUM. I. A.

Testamentum Johannis Wylton de Hereford.

IN Dei Nomine Amen. Die Veneris in crastino *Original inter Hug. mas*
Nativitatis beate Marie Anno Domini Millesimo
cccc^{mo} xviii^o Ego Johannes Wylton de Hereford sanus
mente licet eger in corpore condo testamentum meum
in hunc modum. In primis lego animam meam Deo
beate Marie & omnibus Sanctis, corpusque meum ad
sepeliendum in Cimiterio Sancti Ethelberti Hereford.
Item lego fabrice Ecclesie Cathedralis Hereford vi s.
viii d. Item lego fabrice Ecclesie Sancti Audeni
vi s. viii d. Item lego Rectori dicte Ecclesie pro
decimis meis oblitis iii s. ii d. Item lego Domino
Waltero Capellano ibidem iii s. ii d. Item, lego
Fratribus Minoribus Hereford v s. Item, lego Fratribus
Predicatoribus ejusdem Ville v s. Item lego
iiii Tortices & v Cereos ad ardendum in exequiis
meis & in die sepulture mee circa corpus meum.
Item, volo quod Juliana uxor mea habeat omnia
terras & tenementa mea que habeo in Civitate Hereford
& in Monyn-ton super Wyam ad terminum vite
sue, & post decessum dicte Juliane volo quod ii Mesuagia
mea & viginti quatuor acre terre arabilis cum
pertinenciis in Monyn-ton predicta remaneant Johanni
Porike, Heredibus & assignatis suis imperpetuum. Et
insuper volo quod omnia tenementa & Burgagia mea
tam infra civitatem Hereford quam extra per eandem
Julianam vel per Executores suos vendantur, & pecunie
inde provenientes disponantur in celebratione
Missarum pro anima mea & Juliane uxoris mee, &
pro

pro animabus parentum nostrorum & pro animabus Richardi Audeley & Elizabeth. uxoris sue & animabus omnium fidelium defunctorum in Ecclesia sancti Andoeni Hereford ad Altare beate Marie & Altare sancte Trinitatis & aliis piis locis ad dispositionem executorum meorum. Residuum vero omnium bonorum meorum superius non legatorum do & lego Juliane uxori mee ad disponendum pro anima mea prout sibi melius videbitur expedire. Et ad istud testamentum bene & fideliter exequendum Julianam uxorem meam, Dominum Johannem Rectorem de Byford, Dominum Johannem Rectorem de Monyn-ton & Willielmum Corles ordino & constituo Executores ut ipsi Deum pre oculis habentes presens testamentum fideliter exequantur. In cujus rei testimonium Sigillum meum presentibus apposui. Dat. die & anno supradictis.

NUM. I. B.

Charta Regis Henrici Quinti pro Fratribus Minoribus de Llamayfi in Insula de Anglesey, in Wallia.

R EX omnibus ad quos, &c. Salutem.

Monstraverunt nobis, Dilecti nobis in Christo, Fratres Ordinis Fratrum Minorum, qualiter Domus Fratrum Minorum de Llamayfi, infra Insulam nostram d'Anglesey, in Northwallia (in qua quidem Domo Divinum Servitium ab antiquo honeste factum fuit & usitatum) per Rebellionem Wallensium, & Occasione Guerrarum, ibidem jam tarde factarum & continuatarum, totaliter desolata, & Obsequium Divinum in eadem diminutum & substractum existunt,

Nos,

Considerantes quod Domus prædicta de Fundatione Progenitorum nostrorum, quondam Regum Angliæ, & nostro Patronatū existit, & similiter quod in eadem Domo Corpus tam Filiæ Regis Johannis Progenitoris nostri, quam Filii Regis Daciæ, necnon Corpora Domini de Clyffort, & aliorum Dominorum, Militum & Armigerorum, qui in Guerris Walliæ, temporibus Illustrum Progenitorum nostrorum, occisi fuerant, Sepulta existunt,

Ac volentes proinde Servitium Divinum in præfata Domo manuteneri, & ibidem de cætero continuari.

Concessimus, pro Nobis & Hæredibus nostris, quantum in nobis est, quod in eadem Domo sint imperpetuum Octo Fratres ibidem Divina Servitia celebraturi, & Deum, pro salubri Statu nostro, ac carissimorum Fratrum nostrorum, & aliorum de Sanguine & Progenie nostris, & pro Animabus nostris cum ab hac Luce migraverimus, & similiter pro Animabus Patris & Matris nostrorum & Progenitorum nostrorum, & eorum qui in Domo prædicta, ut prædictum est, sunt sepulti, & omnium Fidelium Defunctorum, exoraturi imperpetuum.

Quorum quidem Octo Fratrum volumus quod duo sint de Natione Wallensi, ratione Victus sui & aliorum, ad Sustainationem sui necessariorum adquirendorum.

In cujus &c.

Teste Rege apud Westmonasterium Tertio die Julii.

Per Breve de Privato Sigillo.

NUM. I. C.

Super Eleemosina Regum Scotiæ Fratribus de Ordine Minorum de Berewico concessa.

Fed. & Convent. Vol. 5. p. 104. A. D. 1389. A. 13. E. 3. Penes Camer.

R EX dilecto sibi Roberto de Inghole, Camerario suo de Berewico super Twedam, salutem.

Qui Fratres de Ordine Minorum, apud dictam Villam de Berewico hætenus commorantes, Viginti Marcas de Firma, & aliis Exitibus ejusdem Villæ de Berewico, de Eleemosina Regum Scotiæ, ab antiquo constituta, singulis Annis percipere consueverunt,

Dictæque Viginti Marcæ Annuæ de Eleemosina prædicta, in Extenta nuper facta de Exitibus Villæ prædictæ, super DONATIONE & CONCESSIONE ejusdem Villæ, nobis per Nobilem Virum Dominum Edwardum, Regem Scotiæ, factis, deductæ fuerunt, & nobis allocatæ;

Nos,

Volentes Eleemosinam illam, ut tenemur, sustinere & continuare,

Vobis Mandamus, quod dilectis nobis in Christo, Gardiano & Fratribus Ordinis prædicti, in eadem Villa jam commorantibus, id quod eis a retro existit de prædictis Viginti Marcis annuis, de Tempore quo hujusmodi Allocatio nobis facta fuit, & eisdem Viginti Marcas ex nunc per annum, quamdiu vos Camerarium nostrum ibidem esse contigerit, de Firma & aliis Exitibus Villæ prædictæ, terminis consuetis, de Eleemosina nostra, solvi faciatis; & nos vos inde, in Compoto vestro, ad Scaccarium nostrum, debitam Allocationem habere faciemus.

Teste Custode prædicto apud Bisset, quarto die Martii.

Per ipsum Custodem & Concilium.

NUM. I. D.

Carta Capituli Hospitalariorum de Messuagio in Scartheburg concessa Fratribus Minoribus de eadem Villa.

Penes Rad. Thoresby de Leeds in Com. Ebor. Armig.

U Niversis sancte Matris ecclesie filiis ad quos presens scriptum pervenerit Frater Willielmus de Tothale sancte domus Hospitalis sancti Johannis Jerusalem Prior humilis in Anglia salutem in domino. Noverit universitas vestra nos de communi consilio & voluntate Fratrum totius capituli nostri concessisse, dedisse Conventui Fratrum Minorum de Scarthe-burge & eorum successoribus ad usum suum messuagium cum pertinentiis in Scartheburge, prout jacet in latitudine & longitudine inter terram Johannis Blaks quam tenet Willielmus de Harun de ipso in feodo ex parte meridionali, & viam que vocatur le Duple ex parte aquilonari, & buttat super murum Burgi & viam predictam. Tenendum & habendum totum dictum messuagium cum pertinentiis dictis Conventui & Fratribus & successoribus suis de nobis & successoribus nostris in perpetuum. Et nos & successores nostri dictum messuagium cum pertinentiis conventui & fratribus ad usum contra omnes homines warrantizabimus quam diu per cartas feofatorum nostrorum warrantizare poterimus. In cujus rei testimonium

G

hij

hijs scriptis cirograffatis tam nos quam dicti Fratres alternatim figilla nostra communia apposuimus. Hijs testibus, Fratre Roberto de Sonirby, Fratre Roberto de Askeby, Fratre Henrico de Lund, Fratre Waltero de Insula, Fratre Johanne Fichet, Fratre Ricardo de Annindergley tunc Preceptore in Comitatu Eborum, & alijs. Datum apud Meltheburn in Celebratione Capituli nostri die sancti Barnabe Apostoli, anno gratie domini M^o. tricentesimo.

NUM. I. E.

Fadera &
Convent. &
Vol. 2. p. 608.
A.D. 1293.
A. 21. Ed. 1.
Pat. 21. Ed.
1. m. 11.

Pro Monialibus de Ordine Minorum, quæ per Reginam Navarræ in Angliam sunt venturæ.

REX omnibus ad quos &c. salutem. Licet de communi concilio regni nostri statuerimus quod non liceat viris religiosis, seu alijs ingredi feodum alicujus, ita quod ad manum mortuam deveniat, sine licentia nostra & capitalis Domini, de quo res illa immediate tenetur;

Volentes tamen Edmundo, fratri nostro carissimo, gratiam facere specialem, dedimus ei licentiam, quantum in nobis est, quod ipse quandam placeam terræ, cum pertinentiis (quam habet de dono & feoffamento Magistri Thomæ de Bredstrete, in Parochia Sancti Botulphi, extra Algate) dare possit & assignare dilectis nobis in Christo, Monialibus de Ordine Minorum (quæ per nobilem Dominam Blancam, Reginam Navarræ, Consortem ejusdem fratris nostri, in Angliam sunt venturæ; & infra Regnum nostrum moraturæ; ac Deo & beatæ Mariæ, ac beato Francisco servituræ) ad quandam domum ibidem construendam & inhabitandam,

Habendam & tenendam eisdem Monialibus, & successoribus suis imperpetuum.

Et eisdem Monialibus quod placeam illam a præfato fratre nostro recipere possint, tenore præsentium, similiter licentiam concedimus specialem.

Nolentes quod idem frater noster, vel hæredes sui, aut prædictæ Moniales, seu Successores suæ, ratione statuti prædicti, per nos, vel hæredes nostros, inde occasionentur in aliquo, vel graventur.

Salvis tamen capitalibus dominis feodi illius servitiis inde debitis & consuetis.

In cujus &c.

Teste Rege apud Westmon. 18 Die Junii.

Per ipsum Regem.

Per inquisitionem retornatam de consilio.

NUM. I. F.

Fadera &
Convent. &
Vol. 2. p. 664.
A.D. 1294.
A. 22. Ed. 1.
Pat. 22 Ed.
1. m. 2.

Pro Abbatisa & Sororibus Minorissis extra Algate.

REX omnibus, &c. salutem. Licet de communi concilio Regni nostri, statuerimus quod non liceat viris Religiosis, seu alijs ingredi feodum alicujus, ita quod ad mortuam manum deveniat, sine licentia nostra & Capitalis Domini, de quo res illa immediate tenetur;

Volentes tamen Edmundo, Fratri nostro carissimo,

gratiam facere specialem, dedimus licentiam, quantum in nobis est,

Quod ipse unum tenementum, quod habet ex dimissione Willielmi Alutarii, filii Reginaldi, quondam Tegulatoris in Suburbio London:

Unum tenementum, quod habet ex dimissione Galfridi le Coureur, & Odiernæ uxoris ejus, in eodem Suburbio:

Unum tenementum, quod habet ex dimissione Willielmi de Waltham, & Elenæ uxoris ejus, in eodem Suburbio:

Unam placeam terræ, quam habet ex dimissione Salomonis le Tuyller, & Elyciæ uxoris ejus, in eodem Suburbio:

Unam placeam terræ, quam habet ex dimissione Salomonis le Tuyller & Elicæ uxoris ejus, in eodem Suburbio:

Unam placeam terræ, quam habet ex dimissione Galfridi de Hundesdich, Executoris Testamenti Thomæ de la More, in eodem Suburbio:

Unam placeam terræ, quam habet ex dimissione Johannæ Goldtothne, in eodem Suburbio:

Et Triginta libratas redditus, quas habet ex dimissione Henrici le Walleys, in Venella Sancti Laurentii juxta Westchepe, & in Cordwinstrete & apud Douvegat, & civitate prædicta:

Dare possit & assignare dilectis nobis in Christo, Abbatisæ & Sororibus Minorissis, Ordinis Sanctæ Claræ, de Gratia Beatæ Mariæ Virginis, extra Algate:

Habenda & tenenda sibi, & Successoribus suis.

Et eisdem Abbatisæ & Sororibus, quod ipsæ tenementa, placeas, & redditus prædicta a præfato fratre nostro recipere possint, tenore præsentium, similiter licentiam dedimus specialem:

Nolentes quod prædictus frater noster, aut hæredes sui, vel prædicta Abbatisa, vel Sorores, vel Successores sui ratione Statuti prædicti, inde per nos, vel hæredes nostros, occasionentur in aliquo, seu graventur.

Salvis tamen Capitalibus Dominis feodorum illorum servitiis inde debitis & consuetis, & etiam libero ingressu & egressu ad distringendum in eisdem feodis, pro consuetudinibus & servitiis suis prædictis, quotiens aliquid inde eis a retro esse contigerit.

In cujus &c.

Teste Rege apud Turrim London 8 die Novembris.

NUM. I. G.

Charta Regis Edwardi 3ⁱⁱ de Prandio Fratribus Ordinis Minorum liberando.

REX Constabulario suo Burdegaliæ, qui nunc est, vel qui pro tempore fuerit, salutem.

Supplicarunt nobis, dilecti nobis in Christo, Gardianus & Fratres Ordinis Minorum de Sancto Machario, Burdegalensis Diocesis, ut,

Cum ipsi, ex concessione, celebris Memoriam, Domini E. quondam Regis Angliæ, Avi nostri, & Alionoræ, tunc Reginæ Angliæ, Consortis suæ, percepissent & habuissent, de Elemosina, viginti Solidos Chipotenses pro uno Prandio semel in Septimana,

Velimus Concessionem illam, caritatis intuitu, continuare, & Elemosinam hujusmodi, semel in quolibet Septimana percipiendam, eisdem, Gardiano & Fratribus, concedere gratiose;

Nos,

Nos, Statui dictorum, Gardiani & Fratrum, pio compatiētes Affectu, ac eorum supplicationi in hac parte eo favorabilius annuentes, quo partes prædictæ per Guerram modernis temporibus destruuntur, vobis mandamus quod eisdem, Gardiano & Fratribus, viginti Solidos, monetæ prædictæ, semel in qualibet Septimana pro hujusmodi Eleemosina, de Exitibus Ducatus prædicti liberari & habere faciatis, quousque aliud a nobis inde habueritis in mandatis ;

Et nos vobis inde, in Compoto vestro, debitam allocationem habere faciemus.

Dat. apud Westmonasterium duodecimo die Februarii.

Per ipsum Regem & Concilium.

N U M. I. H.

Alia charta ejusdem Regis & ejusdem Tenoris.

d. A. D. 48. A. 22. 3. Vasc. E. 3. 21.

REX Constabulario suo Burdegaliæ, qui nunc est, vel pro tempore fuerit, Salutem.

Cum nuper,

Ad prosecutionem, dilectorum nobis in Christo, Gardiani & Fratrum Ordinis Minorum de Sancto Machario, Burdegalense Diocese,

Nobis suggerentium ipsos, ex concessione celebris memoriæ, Domini E. quondam Angliæ Regis, Avi nostri, & Alionoræ, tunc Reginæ Angliæ, Confortis suæ, percepisse & habuisse de Eleemosina Viginti Solidos Chipotenses pro uno Prandio semel in qualibet Septimana,

Et nobis supplicantium ut Concessionem illam, caritatis intuitu continuare, & Eleemosinam hujusmodi, semel in qualibet Septimana percipiendam, eisdem Gardiano & Fratribus concedere vellemus gratiose.

Duodecimo die Februarii anno Regni nostri Angliæ Duodecimo, mandaverimus Constabulario nostro Burdegaliæ, qui tunc fuit, vel pro eo tempore foret, quod eisdem, Gardiano & Fratribus, Viginti Solidos monetæ prædictæ, semel in qualibet Septimana, pro hujusmodi Eleemosina, de Exitibus Ducatus prædicti liberari & habere faceret, quousque aliud a nobis inde haberet in mandatis.

Ac jam, ex parte dictorum Gardiani & Fratrum, nobis est supplicatum, ut,

Cum Centum & Viginti Libræ Burdegalenses eis, de dicta Eleemosyna, a prædicto Duodecimo die Februarii, a retro existant, prout per Billas, & alia legitima Documenta, inde fidem facere possunt,

Velimus eis, de dictis Centum & Viginti Libris Burdegalensibus, necnon de hujusmodi viginti Solidis, singulis Septimanis, Solutionem fieri jubere competentem,

Nos,

Statui ipsorum Gardiani & Fratrum pio compatiētes affectu,

Ac ipsorum Supplicationi in hac parte eo favorabilius annuentes, quo partes prædictæ per Guerram, modernis temporibus, destruuntur,

Et ut ipsi in eodem loco divinis Obsequiis, tam pro salubri Statu nostro & nostrorum, quam pro Anima nostra cum ab hac luce subtrahi fuerimus, & Animabus omnium Fidelium Defunctorum ibidem, exequendis devotius intendere possint,

Vobis mandamus quod, visis Billis prædictis, de eo, quod per Inspectionem earundem, vel alio modo,

legitime vobis constare poterit, eisdem Gardiano & Fratribus, de prædictis Viginti Solidis per Septimanam, a prædicto Duodecimo die Februarii, a retro fuisse, necnon hujusmodi viginti Solidos, vel Valorem eorundem in alia Moneta, singulis Septimanis ex nunc, pro hujusmodi Eleemosina, de Exitibus Ducatus prædicti liberari & habere faciatis, quousque aliud a nobis inde habueritis in mandatis.

Et nos vobis inde, in Compoto vestro, debitam Allocationem habere faciemus.

Teste Rege apud Westmonasterium Duodecimo die Julii.

N U M. I. I.

Alia Charta ejusdem Regis de eadem Eleemosina.

Ibid. Eodem Anno. Vasc. 22. E. 3. m. 15.

REX Senescallo suo Vasconia, & Constabulario suo Burdegaliæ, qui nunc sunt, vel pro tempore erunt, ac eorum Loca tenentibus, Salutem.

Compatientes Statui, dilectorum nobis in Christo, Gardiani & Fratrum Ordinis Minorum de Regula, qui, propter Discrimina Guerrarum, in Ducatu nostro Aquitaniæ, a tempore non modico, graviora existentium, & Destructiones Bonorum & Possessionum Magnatum & aliorum, partium illarum, de quorum Eleemosinis vivere solēbant, ad tantam Penuriam, istis temporibus, deducantur, quod non habent quid manducant, neque bibant;

Ac volentes, eo prætextu, ac caritatis intuitu, ipsorum Gardiani & Fratrum indigentia, ut divinis Obsequiis tranquillius intendere, & pro nostra, nostrorumque Salute preces Altissimo devotius fundere valeant, ut teneantur, in hac parte subvenire,

Volumus & vobis injungimus & mandamus quatinus eisdem Gardiano & Fratribus Viginti Solidos Monetæ Burdegalensis, in Subventionem Sustentationis suæ, singulis Septimanis, de Exitibus Ducatus prædicti, de Eleemosyna nostra, liberari & haberi faciatis, quousque aliud a nobis inde habueritis in mandatis ;

Et nos vobis (præfate Constabularie) inde, in Compoto vestro, debitam Allocationem habere faciemus.

Teste Rege apud Westmonasterium vicesimo quarto die Julii.

Per ipsum Regem & per Petitionem de Concilio.

N U M. I. K.

Litteræ Regis Ricardi secundi de non molestando Fratres de Ordine Minorum.

Fed. & Convent. Vol. 7. p. 458. A. D. 1385. A. 8. R. 2. Pat. 7. R. 2. p. 2. m. 17.

REX Cancellariis Universitatum Oxoniæ & Cantabrigiæ, qui nunc sunt vel qui pro tempore fuerint, ac universis & singulis Vicecomitibus, Majoribus, Ballivis, Ministris & aliis Fidelibus & Subditis suis, & eorum cuilibet, ad quos, &c. Salutem.

Sciatis quod intelleximus qualiter aliqua Personæ de Regno nostro Angliæ, per Instigationem maligni Spiritus, ac per Malitiam & malam Voluntatem, faciunt & indies facere nituntur Dampna & Scandala, dilectis

dilectis nobis in Christo, Religiosis Viris Fratribus de Ordine Minorum.

Dicentes quod ipsi sunt male fundati, & facientes sinistras & malas Interpretationes Privilegiorum & Gratiarum quæ eis concessæ & factæ fuerunt per Beatos Apostolos Sanctæ Recordationis, & per Progenitores nostros quondam Reges Angliæ.

Moventes Populum nostrum, in aperto & in secretis, contra eos ad destruendum Domos dictorum Fratrum, dilacerando Habitus eorum super eos, & aliquos verberando & male tractando, contra Pacem nostram.

Et etiam prædicti Malefactores contrapredicant mendicationem dictorum Fratrum esse acceptabilem, ad grave Dampnum, Dedecus & Contemptum Ordinis sui prædicti, unde maximam habemus displicentiam,

Per quod nos,

Volentes quod prædicti Fratres (quos tenemus assiduos & continuos Oratores nostros pro Statu nostro & totius Regni nostri) in eorum Statu & Gradibus custodiantur & sustententur, & quod Privilegia sua prædicta & Gratiæ, eis concessæ, salventur illæsa, absque Læsione aliquali, in omni ratione,

Suscepimus, pro nobis & Hæredibus nostris, dictos Fratres & Successores suos, ac Ordinem prædictum, necnon eorum Domos, Privilegia & Gratiæ, eis concessæ & factæ, sicut prædictum est, in Protectionem & Defensionem nostras speciales,

Nolentes quod aliqua Violentia, Gravamina, Dampna, vel Scandala eis fiant per aliquos Subditorum nostrorum, contra Legem & Rationem; sed quod, ob Reverentiam Dei, iidem Fratres, ac Successores sui, prout eis pertinet, amicabiliter pertractentur;

Volentes quod, si aliqui inveniantur dictis Fratribus aut Successoribus suis Violentiam facientes, vel contra eos indebite capientes, tunc dicti malefactores puniantur, & castigentur ut Lex requirit;

Et ideo vobis mandamus, &c.

In cujus, &c.

Teste Rege apud Westmonasterium xiiii die Februarii.

Per Literam ipsius Regis de Signeto.

Carta Henrici quarti Regis has Literas recitat & confirmat, per Breve de privato Sigillo, dat. apud Westmonasterium xv die Aprilis, A. D. 1401. An. 2. Hen. 4. Pat. 2. Hen. 4. p. 3. m. 17.

NUM. II. A.

Epistola Beati Aldhelmi Præsulis, de libertate propriæ electionis omnibus Congregationibus concessa sub ejus regimine constitutis.

Ex registro Malmesburiensis Abbatia, in officio Rememoratoris in Scaccario D. Regis Westmonasterij.

NIHIL in hoc sæculo proluxa fælicitate fruitur; nihil diuturna dominatione potitur; nihil quod non ad fatalem vitæ terminum veloci cursu tendere videatur; & ideo sic nobismundandarum rerum patrimonialia sunt perfruenda, ut tamen æternæ patriæ emolumentis nunquam fraudemur. Hinc est

enim, quod ego Aldhelmus, postquam me immeritum, nullisque prædignis moribus comprobatum, in Pontificatus officii sedem divina gratia subtronizasset, proposui arcano mentis meæ affectu, ut monasteriis meis Maeldumesburgs, Froom, Bradamford, quibus jam dudum in Abbatatus gradu constitutus suffragante Domino regulariter præfui, religiosum Abbatem, quem sibi spontanea familiarum mearum optio consona voce elegissent, canonica creatione atque regulari sanctione constituissent. Hijs voluntarijs propositionibus meis pia monachorum meorum restitit pertinacitas; & cum hoc sedulo sæpius in conventu fratrum meorum fiducialiter narrassem, nullus his votis meis placidissimum præbebat Assensum, dicentes; Quamdiu vitali vegetaris Spiritu nobiscum præsentis vitæ studio deputaris, tuæ semper dominationis jugo humillime colla subdere non dedignamur. Sed hoc supplici prece communique rogatu deprecamur, quod sub sacra scripturarum testificatione, & favorabilium virorum claro consensu corrobore, ut nullus post obitum tuum nec regalis audacitas, nec pontificalis autoritas, vel aliquis Ecclesiasticæ seu sæcularis dignitatis vir, sine nostro voluntatis Arbitrio in nobis sibi vendicet principatum. Huic debitæ monachorum meorum maxime famulorum Dei petitioni libentissime consensi, & in monasterio, quod juxta fluvium, qui dicitur Wimburmia situm est, cui venerandi Regis nostri Germana Cuthburg præsidet, cum optabili famosissimi Regis Yny consensu, & reverendissimi fratris & coepiscopi mei Danielis præsentatæ promissionis devoto nutu, decentissimam vernarum Domini postulationem sacre crucis signaculo confirmavi. Itidem idem venerandus Rex, & prænominatus Pontifex pari devotionis manu subscripserunt. Nec multo post in sacrosancto concilio, quod juxta fluvium qui dicitur Woder, congregatum esse dinoscitur, idem omnium Saxonice gentis Archimandritarum cum regali potentatus assensu, & Pontificali Prioratus nutu consensit autoritas. Si quis vero contra hæc tam illustrium personarum decreta moliri machinetur, & sacra præsentis schedulæ scita prevaricari præsumperit, sciat se ante terribilem divinæ majestatis thronum cum prævaricatoribus præceptorum Domini lugubri damnationis judicio percellendum. Scripta est hujus confirmationis chartula ab incarnatione Domini nostri Jesu Christi 705. indictione tertia. ✚. Signum manus Danielis Episcopi. ✚. Signum Yny Regis. ✚. Signum manus Patricii Erhelfridi.

NUM. II. B.

Decretum Inæ Regis & Principum ac Præsulum & Abbatum ipsius de alia Monasterii sui Libertate, titulum hunc in præfato registro gerens.

De libertate, quam Ina Rex contulit Aldhelmo Præsuli, & Ecclesiis sub ejusdem regimine constitutis.

IN nomine Domini Dei nostri salvatoris. Ego Yna regnante Domino rex, cum consilio & decreto Præsulis nostri Aldhelmi, simulque cunctorum Dei sacerdotum suggestionem & monachorum petitione qui in parochia Saxonum conversantur, hanc libertatem ecclesijs impendo, & hanc privilegii dignitatem monasteriis confero; ut sine impedimento sæcularium

cularium rerum, & absque tributo fiscalium negotiorum liberis mentibus Deo soli serviant, & monasticam cœnobij disciplinam, Christo suffragium largiente, regulariter exerceant, ac pro statu & prosperitate regni nostri & indulgentia commissorum criminum ante conspectum divinæ majestatis preces fundere dignentur; & orationum officia frequentantes in Ecclesiis pro nostra fragilitate interpellare nitantur. Siquis vero contra hujus decreti Syngropham venire temptaverit, sciat se coram Christo novemque Angelorum ordinibus in tremendo examine rationem redditurum. Hoc vero decretum a nobis libenter concessum, totaliter confirmari & servari decernimus, ut etiam nobis, vita comite, propitia divinitate gubernacula regentibus inextricabili lege firmiter roboretur. Nam pro ampliori firmitatis testamento, principes & senatores, judices & patricios subscribere fecimus, quorum nomina infra tenentur ascripta. Actum publice & confirmatum, in loco qui appellatur Eburleagh septimâ calend. Juniarum die, indictione secunda, anno ab incarnatione Christi sæliciter. ✠. Signum manus Yny regis, qui hæc omnia manu propria confirmavit. ✠. Ego Aldhelmus servus servorum dei decretum manu propria roboravi. ✠. Ego Hagona Abbas consentiens subscripsi. ✠. Ego Heagha Abbas consentiens subscripsi. ✠. Ego Wedr. Abbas conf. subf. ✠. Ego Wilgar Abbas. conf. subf. ✠. Ego Froda Abbas conf. subf. ✠. Signum manus Beoban. ✠. Signum manus Ceonberht. ✠. Signum manus Ædibfred. ✠. Signum manus Dudice. ✠. Signum manus Bealdhun. ✠. Ego Aedbertus Abbas consentiens subscripsi. ✠. Ego Wintra Abbas conf. subf. ✠. Ego Beorwald Abbas conf. subf. ✠. Ego Bealwulf Abbas conf. subf. ✠. Ego Witta Abbas conf. subf. ✠. Signum manus Cambert. ✠. Signum manus Coen. ✠. Signum manus Eafwaldi. ✠. Signum manus Ticceau.

NUM. III.

Breve confirmatorium Congregationis Anglicanæ Monachorum Benedictinorum per Cassinenses instauratæ.

PAULUS PAPA QUINTUS.

AD futuram rei memoriam. Cum, sicut accepimus alias de anno 1607, die 21 Mensis Novembris, seu alio veriore tempore: quondam Sebertus, alias Sigebertus, monachus professus Monasterij S. Petri Westmonasteriensis juxta Londinum, ordinis S. Benedicti Congregationis Angliæ, qui in sæculo Robertus Buckeius vocabatur, & ut assererat, solus ex omnibus Monachis dictæ Congregationis Angliæ superstes erat; proinde providere volens, ne jura & privilegia prædictæ Congregationi concessa, quæ in eo, uti solo superstite conservabantur, post ejus obitum deperirent, dilectum filium Robertum Sadlerum, Petroburgensem, & Edouardum Maiheuum, Salisburiensem, Monachos Anglos expressè professos, dicti Ordinis, Congregationis Cassinensis, alias S. Justinæ de Padua, supradictorum Superiorum beneplacito, in Monachos dicti Monasterij S. Petri receperit & admiserit, illisque omnia jura, privilegia, gradus, honores, libertates & gratias, quibus Monachi in eodem Monasterio S. Petri professi & habitantes gavisii fuerunt, & ordini S. Benedicti in Anglia competeabant, quantum in se fuerit,

concesserit: Necnon dilectis similiter filijs, Thomæ Preitono, Salopiensi, Augustino & Anselmo, Lancastriensibus, & Mauro Eliensi, Monachis similiter Angliæ eorundem Ordinis & Congregationis Cassinensis professis; alias in Monachos fratres conversos necnon oblatos, ejusdem Monasterij S. Petri admittendi & recipiendi, eisque jura, privilegia, gradus, honores, libertates & gratias hujusmodi respectively communicandi facultatem & potestatem impertitus fuerit & attribuerit; & subinde receptio & admissio & concessio & impartitio, necnon attributio hujusmodi in Capitulo generali dictæ Congregationis Cassinensis, de subsequenti anno 1608, ac die Mensis Maij rata & grata habita fuissent. Item, Sebertus, alias Sigebertus, habita notitia confirmationis, a dicto Capitulo generali emanatæ, illa omnia de novo die octava Novembris 1609, ratificaverit & approbaverit, omnesque in Monachos fratres, conversos & oblatos, per dictos Thomam, Augustinum, Anselmum & Maurum, ut præfertur, admissos & receptos, similiter in prædicti Monasterij S. Petri Monachos, fratres conversos, & oblatos recepit & admisit, eisdem jura, privilegia, gradus, honores, libertates & gratias hujusmodi & respectively concedendo, impertiendo & attribuendo, prout in diversis scripturis desuper confectis, plenius dicitur contineri. Nos dictos Robertum & Edouardum, omnesque alios & singulos in Missione Anglicana existentes, Monachos Anglos Congregationis Cassinensis alias S. Justinæ hujusmodi receptos & admissos, tanquam strenuos in vinea Domini operarios, specialibus favoribus & grâtiis prosequi volentes, & eorum singulares personas a quibusvis excommunicationis, suspensionis & interdicti, aliisque ecclesiasticis sententiis, censuris, & pœnis, a jure, vel ab homine, quavis occasione, vel causa latis, si quibus quomodolibet innodati existunt, ad affectum præsentium duntaxat consequendum harum serie absolventes, & absolutos fore censentes; necnon singularum literarum prædictarum tenores præsentibus, pro expressis habentes, *MOTU PROPRIO*, non ad ipsorum, aut alicujus eorum, aut alterius pro eis super hoc nobis oblata petitionis instantiam; sed ex certa scientia, ac matura deliberatione nostris, deque Apostolicæ potestatis plenitudine, de consilio Ven. fratrum nostrorum S. R. E. Cardinalium, hæreticæ pravitatis generalium Inquisitorum, quibus negotium hujusmodi discutiendum remiseramus, receptionem & admissionem dictorum Roberti & Edouardi & aliorum patrum in missione Anglicana existentium Monachorum Anglorum dictæ Congregationis Cassinensis alias S. Justinæ de Padua, in Monachos prædicti S. Petri, concessionemque, impertitionem, ac attributionem omnium jurium, privilegiorum, graduum, honorum, libertatum & gratiarum, eidem Roberto & Edouardo, & aliis in missione prædicta existentibus Monachis Angliis, tunc Congregationis Cassinensis, alias S. Justinæ de Padua, hujusmodi per ipsum Sebertum, alias Sigebertum factas, tenore præsentium approbamus & confirmamus, illisque inviolabilis Apostolicæ firmitatis robur adjicimus, ac omnes ac singulos tam juris quam facti, etiam substantiales defectus, si qui in illis quomodolibet intervenerint, supplemus; decernentes, præsentis literas validas & efficaces existere & fore, suosque plenarios & integros effectus fortiri & obtinere debere, dictamque Congregationem Angliæ, ejusque privilegia, gradus, bona, libertates, & gratias, in dictis Monachis Angliis ut præfertur aggregatis, & tunc Congregationis Cassinensis, alias S. Justinæ de Padua, vere & realiter subsistere, prout in dicta Congregatione Angliæ, tempore receptionis, admissionis, concessionis, impertitionis

tionis & attributionis hujusmodi subsistebant & non alias, sicque & non aliter in præmissis omnibus & singulis, per quoscunque Judices ordinarios, & delegatos etiam causarum palatii Apostolici Auditores, ac S. R. E. Cardinales, etiam de Lateræ Legatos, ubique judicari ac definiri debere, necnon irritum & inane, quicquid secus super his a quoquam, quovis modo, scienter vel ignoranter contigerit, attentari; non obstantibus constitutionibus, & ordinationibus Apostolicis, ac ordinis & congregationis prædictorum, etiam juramento, confirmatione Apostolica, vel quavis firmitate alia, roboratis, statutis & consuetudinibus, privilegijs quoque indultis & literis Apostolicis eisdem ordini & Congregationibus sub quibuscunque tenoribus & formis, ac cum quibusvis clausulis & decretis, nec non derogatoriorum derogatorijs, in contrarium forsan, quomodolibet concessis, quibus omnibus, etiam si de illis specialis, specifica, & expressa mentio habenda foret, eorum tenores præsentibus pro plene & sufficienter expressis habentes, illis alias in suo robore permansuris, hac vice duntaxat specialiter & expresse derogamus, cæterisque contrarijs quibuscunque. Datum Romæ apud S. Petrum sub annulo Piscatoris, die 24 Decembris, M DC XII. Pontificatus nostri anno VIII. Locus ✠ Sigilli. Subscriptum, S. Cobellutius. Et infra Adamus.

N U M. IV.

Breve Sanctissimi D. N. PAULI Papæ V. pro continuatione, restauratione (ac de novo, si opus esset, erectione antiquæ Congregationis) Anglicanæ.

PAULUS PAPA QUINTUS.

AD futuram rei memoriam. Ex incumbenti nobis desuper Pastoralis Officij debito, Religiosorum omnium prosperum, sælicemque statum, sincero desiderantes affectu, his quæ propterea provide factæ fuisse dicuntur, ut firma & illibata perpetuo subsistant, libenter, cum a nobis petitur, Apostolicæ confirmationis robur adjicimus, ac alias desuper ejusdem officij partes favorabiliter interponimus, prout conspiciamus in Domino salubriter expedire. Sane pro parte dilectorum filiorum Monachorum Anglicorum, Ordinis S. Benedicti, Congregationis Hispanicæ & Anglicanæ, nobis nuper expositum fuit, quod alias in eorum definitorio statutum & decretum fuit, quod omnes Monachi Anglici dicti ordinis, Congregationis Hispanicæ & Anglicanæ, coalescerent in unum Corpus, quod esset, & vocaretur Congregatio Anglicana, ita ut, per hanc coalitionem & Corpus sic unitum continuaretur, & restauraretur; ac si opus esset, de novo erigeretur, antiqua Congregatio Anglicana Ordinis S. Benedicti; quæ Congregatio Anglicana sic stabilita regeretur ab uno superiore vocato Præsidente, qui extra Angliam resideret, durante schismate, & a duobus Provincialibus immediate sub dicto Præsidente in Anglia; parique modo a Prioribus Residentiarum, seu Conventuum extra Angliam, ac demum a certo etiam Definitorum numero; ac nulli omnino liceret, nisi dicto Præsidenti, vel licentiam ad hoc ab illo habenti facultates aliquas missionis Apostolicæ pro prædicto regno Angliæ, alicui Monacho Anglo, Ordinis & Congregationis Hispanicæ & Anglicanæ hujusmodi in posterum concedere, vel delegare; quodque Defi-

nitium prædictum, in quo facta fuit hæc unio, per omnia habeat vim Capituli Generalis; ac deinceps, quod Monachi Missionis juramentum præstarent coram Præsidente, se accessuros ad Missionem, & ut ad hoc a dicto Præsidente astringerentur, prout in scripturis desuper confectis plenius dicitur contineri. Cum autem, sicut eadem expositio subjungebat, Monachi prædicti pro statutorum, ac decretorum, ceu capitulorum hujusmodi firmiori validitate & subsistentia, illa Apostolicæ nostræ confirmationis patrocinio communiri plurimum desiderarent; nobis propterea humiliter supplicari fecerunt, ut eis in præmissis opportune providere, ac alias, ut infra, indulgere de benignitate Apostolica dignaremur. Nos igitur Monachos prædictos specialiibus favoribus, ac gratijs prosequi volentes, & eorum singulares Personas a quibusvis excommunicationis, suspensionis, ac interdicti, alijsque ecclesiasticis sententijs, censuris & pœnis, ræ jure, vel ab homine quavis occasione, vel causa latis, (si quibus quomodolibet innodati existant) ad effectum præsentium duntaxat consequendum, harum serie absolventes, & absolutos fore censentes, hujusmodi supplicationibus inclinatis, statuta, & decreta, seu capitula hujusmodi autoritate Apostolica, & tenore præsentium approbamus, & confirmamus, illisque inviolabilis Apostolicæ firmitatis robur adjicimus, ac omnes, ac singulos tam juris quam facti defectus, si qui desuper quomodolibet intervenerint, supplemus; ac insuper Congregationi prædictæ, sic ut præfertur unitæ, quod omnibus & singulis privilegijs, gratijs, indultis, facultatibus, ac alijs prærogativis, tam Congregationi Hispanicæ quam veteri Congregationi Anglicanæ dicti Ordinis, seu eidem Ordini in Anglia a sede Apostolica hactenus concessis (dummodo tamen sint in usu, nec revocata, aut sub aliquibus revocationibus comprehensa, sacrisque Canonibus, & Concilij Tridentini decretis non adversentur) ut frui, & gaudere libere, & licite possit, & valeat, eisdem autoritate & tenore concedimus, & indulgemus, ac privilegia, gratias, indulta, facultates aliasque prærogativas, ad Congregationem unitam hujusmodi extendimus, eaque illi de novo, quatenus opus sit, concedimus. Decernentes omnes & singulas facultates Missionis Apostolicæ prædictæ, eisdem Monachis contra statutorum & decretorum hujusmodi tenorem quomodolibet concessis, vel delegatas, nullas & invalidas, nulliusque roboris vel momenti fore & esse, præsentibus vero literas validas, firmas, & efficaces existere, dictaque Congregationi sic ut præfertur unitæ in omnibus, & per omnia plenissime suffragari; ac irritum & inane, si secus super his a quoquam, quavis autoritate, scienter vel ignoranter, contigerit attentari; non obstantibus constitutionibus & ordinationibus Apostolicis, nec non Ordinis & Congregationis hujusmodi, etiam juramento confirmatis, vel quavis firmitate alia statutis, & consuetudinibus, Privilegijs quoque indultis, & literis Apostolicis eisdem Ordini & Congregationi, illorumque superioribus & personis, sub quibuscunque tenore & formis, ac cum quibusvis clausulis & decretis, in contrarium præmissorum, quomodolibet concessis, confirmatis, & juratis, quibus omnibus & singulis eorum omnium tenore præsentium pro plene & sufficienter expressis habentes, illis alias in suo robore permansuris, hac vice duntaxat, specialiter, & expresse derogamus, cæterisque contrarijs quibuscunque. Per presentes autem non intendimus alijs Congregationibus vel Abbatibus exemptis, dicti Ordinis aliquod præjudicium inferre. Dat. Romæ apud S. Mariam majorem, sub annulo Piscatoris. Die 23 Augusti, 1619. Pontificatus nostri anno 15.

NUM. V. A.

*Bulla Urbani 8^{ti} Papæ omnia Privilegia Congregationis Anglo-Benedictinæ confirmans.**Urbanus Episcopus Servus Servorum Dei. Ad perpetuam rei memoriam.*

Plantata in agro dominico veneranda Congregatio Monachorum Anglorum sub Regula Sancti Benedicti quotidie in Ecclesia militanti producit uberes fructus ad Christi fidelium animarum salutem, non solum nos inducit, sed etiam voluntarios facit ut illa quæ per Rom. Pontifices prædecessores nostros eisdem Monachis concessa esse reperiuntur, & quæ desuper pro eorum sælici regimine prudenter per illorum superiores statuta & ordinata dicuntur, libenter, potissimum dum a nobis petitur, etiam nostræ approbationis robur adjicimus, ac alias disponimus prout in domino conspiciamus salubriter expedire. Alias siquidem fel. record. Paulo Papæ quint. Prædecessori nostro pro parte dilectorum filiorum Monachorum Anglorum ord. S. Ben. Congregationis Hispaniæ & Angliæ exposito, quod antea in diffinitorio Monachorum hujusmodi statutum & ordinatum fuerit, quod omnes Monachi dicti ord. Congregationis Hispaniæ & Angliæ coalescerent in unum corpus, quod esset & vocaretur Congregatio Anglicana, ita ut per ipsam coalitionem & corpus sic unitum continuaretur, restauraretur, & si opus esset de novo erigeretur antiqua Congregatio Anglicana ord. S. Bened. quæ Congregatio Anglicana sic stabilita regeretur ab uno superiore vocato Præsidente, qui extra Angliam resideret durante scismate, & a duobus Provincialibus immediate sub dicto Præsidente in Anglia, parique modo a prioribus Residentiarum seu conventuum extra Angliam, & deinde a certo etiam numero diffinitorum, ac nulli omnino liceret nisi dicto Præsidenti & licentiam ad hoc ab illo habenti facultates aliquas missionis Apostolicæ pro præfato regno Angliæ alicui Monacho Anglo ord. & Congregationis Hispaniæ & Angliæ hujusmodi in posterum concedere, vel delegare; quodque diffinitorium præfatum in quo facta fuerat hæc unio per omnia haberet vim Capituli generalis; ac demum quod Monachi missionis juramentum præstarent coram Præsidente se accessuros ad missionem, & ad hoc a Præsidente astringerentur, & alias prout in scripturis desuper confectis plenius dicebatur contineri. Idem Prædecessor supplicationibus eorundem Monachorum sibi desuper porrectis inclinatus, statuta & decreta seu Capitula hujusmodi autoritate Apostolica approbavit & confirmavit, illisque inviolabilis Apostolicæ firmitatis robur adjecit, ac omnes ac singulos tam juris quam facti defectus, si qui desuper quomodolibet intervenissent, supplevit; & insuper Congregationi præfatæ ut præfertur unitæ quod omnibus & singulis privilegiis, gratiis, indultis, facultatibus & aliis prærogativis tam Congregationi Hispaniæ, quam veteri Congregationi Angliæ dicti ord. seu eidem ordini in Anglia eatenus concessis, dummodo tamen essent in usu, nec revocata aut sub aliquibus revocationibus comprehensa sacrisque Canonibus & Consiliorum decretis non adversarentur, uti, frui, & gaudere libere & licite posset, eadem Autoritate indulgit; ac privilegia, gratias, indulta, facultates, aliasque prærogativas hujusmodi ad Congregationem unitam præfatam extendit, eaque illi de novo, quantum opus esset,

concessit; decernens omnes & singulas facultates missionis Apostolicæ præfatæ eisdem Monachis, contra Statutorum & decretorum hujusmodi tenorem quomodolibet pro tempore concessas vel delegatas nullas & invalidas, nulliusque roboris & momenti fore & esse, prout in Literis desuper sub annulo Piscatoris expeditis plenius continetur. Cum autem sicut exhibita nobis nuper pro parte Monachorum Anglorum præfatorum petitio continebat, nonnulli discordiarum fautores super præmissis non inutiles modo, sed seditiosas quaestiones in animarum suarum periculum, & monasticæ quietis perturbationem movere præsumperint, indeque magnæ dissensiones & dissidia inter Religiosos ordinis & Congregationis hujusmodi ortæ fuerint: Nos quibus universalis gregis dominici, & præsertim Regularium cura divinitus commissa est, attendentes quod Monachi præfati imitati ordinis sui antiquum decus, gloriosæ memoriæ Gregorium Papam primum pariter prædecessorum nostrorum qui per Benedictini ordinis Monachos Britanniam Christo peperit, Angliæ ad fidem Catholicam reducendæ operam navent, ac proficiscendi in Patriam, ibique fidem Catholicam etiam contempto vitæ periculo prædicandi juramento se adstringant; præmissis indultis per dilectum filium nostrum & sedis Apostolicæ in regno Galliæ Legatum examinatis, relatis, scriptisque literis a venerabilibus fratribus nostris S. Ro. & Cardinalibus sacre Romanæ, & universali Inquisitioni hæreticæ pravitatis præpositis ad dilectos filios nostros & dictæ sedis in Gallia & Belgio Nuncios pro remedio adhibendo salubriter obviare, & litteras præfatas & in eis contenta quæcunque circa eas necessaria ad unguem observari volentes, ac singulares personas monachorum præfatorum a quibusvis excommunicationis, suspensionis, & interdicti, aliisque ecclesiasticis sententiis, censuris & pœnis a jure vel ab homine quavis occasione vel causa latis, si quibus quomodolibet innodati existant, ad effectum præsentium duntaxat consequendum, harum serie absolventes & absolutos fore censentes, litteras Apostolicas ac scripturas desuper confectas præfatas, nec non universa in illis contenta, ac statuta, Capitula, decreta, concessionem, indulta, gratias, facultates, aliasque quæcunque illa concernentia, cum omnibus inde legitime sequutis & sequendis Apostolica autoritate tenore præsentium perpetuo approbamus, & confirmamus, illisque etiam si ex speciali rescripto executioni demandata, aut in toto vel in parte observata vel adimpleta non fuerint perpetuæ & inviolabilis Apostolicæ firmitatis robur adjicimus, ac omnes ac singulos tam juris quam facti, ac solemnitatum quarumcunque in eis ommissarum, ac de jure, usu, consuetudine aut alias quomodolibet requisitarum vel necessariarum, & quovis alios quantumvis substantiales defectus, si qui aut principaliter aut accessorie vel alias quomodolibet in earundem litterarum executione, seu contentorum in eis & scripturis prædictis observatione, adimplerione, dictæque congregationis erectione, aut alias desuper quomodolibet, etiam ex eo quod illi qui coaluerint in unum corpus novum Novitiatum non fecerint, vel novam professionem non emisserint, intervenerint, supplemus: Decernentes dictam Congregationem Anglicanam rite sic appellatam esse, sicque ab omnibus appellari omnino debere, nec illam esse aut censi Congregationem sive ordinem Cluniacensem, seu aliquam illius partem, sed vere Congregationem Anglicanam in vim earundem litterarum & scripturarum in Monachis per litteras hujusmodi unitis, etiam si fortasse in regno Angliæ Congregatio aliqua ejusdem ord. Sancti Benedicti olim non fuisset, sufficienter erectam & stabilitam esse, omnesque

omnesque & singulos religiosos qui in ea sic erecta & stabilita professionem emisierint, aut posthac emittent, quique se in dictam Congregationem incorporarunt, dictarum literarum, & tam illarum, quam etiam earundem presentium vigore in posterum incorporare voluerint; similiter & Monachi Angli in Congregatione Hispaniæ ejusdem ord. professi, qui aut in Angliæ missione laborant, aut in Monasteriis & residentiis Congregationis Angliæ extra Hispaniam degunt, omnem obedientiam religiosam superioribus, regulis, legibus, constitutionibus ejusdem Congregationis Angliæ in omnibus & per omnia præstare debere, sicuti alii religiosi aliorum ordinum & Congregationum debent superioribus, regulis, & constitutionibus, sub quibus professionem emisierunt. Decernentes ac eadem autoritate Apostolica statuentes eosdem Monachos tam incorporatos, ut præfertur, quam qui in dicta Congregatione Angliæ professionem primitus emisierunt, vel emittent in posterum, non posse ex illa ad alium quemcunque ordinem vel Congregationem præterquam in Casibus a Sanctis Canonibus & dictæ Congregationis privilegiis permixtis transire; sine tamen præjudicio Monachorum in Congregatione Hispaniæ proficorum, quibus per Constitutiones & privilegia dictæ Congregationis Angliæ in Hispaniam regrediendi jus reservatum existit: Mandantes insuper, & districte inhibentes omnibus & singulis utriusque sexus personis supernotatis, quæ præfatæ Congregationi ejusque superioribus, ut præfertur, obedientiam tenentur præstare, ne ullo unquam tempore ab ordinationibus, constitutionibus, legibus, decretis, visitationibus, correctionibus, reformationibus, privationibus, depositionibus, aliisve pœnis & sententiis suorum & Congregationis præfatæ superiorum visitorum Judice, & Capituli generalis, nedum ad quodvis tribunal Laicorum, sed etiam ad quemvis Judicem Ecclesiasticum sive secularem, aliamve quamcunque personam, quavis autoritate & dignitate Ecclesiastica vel mundana præfulgentem appellent, aut alias quomodocunque & quandocunque recursum habeant; sed ab eorum superioribus ordinariis ad Causarum Judices, præsidem, & Capitulum generalem, aliosque a constitutionibus & legibus præfatæ Congregationis Constitutos Judices, ac modo, & forma in iisdem Constitutionibus expressis recurrere, & coram ijs de eorum juribus experiri juxta dictæ Congregationis privilegia teneantur; a præfato tamen Capitulo generali pro notoria & manifesta injuria ac in eventum denegatæ justitiæ ad nos & Rom. Pontifices pro tempore existentes immediate tunc illis recurrere liceat. Porro si aliquis contra quemcunque dictæ Congregationis præsidem aut Monachum quemcunque seu Monachos aliquam querelam habeat, aut exponere velit, seu contra eum vel eos experiri, debeat præfatus Præses, Monachus vel Monachi coram Judicibus tantum Congregationis Angliæ, nobisve aut successoribus nostris Rom. Pontificibus respondere: Deinde Congregationi præfatæ ejusque præfidenti, Monachis, monialibus, & utriusque sexus personis quod omnibus & singulis immunitatibus, honoribus, privilegiis, gradibus, indultis, libertatibus, gratiis, juriis, facultatibus, ac aliis prerogativis tam Congregationi Cassinensi & Hispaniæ, ac veteri Angliæ ejusdem ord. seu eidem ordini in Anglia ejusque Monasteriis, Abbatibus, Monachis, & monialibus, quam singulorum religiosorum mendicantium ordinibus etiam societati Jesu, & ordinibus militaribus, illorumque superioribus & religiosi in generale vel in speciale, etiam si cum hac vel simili clausula concessa fuerint, sc. ut nemini communicentur nec sub regula de communicando in privilegiis contineantur, a

nobis vel predecessoribus nostris, aut sede præfata, tam principaliter, quam extensive seu cogitative concessis, hætenus vel in posterum concedendis, nedum ad instar, sed primarie & æque principaliter, tanquam si præfatæ Congregationi Angliæ & Præsidenti, Monachis & monialibus præfatis primo, directe, & principaliter concessa, & hic de verbo ad verbum inserta & expressa fuissent; dummodo tamen non sint revocata nec sub aliqua revocatione comprehensa, sacrisque Canonibus & Con. Trid. decretis, aliisque Apostolicis Constitutionibus, ac dicti ord. S. Bened. regularibus institutis non adversentur, uti, frui, ac gaudere libere ac licite possint & valeant, autoritate Apostolica tenore presentium concedimus & indulgemus; nec non eandem Congregationem ejusque Monachos, Moniales eorumque singulares personas ab omni quorumcunque ordinariarum aut aliorum quorumlibet vel alterius cujuscunque personæ cujuscunque dignitatis, autoritatis, & officii visitatione, autoritate, superioritate, & quavis jurisdictione, non tamen in Casibus in quibus per decreta Con. Trid. ordinariis locorum tribuitur jurisdictione etiam in exemptos, dicta autoritate Apostolica earundem tenore presentium perpetuo eximimus, liberamus & absolvimus, sed & eandem Congregationem ejusque Monachos & personas hujusmodi sub nostra, & successorum nostrorum Rom. Pontificum, & sedis Apostolicæ immediata protectione recipimus; decernentes quod nulli hominum præterquam nobis & successoribus præfatis contra aliquem de præfata Congregatione, vel contra alios eorum causa aliquam excommunicationis, suspensionis, vel interdicti sententiam ferre liceat, & si tulerint, tunc hujusmodi sententia eo ipsa irrita nulliusque roboris & momenti sit & esse censeatur. Nec non ejusdem Congregationis Monachis & monialibus, ac omnibus & singulis utriusque sexus Christi fidelibus, qui Ecclesias Monasteriorum Congregationis præfatæ in singulis diebus festivis Sancti Benedicti fundatoris ord. & legislatoris, ac festo omnium Sanctorum ord. Sancti Benedicti die 13 Novemb. quotannis celebrari solito, & Sancti Augustini Apostoli Angliæ nuncupati, necnon Titularium & dedicationis Ecclesiarum earundem vere pœnitentes & confessi, ac sacra communione refecti visitaverint, ac pias ad deum preces pro S. Matris Ecclesiæ exaltatione, hæresum extirpatione, & Christianorum principum concordia, Romanique Pontificis salute effuderint, ut plenariam omnium peccatorum suorum indulgentiam consequantur, misericorditer in Domino autoritate Apostolica, & tenore prædictis etiam perpetuo concedimus & elargimur: Denique eidem Congregationi ejusque Capitulo generali facultatem concedimus quascunque constitutiones, quæ regimini Congregationis hujusmodi utiles aut necessariæ videbuntur, condendi, & tam hætenus factas, quam in posterum faciendas constitutiones, juxta locorum ac temporum, & rerum qualitatem, exigentiam, & varietatem mutandi, alterandi, seu in totum cassandi, & alias de novo condendi; quæ postquam cassatæ, alteratæ, seu de novo editæ fuerint, si tamen licita & honesta in se contineant, & non aliter, eo ipso Apostolica autoritate præfata, confirmatæ, & approbatæ censeantur, etiam indulgemus. Quoniam vero inter privilegia, gratias, indulta, & facultates, ac prerogativas ordinis & Congregationis nigrorum nuncupatorum Monachorum Sancti Benedicti, ac illius Monasteriorum in Anglia fuerunt Jura Cathedralia novem Ecclesiarum, nimirum Archiepiscopatus Cantuar. Episcopatum vero Wintoniensis, Dunelmensis, Eliensis, Wigorniensis, Nordovicensis, Roffensis, Bathoniensis, & Coventrensis, quorum Episcopatum Cathedralis sita fuerunt & collocatæ

collocatæ in Monasteriis ejusdem ordinis, ea conditione seu consuetudine, ut Capitula dictarum Cathedralium Ecclesiarum omniaque Jura Capitularia manerent, & essent in Conventibus & Monachis eorundem Monasteriorum, qui Monachi cum Priore suo erant earundem Ecclesiarum Canonici primarii, & Capitula Cathedralia constituebant; Episcopi vero quasi Abbates eorundem Conventuum, & suffragiis eorundem Conventuum & Monachorum tam ad sedem Abbatialem quam Episcopalem eligebantur; Priores vero proximum locum & auctoritatem post Episcopos tam in diœcesi quam Capitulo habebant, unde Monasteria Cathedralia & Priores Cathedrales appellabantur; super quo Jure prædictis Monachis ord. Sancti Benedicti conservando, & perpetuando a diversis Rom. Pontificibus Prædecessoribus nostris etiam diversæ literæ emanarunt, repulsis contradictoribus, & prædictis Juribus illæsis, & integris reservatis, & conservatis, eisdem Monachis usque ad infelix scisma Henrici Octavi Angliæ Regis, qui prædictos Monachos Cathedrales Ecclesias prædictas possidentes, eorumque Capitula, scismatica & presumpta suprematus Regis potestate & auctoritate ejecit, ac novem prædicta Capitula Cathedralia Monachorum; necnon tria ejusdem ord. Monasteria sc. Petroburgense, Glocestrense, & Cestrense expulsis abinde dicti ord. Monachis in Capitula secularia convertit, & demum alia per Angliam Monasteria ord. Sancti Benedicti suppressit & prophanavit: Proptereaque dilecti filii Præses & diffinitores, & alij Capitulares, quibus & reliquis Monachis prædictæ Congregationis dictus Paulus Prædecessor omnia & singula privilegia, gratias, & indulta, facultates, & prerogativas, concessit & indulgit, ut supra; ad effectum, privilegia, gratias, indulta, facultates, & prerogativas hujusmodi conservandi, & ut concessio Pontificia suum quoad præmissa sortiatur effectum in Capitulo per eos de super celebrato pro singulis Conventibus dictorum Monasteriorum Cathedralium, Priores & Monachos, qui Capitula prædictarum Ecclesiarum constituerent, ac prædictas prerogativas, & privilegia continuarent, deputarunt, viz. dilectos filios Leandrum de Sancto Martino cum alijs Monachis pro Cathedrali Priore & Conventu Cantuar. ac Edowardum Atkeum cum alijs Monachis pro Cathedrali Priore & Conventu Wintoniensi, & Robertum Haddoquum cum alijs Monachis pro Cathedrali Priore & Conventu Dunelmensi, & Johannem Huttonum cum alijs Monachis pro Cathedrali Priore & Conventu Eliensi, & Rudisindum Barlo cum alijs Monachis pro Cathedrali Priore & Conventu Coventrensi, & Bernardum Beringtonum cum alijs Monachis pro Cathedrali Priore & Conventu Wigornien. & Paulinum Greenwoodum cum alijs Monachis pro Cathedrali Priore & Conventu Nordovicen. & Anselmum Crowderum cum alijs Monachis pro Cathedrali Priore & Conventu Rosfensi, ac Robertum Sherwodum cum alijs Monachis pro Cathedrali Priore & Conventu Bathonien. Unde & nos etiam prædicti Pauli Prædecessoris vestigiis inhærentes prædictæ Congregationis omnia & singula privilegia, gratias, indulta, facultates, ac prerogativas, omnia insuper jura, immunitates, honores, & libertates, quæ antiquæ Congregationi Angliæ seu ord. Sancti Benedicti in Anglia, ejusque Abbatibus, Prioribus alijsque Monachis quovis modo competeant olim, dum ibidem religio Catholica florebat, ac insuper prædictum actum Capitularem quo Præses & diffinitores prædicti elegerunt & deputarunt e gremio suo supra nominatos Monachos & Conventus seu Capitula Cathedralia auctoritate Apostolica & tenore præmissis perpetuo confirmamus & approbamus: Necnon decernimus & declaramus prænominatos Mona-

chos licite & legitime & valide electos & deputatos in Priores Conventus, & Capitula Cathedralia, eosque vel alios in eorum locum auctoritate Capituli hujusmodi Congregationis Angliæ surrogatos, & pro tempore surrogandos; sive in Anglia, sive extra Angliam morentur; ac modò vere & realiter esse & constituere, & posthac futuris temporibus futuros & constituturos Capitula Cathedralia dictarum Ecclesiarum ipsiusdem plane validitate, forma & ordine, quibus antiqua Congregatio Anglicana seu Monachi ord. Sancti Benedicti in Anglia ante hæreticorum violentam occupationem ejusdem Capitula Cathedralia erant & constituebant; ipsiusdemque Prioribus & Conventibus Cathedralibus sic stabilitis omnia & singula jura, prerogativas, honores, gratias, immunitates, exemptiones & privilegia eisdem auctoritate Apostolica & tenore perpetuo concedimus, quæ prædictis Capitulis Cathedralibus, seu Priori & Monachis qui ea constituebant, antiquitus competeant. Mandamus præterea Præsidi, & diffinitoribus seu Regimini & Capitulo generali pro tempore existentibus Congregationis Angliæ, ne ullo unquam tempore conentur dissolvere aut annullare prædicta Capitula Cathedralia Monastica sic stabilita, aut hujusmodi juri suo renunciare; sed potius illa manutenere, defendere, conservare, & perpetuare teneantur; & satagant, sin autem secus facere attentarint, ex nunc prout ex tunc irritum & inane decernimus quicquid desuper contigerit attentari. Præterea concedimus facultatem Præsidi, regimini, & Capitulo generali Congregationis Angliæ hujusmodi condendi quasunque constitutiones & leges licitas & honestas, quæ utiles & necessariæ videbuntur preservationi, directioni, regiminique supranominatorum Priorum & Conventuum, seu Capitulorum Cathedralium Monasticorum, & tam hætenus factas, quam in posterum faciendas pro rei exigentia, ac temporum qualitate, mutandi, alterandi, seu in totum cassandi, aliaque de novo condendi, quæ postquam mutata, alterata, seu de novo condita fuerint eo ipso sicut & hætenus condita, si tamen licita & honesta in se contineant, & non alias, nostra & Apostolica auctoritate approbata & confirmata esse censeantur. Denique ipsiusdem motu proprio & Apostolica auctoritate concedimus & confirmamus prædictæ Congregationi Angliæ, ejusque Præsidenti & Monachis, jura omnia & singula, omnemque titulum, quos vel quem antiqua Congregatio Anglicana vel Monachi Angli ord. Sancti Benedicti olim habuerunt ad Monasteria Petroburgense, Glocestrense, & Cestrense, ut sc. idem jus, eundemque titulum ad Capitula Cathedralia Petroburgen. Glocestren. & Cestren. habeant prædicti Monachi Congregationis Angliæ, quod vel quem antiqua Congregatio Angliæ vel Monachi ord. Sancti Benedicti antiquitus ad Petroburgense, Glocestren. & Cestren. Monasteria habeant, possintque supradicti Monachi Congregationis Angliæ ipsiusdem jure, & modo licite & valide eligere & deputare Monachos e suo gremio, qui Capitula Cathedralia sint, & constituent Ecclesiæ Petroburgen. Glocestren. & Cestren. sicuti pro super nominatis Capitulis Cathedralibus Monasticis Cantuarien. Wintonien. Dunelmen. & alijs supradictis elegerunt & deputarunt; ipsiusdemque sic electi & deputati vere & realiter Priores & Conventus seu Capitula Cathedralia Petroburgen. Glocestren. & Cestren. tam pro præsentis quam futuris temporibus sint, & constituent. Et præterea eisdem auctoritate & tenore pariter perpetuo concedimus & confirmamus hujusmodi Congregationi Angliæ omnia & singula jura, omnemque titulum adversum Monasteria antiquæ Congregationis Angliæ sive ord. Sancti Benedicti in Anglia, quæ
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vel quem antiqua Congregatio vel ordo Sancti Benedicti in Anglia antiquitus habebat, cum omnibus filiationibus & dependentiis suis; decernentes eadem Monasteria non vacare, nec uti vacantia in titulum aut commendam obtineri vel impetrari posse, aut debere, & quasunque impetrationes, præfectiones, commendas, aut quasvis alias provisiones præterquam in favorem dictæ Congregationis factas, prout etiam uniones, aggregationes, & dismembrationes ad favorem aliorum Monasteriorum, locorum piorum, domorum regularium alterius ord. aut Congregationis quam prædictæ Sancti Benedicti Angliæ a nobis forsitan seu Prædecessoribus nostris concessas, & Successoribus nostris cedendas, nullas & invalidas, nulliusque roboris & momenti, & præter & contra intentionem nostram emanatas. Demum, charissimis in Christo filiis nostris modernis & pro tempore existentibus Regibus ac dilectis filiis nobilibus viris, Ducibus, Principibus ac Dominis temporalibus, necnon quibuscunque Prælatibus Ecclesiasticis in quavis dignitate constitutis, prædictam Congregationem Anglicanam, ejusque Monachos pro Catholice Religionis professione a patria exules, & pro fidei Catholice plantatione usque ad sanguinis oppignorationem & vitæ discrimen decertantes, plurimum in Domino commendantes, eosdem ut non solum eos inquietari, aut eorum privilegia retractari aut violari non permittant, sed ut benigne, & cum charitate, ut decet, suscipiant & defendant, exhortamur, & in Domino rogamus literas quoque statuta, decreta, Capitula, concessionem, indulta, gratias, facultates, aliaque præmissa eademque præsentem necnon scripturas, & in eis contenta quæcunque per Monachos ord. & Congregationis Angliæ hujusmodi firmiter & inviolabiliter observari & adimpleri deberi, nec ab illis ullo unquam tempore resiliari, aut recedi posse, vel contra ea, seu illorum aliqua quicquam opponi vel objici posse, sed illa omnia semper valida, & efficacia fore & esse, suosque plenarios & integros effectus sortiri & obtinere debere; nec unquam de surreptionis, vel obreptionis, seu nullitatis vitio, aut intentionis nostræ, vel quopiam alio defectu notari, impugnari, invalidari, retractari, ad terminos juris reduci, aut in jus vel controversiam vocari; nec sub quibusvis similibus gratiarum revocationibus, limitationibus, derogationibus, aut alijs contrarijs dispositionibus per nos, & sedem Apostolicam quibusvis de causis etiam necessario quomodolibet faciendis comprehendere, sed ab illis excipi; neque adversus eas quodcunque juris vel facti, aut justitiæ vel gratiæ remedium impetrari, aut ab alio vel alijs impetratis, seu impetrari concessis uti; sicque discordiarum fautoribus & alijs contradicentibus quibuscunque perpetuo silentio imposito ab omnibus & singulis censi, & ita per quoscunque Judices ordinarios, vel delegatos quavis autoritate fungentes, etiam causarum Palatii Apostolici Auditores, ac S. Rom. Ecclesiæ Cardinales, etiam de latere legatos & vicelegatos dictæque sedis Nuncios indicari debere; & si secus super his a quoquam quavis autoritate scienter vel ignoranter contigerit, attentari irritum & inane decernimus. Quocirca venerabilibus fratribus Archiepiscopo Cameracensi, & Episcopo Tullenensi, ac Abbati Monasterii Sancti Vedasti ord. Sancti Benedicti Attrebaten. per Apostolica scripta mandamus, quatenus ipsi, vel duo, aut unus eorum per se vel alium seu alios præsentem literas, & in eis contenta quæcunque, ubi & quo opus fuerit, ac quoties pro parte Abbatis & Monachorum dictæ Congregationis Angliæ, aut alicujus eorum fuerint requisiti solemniter publicantes, illisque ac illorum singulis in præmissis efficacis defensionis præsidio

assistentes, faciant autoritate nostra eos eorumque singulos confirmatione, approbatione, adjunctione, suppletionem, & decreto, ampliatione, declaratione, alijsque præmissis pacifice frui & gaudere, non permittentes illos aut illorum aliquem desuper per quoscunque quomodolibet indebite molestari, perturbari aut inquietari, contradictores quoscunque & rebelles per sententias, censuras, & pœnas Ecclesiasticas, aliaque opportuna remedia, eadem autoritate nostra, appellatione postposita compescendo, ac legitimis super his servandis, servatis processibus, illos sententias, censuras & pœnas hujusmodi incurrisse declarando; illasque etiam iteratis vicibus, servata forma Con. Triden. aggravando, invocato etiam ad hoc, si opus fuerit, auxilio brachii secularis. Non obstantibus fel. mem. Bonificii Papæ 8^{vi}. similiter prædecessoris nostri, quæcavetur, ne quis extra suam civitatem, vel diocesium, nisi in certis exceptis casibus, & in illis ultra unam diocesium a fine suæ diocesis ad Judicium evocetur, seu ne Judices a sede Apostolica deputati extra civitatem vel diocesium in quibus deputati fuerint contra quoscunque procedere, aut alij vel alijs vires suas committere præsumant, & de duabus diocesium in Concilio generali edita, dummodo ultra tres diocesium aliquis autoritate præsentium quomodocunque non trahatur; alijsque quibusvis Apostolicis ac Provincialibus & Sinodalibus, Urbibusque, aut a quovis legato a latere editis Concilijs generalibus vel specialibus Constitutionibus & ordinationibus, ac ordinis & Congregationis hujusmodi etiam juramento, confirmatione Apostolica vel quavis firmitate alia roboratis statutis, & consuetudinibus, privilegiis quoque indultis, & literis Apostolicis eidem ord. & Congregationi Angliæ, illiusque superioribus, Conventibus & alijs personis sub quibuscunque tenoribus & formis; & cum quibusvis etiam derogatoriis derogatorijs alijsque efficacioribus & insolitis clausulis; irritantibusque & alijs decretis in generale vel speciale etiam consistorialiter ac alijs quomodolibet concessis & etiam pluries approbatis & innovatis. Quibus omnibus etiam si pro illorum sufficienti derogatione de illis, eorumque totis tenoribus specialis, specifica, expressa & individua, non autem per clausulas generales idem importantes mentio, seu quævis alia expressio habenda, aut aliqua alia exquisita forma ad hoc servanda foret, illis alias in suo robore permanens hac vice duntaxat specialiter & expresse harum serie derogamus contrariis quibuscunque: Aut si aliquibus communiter aut divisim ab eadem sit sede indultum, quod interdicti, suspendi, vel excommunicari non possint per literas Apostolicas non facientes plenam & expressam, ac de verbo ad verbum de indulto hujusmodi mentionem. Volumus autem quod præsentium transumptis, impressis vel manuscriptis, manuque alicujus notarii publici subscriptis, & sigillo Prælati, vel alterius personæ in dignitate Ecclesiastica constitutæ munitis par fides ubique habeatur, ac si præsentem literam essent exhibitæ vel ostensæ: Nulli ergo omnino hominum liceat hanc paginam nostræ absolutionis, suppletionis, decreti, voluntatis, concessionis, indulti, elargitionis, confirmationis, approbationis, declarationis, mandati, & derogationis infringere, vel ei ausu temerario contraire: Si quis autem hoc attentare præsumperit, indignationem omnipotentis Dei ac beatorum Petri & Pauli Apostolorum ejus se noverit incursum. Datum Romæ apud Sanctam Mariam majorem Anno Incarnationis Domini millesimo sexcentesimo trigésimo tertio, quarto Idus Julij, Pontificatus nostri Anno decimo.

Gratis de mandato Sⁿⁱ. Fautinus Rentius.
 Aug. Hen. Alamanus Fran. Caufeus Receptor.
 D. Nicolas pro Comp. J. Haccottus.

A. Matthæi. J. Sehegundius.
 F. Junellius. R. Falionus Cap.
 H. Servadon Cap.

B. Odar.

Vifa N. Urſing

Gratis de mandato Sⁿⁱ.

J. B. Viner. A. Petrolinus.

Promulgata fuit hæc Bulla 25 die Aprilis Anno 1634. in pleno Conventu Monasterii Sancti Gregorii Duaci Congregationis Angliæ Capitulariter congregato per Reverendos Dominos D. Maximilianum Thieulain Collegii Vedaſtini regentem, & Reverendum Dominum Antonium Boucher Collegii interni Monachorum præſidem, ad id a Reverendiſſimo Domino Philippo Caverell Abbate Sancti Vedaſtij Atrebatensis deputatos, præſentibus & aſſantibus notarijs & teſtibus infraſcriptis Balthaſarè Bellerò Notario Apoſtólico, Magiſtro Joanne Dieſtre Notario, Laurentio Newel, & Joanne Morgan.

Anno 1639. die 17 Aug. ſub horam tertiam poſtmeridiem lecta fuit hæc Bulla Pontificia in Capitulo generali Congregationis noſtræ Angliæ ord. Sancti Benedicti, quod tunc celebrabatur in Conventu Sancti Gregorii Duaci, & ab omnibus nomine totius Congregationis cum gaudio acceptata, uti atteſtor ego infraſcriptus. De mandato Reverendi A. Præſidis noſtri totiusque Capituli Fra. Joannes Mentiffe ſecretarius Capituli.

Facta collatione ſupradictorum omnium cum ſuis originalibus, nos infraſcripti teſtamur illa de verbo ad verbum concordare inter ſe.

F. Rudeſindus Barlo Notarius Apoſtolicus.
 Fra. Chriſtopherus Anderton
 Vice ſecretarius admodum R. P. Præſidis.

NUM. V. B.

Poſſeſſiones Eccleſiæ Coventrienſis, in Comitatu Northamptoniæ, tempore Regis Wilhelmi Conqueſtoris, ex libro vocato Domesday-book.

Terra Eccleſiæ de COVENTREU.

In GISLEBURG Hundred & dimid.

ABBATIA de Coventreu tenet 3 hidas & 1 virgatam terræ in Winewiche. Terra eſt 6 carucatarum, & dimid. ibi ſunt in dominio 3 carucata cum preſbytero, & 16 villani, & 5 bordarij, habent 3 carucatas; valet 5 ſolidos.

In Eſſebi tenet Abbatia 2 hidas, & dimid. & pertinet ad Winewiche. Terra eſt 5 carucatarum; ibi ſunt 4 villani, & 2 bordarii cum 2 carucatis; valet 10 ſolidos.

In ALVRATLEU Hundred.

In Chidesbi tenet Abbatia 2 hidas. Terra eſt 5 carucatarum; ibi ſunt 4 villani, in dominio ſunt 2, & 3 ſervi, & 10 villani, & 8 bordarij cum 3 carucatis; ibi 8 acra prati; valet 5 ſolidos.

In Eddone tenet Abbatia 2 hidas. Terra eſt 4 carucatarum; ibi ſunt 4 villani cum 2 bordarijs, & 4 ſochamanni habent 4 carucatas; valet 20 ſolidos; una ex his hidis reddit focam in Winewiche.

NUM. VI.

Carta Ecgfridi, Regis Merciorum, Abbatie Sti. Albani de Pinnelesfeld.

EGO Ecgfridus, Rex Merciorum, Anno Domini-
 nicæ Incarnationis 716, Indictione quarta; primo autem anno regni nobis a Deo conceſſi, terram itaque quinque manenſium, in loco qui dicitur Pinnelesfeld, cum antiquis terminis, pro benedictione regni noſtri, Abbati Willegoda nomine, ad poſſidendum dabo; de illa namque in nomine Domini præcipiam ut ſemper ſit beato Albano & monaſterio ſuo ſubjecta. Et terræ illæ a laborioſis operibus, & ab omnibus tributis vel cenſuris, & ab omnibus refectionibus Regum, vel Principum, ſeu omnium expeditionum, pro redemptione animæ meæ liberam, fixam, immutabilem, concedere curabo. Et poſſeſſor illius terræ non habeat poſteſtatem hanc terram a beato Albano diribare. Qui augeat beato Albano, & monachis ſuis benedictionis gratiam, augeat illi Deus in cœleſti Jeruſalem pacem & vitam æternam. Conſcriptus eſt autem hic in loco qui dicitur Celchyth, in ſynodo publico. Hæc ſunt nomina teſtium hujus Donationis.

Ego Ecgfridus Rex, hanc meam donationem cum ſigno crucis confirmare curabo.

✠. Ego Cænulfus Rex Merciorum concedo.

✠. Ego Siſfricus Dux.

✠. Ego Unwona Episcopus.

✠. Ego Weoththunus Episcopus.

✠. Ego Cynedrith Regina conſcripſi.

Ego Ethelheardus Archiepiſcopus.

Ego Wigbertus ✠ Dux.

Cydda ✠ Dux.

✠. Ego Almundus Episcopus.

✠. Ego Beonna Abbas.

✠. Ego Fothredus Abbas.

✠. Ego Elfhunus Episcopus.

✠. Ego Sighere filius Sig.

✠. Ego Brorda Dux.

✠. Ego Eſna Dux.

Wicga ✠ Dux.

Wybertus ✠ Dux.

Ego Alhmundus ✠ Dux.

Ego Headbertus ✠ Dux.

Ego Cuthbertus ✠ Dux.

Ego Brorda ✠ Dux.

Ego Eobingus ✠ Dux.

NUM.

NUM. VII.

Alia Carta ejusdem Regis Ecgfridi de terra de Thyrefeld, Monasterio Sti. Albani concessa.

EGO Ecgfridus gratia Dei Merciorum Rex, anno Dominicæ incarnationis septingentesimo decimo sexto, indiotione quarta; primo vero anno regni nostri, terram decem manensium nomine Thyrefeld, cum terminis suis, Domino meo JESU CHRISTO, & ejus pretioso Martyri Albano, liberaliter & æternaliter, cum consensu & testimonio optimatum meorum, in jus monasteriale, pro anima mea & parentum meorum, devotissime tribuo, & libenter concedo. Sitque prædicta terra ab omni terrenæ servitutis jugo semper aliena; atque eadem libertate sit libera, quæ cæteræ terræ Monasterii beati Albani conscriptæ atque concessæ sunt a glorioso Offa, genitore meo.

Ego Ecgfridus Rex, hanc meam donationem cum signo Crucis confirmare curabo.

- ✠. Ego Cynedrid Regina consensu.
- ✠. Ego Unwona Episcopus.
- ✠. Ego Weohthunus Episcopus.
- ✠. Ego Beonna Abbas.
- ✠. Ego Elfhun Episcopus.
- ✠. Ego Brorda Dux.
- ✠. Ego Wigbertus Dux.
- ✠. Ego Wicga Dux.
- ✠. Ego Alhmundus Dux.
- ✠. Ego Cuthbertus Dux.
- ✠. Ego Ethelheardus Archiepiscopus conf.
- ✠. Ego Eobing Dux.
- ✠. Ego Forthred Abbas.
- ✠. Ego Sighere filius Siger.
- ✠. Ego Esne Dux.
- ✠. Ego Cydda Dux.
- ✠. Ego Winbertus Dux.
- ✠. Ego Headbertus Dux.
- ✠. Ego Brorda Dux.

Conscriptus est autem hic liber, in loco qui dicitur Celchyd; in synodo publico.

NUM. VIII.

Carta Ethelredi Regis de octo Mansis in Etbirstane & Etwincelfelda, &c. Monasterio Sti. Albani concessis.

OMnipotentia divinæ Majestatis ineffabiliter universa gubernante. Licet regalium dignitatum decreta, & antiqua priorum temporum privilegia, permanente integritatis signaculo fixa jugiter ac firma perseverent; attamen, quia plerumque tempestates, & turbines sæculi, fragilem humanæ vitæ cursum pulsantes contra superna Dominicæ sanctionis jura illidunt; iccirco stili officio renovanda & chartarum suffragiis sunt roboranda, ne forte successura posterorum progenies, ignorato præcedentium patrum chirographo, inextricabilem horrendi barathri voraginem incurrat; nec inde libera exire queat, donec (juxta veritatis sententiam) cuncta usque ad novissimum quadrantem debita plenissime reddat. Quapropter ego Ethelredus totius Albionis, cæte-

rarumque gentium in circuitu persistentium, munificente superno largitore, Basileus, incertum futurorum temporum considerans eventum, cunctisque succedentibus desiderans esse consultum; & ut ipse in tremendo magni judicii die, sanctorum patrocinijs suffragantibus hæreditatis supernæ cohæres effici merear; Deo omnipotenti & sancto Albino gentis Anglorum. Protomartyri, CHRISTOQUE servienti Monachorum familiæ celebri in loco qui Etweathingacæastre nuncupatur Vocabulo, octo mansarum portionem duobus in locis aquæ dimensione sitam; quatuor videlicet Etbirstane, similiter & quatuor Etwincelfelda, cum novem præfatæ civitatis habitabilis, quæ patria lingua Hagan appellari solet, octoque jugeribus Westwicam, ad idem Monasterium æque pertinentibus, devota mente secundum pristinum renovando restituo & restituendo, in nomine Domini nostri JESU CHRISTI præcipio, ut nullius altioris aut inferioris dignitatis persona, aut in nostris, sive successorum nostrorum temporibus, hanc quam præfatus sum portionem, de prædicta sancti Martyris Ecclesia, auferre vel minuere qualibet occasione præsumat; sed hoc meæ renovationis inviolabili jugiter permanente, & contra omnia æmulorum machinamenta prævalente chirographo; prædictum Monasterium ab omni mundanæ servitutis jugo, sicut continetur in veteri chartula, quam Offa Rex Merciorum dictitando composuit, & fecit esse privilegium ob monimentum omnium succedentium regum de omnibus rebus quas deo tradidit, & sancto Martyri Albano, pro remedio animæ suæ. Iccirco ego tali provocatus exemplo, renovare cupiens statuo, ut quæcunque prædictus Rex decrevit, inconcussa & firma perpetualiter perdurent. Et nostra autoritate, omnia a nobis tradita, una cum omnibus quæ ad sanctum ipsum locum pertinere dignoscuntur, campis, pascuis, pratis, silvis, eatenus sit liberum, eadem libertate qua prædiximus; ut inibi Deo famulantes, tam pro meis, quam pro omnium prædecessorum meorum deliquijs, sine ulla terreni potentatus molestia, quotidie saluberrima Missarum solemnia omnipotenti Deo celebrent, & dulcissimas Psalmorum modulationes ore & corde decantantes, armis spiritualibus contra visibiles & invisibiles hostes, pro nobis & pro omni populo Christiano dimicare non cessent; quatenus ejusdem beati Martyris intercedentibus meritis, sive in presenti, sive in futura, sive in utraque Vita, CHRISTO pro nobis virtutem faciente, victoriam quandoque de inimicis nostris, voti compotes adipisci mereamur. Si quis autem, maligno spiritu instigante, huic decreto repugnare temptaverit, sciat se esse a consortio sanctæ Dei Ecclesiæ, & participatione sacrosancti Corporis & Sanguinis Domini nostri JESU CHRISTI; & in novissimo tremendi Judicii die, noverit se in inferno inferiori, & in æterna damnatione mergendum; & per autoritatem præfati Martyris, sciat se absque ullo termino sine fine cruciandum; nisi digna & congrua satisfactione citius emendaverit, quod contra Deum & sanctum Martyrem ejus delinquere non timuit.

Anno Dominicæ Incarnationis 996, indiotione octava, scriptum & renovatum est hujus libertatis chirographum, hijs testibus consentientibus, quorum inferius nomina, secundum uniuscujusque dignitatem ordinata, caraxantur.

- ✠. Ego Ethelredus Anglorum Basileus hanc renovationis & libertatis chartam scribere jussi.
- ✠. Ego Elfricus Dorvernensis Ecclesiæ Archiepiscopus huic schedulæ signaculum sanctæ crucis imposui.

✠. Ego

- ✠. Ego Ealdulphus Eboracensis Ecclesiæ Archiepiscopus huic diffinitioni consentaneus extiti.
- ✠. Ego Elfheah Wintoniensis Ecclesiæ Episcopus huic chirographo similiter assensum præbui.
- ✠. Ego Wulfstan Episcopus consensi.
- ✠. Ego Athulf Episcopus consignavi.
- ✠. Ego Ordbright Episcopus configillavi.
- ✠. Ego Ealdred Episcopus conclusi.
- ✠. Ego Elfheah Episcopus corroboravi.
- ✠. Ego Wlfige Episcopus consolidavi.
- ✠. Ego Godwinus Episcopus confirmavi.
- ✠. Ego Elfhryth Regina.
- ✠. Ego Elfweard Abbas.
- Ego Aelfhelm ✠ Dux.
- ✠. Ego Elfige Abbas.
- ✠. Ego Wulfgar Abbas.
- ✠. Ego Leofric Abbas.
- ✠. Ego Alfhære Abbas.
- ✠. Ego Alfunord Abbas.
- ✠. Ego Brihnoth Abbas.
- ✠. Ego Kenulf Abbas.
- ✠. Ego Ethelweard Dux.
- Ego Alfric ✠ Dux.
- Ego Eleoffge ✠ Dux.
- Ego Ethelmer ✠ Minister.
- Ego Ordulf ✠ Minister.
- Ego Wulfricus ✠ Minister.
- Ego Wulfgear ✠ Minister.
- Ego Wulfhead ✠ Minister.
- Ego Brithmer ✠ Minister.
- Ego Leofwine ✠ Minister.
- Ego Ethelweard ✠ Minister.

N U M. IX.

*Carta ejusdem Ethelredi Regis de sex casatis
in Fleamstede & Verulamio, Monasterio
Sti. Albani concessis.*

CUM nos in extrema penè hujus vitæ margine cernamus sistere, & ultima quæque senescens mundi pericula, indefinenter luere; admoneamur per hoc patenter parvipendere fugitivam, atque caducam hujus temporis pompam, & ad immarcescibilem æternæ beatitudinis per bonorum operum exhibitionem tenderè palmam; & quicquid utilitatis nostris fuerit Dei mirifica allubescence clementia statutum temporibus; hoc apicem notis inserere chartis, ne hoc ipsum (quod absit) a subsequenti-
bus causa ignorantie annullari ullò modo queat, & nostra tunc merces minoretur. Quapropter ego Ethelredus scaptrigera ditione Anglis, cæterisque sistentium in circuitu gentibus, voce, habitu, morumque varietate distantibus Rex subthronizatus, ob meæ remedium animulæ, & ob stabilimentum Regni cælitus mihi met concessi; atque etiam ob maximæ pecuniæ pretium mihi met pro hoc ipso collato, condono ad sancti & eximij hujus patriæ Protomartyris Albani cænobium, quandam juris mei portiunculam; casatas equidem senas, binis in locis semotas; unam scilicet, ubi ab accolis usitato nomine dicitur Fleamstede, & quinque ubi noto vocitamine ob olim Castellum jam pene dirutum, Aulonica Lingua dicebatur Verulamium, quod nos vulgariter dicimus Wetlingaceaster; ubi & ipse sanctissimus CHRISTI agonista, varia pro fide CHRISTI sustulit tormentorum cruciamenta. Hoc sagaciter meo revolvens animo, justius fore multo, locum in quo passus est, suo æternaliter mancipari

cænobio almifico, quam diutius fisco regali, vel cui-
libet terreno audacter subjacere negotio. Decens est enim, ut locum quem suo sacratissimo agonizans pro CHRISTO asperxit & sacravit cruore, ad ipsum perpetualiter revertatur locum, ubi & ipse martyrio expleto, capite truncato, bravium cæleste, & immarcescibilis vitæ meruit coronam. Hoc nempe meæ dapsilitatis emolumentum libens sub æternali libertate liberum concedo; sicut Abavus prædecessor meus, Offa scilicet Rex inclitus, omnia quæ ipse ad ipsum cænobium contulit, libertate ditavit. Eadem inquam libertate non solum hanc possessiunculam liberam libens statuo, sed etiam quicquid a meipso, vel a qualibet persona majori sive minori ab heri & nudius tertius, & exin usque ad terminum istius transitorij regni, vitæque labantis extrema datum fuerit, ad supradicti martyris tumbam, sub hac libertatis & renovationis chartula, æternali libertate permaneat liberum. Et ne forte quis præsentium, vel magis futurorum ambiget, quæ sit illa libertas, qua ipsum cænobium Rex benevolus Offa ditavit, & egomet nunc confirmando renovavi, dicani plane, quia omnimodis cuncta illius monasterij possessio, nullis est obnoxia fisco; scilicet, nec expeditionis, nec pontis, & arcis ædificamine, nec juris regalis fragmine, nec furis apprehensione, & ut omnia simul comprehendam, nil debet exolvi vel regis præposito, vel episcopi, vel ducis, vel ullius hominis; sed omne debitum exsolvant jugiter, qui in ipsa possessione fuerint, ad prædicti martyris mausoleum; secundum quod ordinaverit Abbas, qui ipso præfuerit cænobio. Notum etiam vobis cupio fore, quantum pretium pro hoc ipso, Abbas ipsius cænobij nomine Leofricus, mihi met contulit, quando illud grave vectigal Danis exolvebamur, præstitit mihi nempe ducentas libras auri & argenti, ex appensione Dandorum, & pro fænore ipsius pretij accepit a me Villam quæ dicitur Eadulfinctun, quinquaginta quinque mansas habens, & has etiam sex mansas. Et nunc gratanter ipse mihi met mente benevola reddit prædictas quinquaginta quinque mansas, & contentus est in ipsis sex mansis, pro ducentis libris. Ideoque hanc libertatis & renovationis schedulam facilius adeptus est. Permaneat itaque prædicta possessio, cum omnibus utensilibus ad se rite pertinentibus, sub prædictæ libertatis chirographo, voti compos. Et quisquis nostræ hoc liberalitatis donum augmentare mente maluerit jucunda, sentiet se donis per hoc locupletari divinis; si autem (quod absit) uspiam quis barbarico attactus instinctu, mente hoc subdola machinatus fuerit adnullare, vel quippiam in pejus quam constituimus transvertere; sua pro audacia, a cætu in hac vita anathematizatus fidelium, & in tremendo Dei examine astantibus cælorum agminibus, hominumque turnis, necnon & horrendis erebi vernulis; palam cunctis damnetur cum hædis, averni cruciamenta sine fine luiturus, ni ante obitum condignè emendaverit. His metis prædicta terra circumgyratur.

Scripta est autem hujus libertatis chartula, decursis annis ab incarnatione CHRISTI DCCCXC novenis terque binis, in cursu millenario equidem sexto. His testibus faventibus, quorum dignitates hic cum onomate contemplari valebis.

- ✠. Ego Ethelredus regia infula comptus, propriæ munificentie donum stabiliter confirmo.
- ✠. Ego Wulfstanus Archiepiscopus Eboracensis ecclesiæ assentio.
- ✠. Ego Ethelstanus Clito.
- ✠. Ego Ecbryht Clito.
- ✠. Ego Eadmundus Clito.

†. Ego Eadward Clito.
 †. Ego Eadred Clito.
 †. Ego Eadwig Clito.
 †. Ego Eadgar Clito.
 †. Ego Elfheh Episcopus.
 †. Ego Ordberht Episcopus.
 †. Ego Athulf Episcopus.
 †. Ego Ethelsie Episcopus.
 †. Ego Luving Episcopus.
 †. Ego Alfwold Episcopus.
 †. Ego Elfhelm Episcopus.
 †. Ego Elfrie Abbas.
 †. Ego Wulfgar Abbas.
 †. Ego Lrewulf Abbas.
 †. Ego Elfrie Abbas.
 Ego Leofric † Abbas.
 Ego Eadnow † Abbas.
 Ego Elfword † Abbas.
 Ego Elfric † Comes.
 Ego Elfhelm † Comes.
 Ego Leofwine † Comes.
 Ego Ethermer † Minister.
 Ego Wulfgeat † Minister.
 Ego Eadric † Minister.
 Ego Wulfhed † Minister.
 Ego Ethelric † Minister.
 Ego Ethelricus † Minister.
 Ego Ethelwine † Minister.
 Ego Ethelwerd † Minister.
 Ego Ethelstan † Minister.
 Ego Ulfriytel † Minister.
 Ego Byrhrie † Minister.
 Ego Leofyme † Minister.

NUM. X.

Charta de terris quas Wulf dedit sancto Albano, viz. Estun, & Oxawica.

IN nomine domini nostri JESU CHRISTI, Ego Wulf in primis concedo pro anima mea, & Deo & sancto Albano terram quæ vocatur Eastun, cum omnibus ad se pertinentibus, sicuti eam habui a rege, cum consensu illius, videlicet Edwardi regis, & illam terram similiter & Oxawycam, sanctæ ecclesiæ Albani martyris, ubi & ego jacere volo; & unum de melioribus meis vestimentis, quæ ego habeo, & unum calicem, & unum missalem, & unum dorsale, & pallam tunicam meliorem, quæ fuit Godgive. Alterum vero ad monasterium Ramsige, & quatuor marcas argenti ad ecclesiam sancti Petri, Romæ; & quatuor ad missas cantandas pro anima mea; & quatuor ad principales ecclesias hujus terræ; atque sodalibus meis quatuor marcas auri, & omnes terras meas, quas ego dimitto, præter illas duas quas Deo & sancto Albano concessi. Et concedo Dagfino marcam auri, & Efino duas marcas argenti, & unum equum; & Ethelrico ministro duas marcas; & Edwardo unum equum; & singulis hominibus meis, qui terras non habent, singulos equos. Et si adhuc de auro vel argento aliquid superest, ille plus habeat, qui plus pro anima mea facere voluerit; & 30 de mancipijs meis, libertatem pro anima mea habeant.

NUM. XI.

Testamentum Ethelgive, in quo donatio de Gatefdene, &c.

EGO Ethelgive aperio domino meo regi, & reginæ dominæ meæ, & omnibus amicis meis, quomodo Testamentum meum dispono, id est, Imprimis, domino meo regi 30 mancusi auri, & duos equos, & omnes canes meos; & dominæ meæ reginæ 30 mancusi auri, & terram Westwicam; & sancto Albino terram quæ vocatur Gatefdene, eo tenore ut fruantur ea fratres communiter; & 30 mancusi auri, & 30 boves, 20 de Gatefdene & 10 de Acerfce, & 20 vaccas, 10 de Gatefdene & 10 de Acerfce; & 250 oves, & gregem porcorum, & subulcum cum ipsis; & duos ciphos argenteos, & duo cornua, & unum librum, & unam cortinam, & unum bancale, concedo cum consensu domini mei regis. Et illam terram apud Longaforde, Elfnoro dies suos; eo tenore, ut singulis annis det ad Hiccam pastum trium dierum; & post dies suos supradictam terram. Et Leofwino nepoti meo unam hidam apud Cliftune, & illam dimidiam quam Wine-mannus habuit; & Elfwoldus terram Mundene dies suos habeat, eo tenore quod dabit annis singulis, in quadragesima ad Brahcingum sex modios de brais, & ad hoc farinam & pisces, & tantundem ad Wellingum, & ad singula monasteria quatuor porcos ad festivitatem sancti Martini, & post obitum suum, medietatem terræ supradictæ apud Brahcingum, & medietatem ad Wellingum. Et Leoffinus habeat Standune, & post ipsum Ispoldus, & post mortem amborum, sanctus Albanus prædictam terram habeat, pro suis animabus, dominorumque suorum. Et Leoffius terram Offanlege, & omne quod liber docet, & terram Ciwingum, ad porcos sibi nutriendos, eo tenore, ut annis singulis pro firma de istis duabus villis, omnem congregationem sancti Albani tribus diebus pascat, aut pro firma dabit, hoc quod ego testificata sum testimonio optimatum domini mei. Et terram apud Weodune, & pro illa similiter faciat quod testificata sum. Et terram Offanlege dabit filio suo, si de desponsata muliere filium habet; sin autem, dabitur sancto Albano, præter illam ubi Tatulwus sedet, & Ethelferdus & Ethelwith, illa dabitur filiæ dominæ suæ Elfgine, si adhuc vivit; si non, tota sancto Albano reddatur. Et Alfwoldus medietatem terræ apud Lundoniam habeat; & filius ejus Elfhead medietatem; & dabitur Leofrune terra Watford; & apud Weotune duos homines, & octo boves, &c.

†. Ego Edwardus Rex concessi.
 †. Ego Theodredus Præsul.
 †. Ego Wulgarus Episcopus concessi.
 †. Ego Burggricus Episcopus.
 †. Ego Elfredus Episcopus.
 †. Ego Wulfhelmus Episcopus.
 †. Ego Ethelgarus Episcopus.
 †. Ego Luenwaldus Episcopus.
 †. Ego Wulhelmus Episcopus.
 †. Ego Lrynsius Episcopus.
 †. Ego Ethelwaldus Episcopus.
 †. Eowell sub Reg.
 †. Eadgarus & Weling.
 †. Wulgarus Comes.
 †. Ego Oda Archiepiscopus.
 †. Ego Elfhelgus Pontifex.

†. Ego

✠ Ego Elfricus Antistes.
 ✠ Ego Wulfius Episcopus.
 Ethelstanus ✠ Dux.
 Ethelwaldus ✠ Dux.
 Ethelmundus ✠ Dux.
 Athelmus ✠ Dux.
 Ethelstanus ✠ Dux.
 Eadricus ✠ Dux.
 Uhredus ✠ Dux.
 Acule ✠ Dux.
 Haldene ✠ Dux.

NUM. XI. A.

Bulla Clementis sexti Papæ pro Confirmatione Thomæ Abbatis Sti. Albani.

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49. A. 23.
3. Ex.
1027.

Clemens Episcopus, servus servorum Dei, carissimo in Christo filio Edwardo, regi Angliæ illustri, salutem & apostolicam benedictionem.

Divinæ retributionis præmium, & præconium humanæ laudis acquiritur, si personis ecclesiasticis, & hijs præcipue, quæ sunt dignitatis titulo insignitæ, condignus honor impenditur, & favor necessarius exhibetur.

Nuper siquidem monasterio sancti Albani, ad Romanam ecclesiam nullo medio pertinente, ordinis sancti Benedicti, Lincolnienſi diœcese, per obitum quondam Michaelis Abbatis ejusdem monasterii, qui in partibus illis decessit, Abbatis regimine destituto, dilecti filij, conventus dicti monasterij, vocatis omnibus qui debuerunt, voluerunt & potuerunt commode interesse, die ad eligendum præfixa, ut moris est, convenientes in unum ac deliberantes in hujusmodi electionis negotio per viam procedere compromissi, tandem in novem de dicto conventu, viz. in dilectos filios, Thomam Abbatem dicti monasterij sancti Albani, tunc de Tynemutha, Willielmum de Belvero, Henricum de Wymundham & Adam de Bello Loco, priores prioratum, per monachos dicti monasterij solitorum gubernari, ejusdem ordinis, & Dunelmensis, Norwicensis, & prædictæ Lincolnienſis diœcesium, Thomam Archidiaconum, Johannem Cellarium, Rogerum de Belvero, Waltherum de Canville, & Adam de Wittenham, Monachos dicti Monasterii compromittere curaverunt, eisque providendi ea vice dicto Monasterio de uno ex seipsis, vel alia de gremio ipsorum Conventus, assumendo in Abbatem dicti Monasterii, unanimiter concesserunt plenam & liberam potestatem.

Ita (videlicet) quod, postquam dicti compromissorii, vel major pars eorum, concordēs existerent de persona taliter assumenda, unus eorum, de voluntate & mandato aliorum compromissorum suorum, vice sua & eorundem compromissariorum suorum & conventus nomine, personam ipsam in Abbatem dicti Monasterij eligeret in communi, ipsamque electionem clero & populo solenniter publicaret, promittentes illum in eorum Abbatem recipere & habere, quem unus ex dictis compromissariis juxta formam prædictam, duceret eligendum; dictique compromissarii, hujusmodi potestate recepta, secedentes in partem, post varios tractatus, ac maturam & diligentem deliberationem, super hijs habitos inter eos, in dictum Thomam Abbatem, in sacerdotio constitutum & ætate legitima, ac de legitimo matrimonio procreatum, direxerunt concorditer & unanimiter vota sua.

Et subsequenter dictus Thomas Archidiaconus, vice sua & de mandato & nomine dictorum aliorum

compromissariorum suorum ibidem præsentium, in præsentia Conventus prædictorum, præfatum Thomam Abbatem elegit in Abbatem Monasterij prælibati; & electionem hujusmodi, a dictis Conventu concorditer acceptatam, clero & populo solenniter publicavit, idemque Thomas, post consensum eidem electioni, ad instantiam dictorum Conventus, a dicto Thoma legitime præstitum, dictus Thomas ad sedem apostolicam personaliter accessit, & cum per se ipsum, quam dicti Conventus per eorum procuratores ydoneos, ab eis propterea ad nos specialiter designatos, confirmari per nos electionem præfatum, ipsius nobis præsentato decreto, humiliter postularum, in his omnibus statutis a jure temporibus observatis.

Nos igitur electionem præfatum, dictique Thomæ personæ merita, per venerabilem fratrem Tayllarandum, Episcopum Abanensem, & dilectos Filios nostros, Stephanum Tituli Sanctorum Johannis & Pauli Presbyterum, ac Gulielmum Sanctæ Mariæ in Cosmedin Diaconum, Cardinales, examinari fecimus diligenter, & facta nobis ab eisdem, Episcopo & Cardinalibus, super hijs, relatione plenaria & fidei, quia invenimus electionem eandem de dicto Thoma, persona ydonea, cui de literarum scientia, honestate morum & vitæ, spiritualium providentia, & temporalium circumspectione, aliisque virtutum meritis fide digna apud nos testimonia perhibentur, canonicè celebratam, eam de fratrum nostrorum consilio autoritate apostolica confirmavimus, eundemque Thomam dicto Monasterio Sancti Albani præfecimus in Abbatem; curam & administrationem illius sibi tam in spiritualibus, quam in temporalibus, plenarie committendo, firma spe, fiduciaque conceptis, quod præfatum Monasterium per suæ diligentiae studium, suamque Industriam circumspectam, gratia sibi suffragante divina, salutis & prosperitatis suscipiet incrementa.

Cum itaque, carissime filii, sit virtutis opus Dei ministros digno favore prosequi, & eos verbis & operibus pro Regis æterni gloria venerari, serenitatem Regiam rogamus, & hortamur attente, quatinus eundem Abbatem in commissio sibi Monasterio habens pro nostra, & dictæ sedis reverentia propensius commendata, ipsum Thomam tui favoris auxilio prosequaris; ita quod idem Abbas, celsitudinis tuæ fultus auxilio, in commissio sibi Monasterii antefati regimine possit, Deo propitio, prosperari, ac tibi exinde a Deo perennis vitæ præmium, & a nobis condigna proveniat actio gratiarum.

Datum Avinion. octavo Id. Julii, Pontific. nostri anno octavo.

Super Plica

N. MAURI.

Sub filis cannabaceis.

NUM. XI. B.

Litteræ Regis Henrici quarti, ad Abbatem Sti. Albani, de Arraitione facienda contra inimicos Franciæ, villas maritimas invasuros.

REX dilecto sibi in Christo, Abbati de sancto Albano, salutem.

Satis informati estis qualiter inimici nostri Franciæ, & alii sibi adherentes, facinora sua erga nos, & li-

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vent. Vol. 2.
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H. 4. Claus.
1. H. 4. p. 2.
geos m. 19.

geos nostros, licet indirecte, de die in diem circumquaque ostendentes, cum magna classe navium, cum maxima multitudine armatorum & bellatorum, supra mare congregati, diversas villas super costis regni nostri Angliæ invadere, ac nos & regnum nostrum prædictum, necnon populum nostrum per terram, & per mare destruere, & Ecclesiam Anglicanam subvertere, cum omnibus viribus intendunt & proponunt;

Per quod, volentes salvationi dicti regni, & populorum nostrorum, ac Ecclesiæ sanctæ, contra malitiam ipsorum inimicorum, operante altissimo, providere, per diversas commissiones assignavimus certos fideles nostros, in singulis comitatibus regni nostri prædicti, ad arraiandum, & arraiari & armari faciendum, omnes homines defensabiles (videlicet) quemlibet eorum juxta statum & facultates suas, & eos arraiatos & munitos, in arraiatione hujusmodi teneri faciendum, sic quod semper prompti sint & parati, ad proficiscendum in defensionem regni nostri prædicti, ubi, ac quotiens, & quando ex hostium incurfibus periculum immineat, aut necesse aliquale advertentes,

Vero quod vos & cæteri Prælati, ac totus clerus dicti regni, una cum alijs fidelibus nostris, ad resistendum dictis inimicis, pro salvatione sanctæ Ecclesiæ & ejusdem regni, manus tenemini apponere adiutrices.

Vobis, in fide & dilectione quibus nobis tenemini, firmiter injungimus & mandamus, quatinus, consideratis gravibus dampnis & periculis imminentibus, per aggressus inimicorum nostrorum prædictorum, vosmet ipsos, ac omnes Priores, religiosos, & alias personas ecclesiasticas quascunque vestræ jurisdictionis exemptæ, quacunque dilatione postposita, armari & arraiari, & armis competentibus (videlicet) quemlibet eorum juxta statum, possessiones & facultates vestras muniri, & eos in millenis, centenis, & vintenis poni faciatis.

Ita quod vos prompti sitis & parati ad mandatum nostrum, ipsique Priores, religiosi & aliæ personæ ecclesiasticæ prompti sint & parati ad mandatum vestrum, ad proficiscendum, una cum alijs fidelibus nostris, contra dictos inimicos nostros, infra dictum regnum nostrum, ad ipsos cum Dei adjutorio debellandum, expugnandum & destruendum, & ad eorum malitiam & proterviam propulsandum & conterendum;

Et hoc sicut nos, & honorem nostrum ac vestrum, & salvationem sanctæ Ecclesiæ & regni nostri, diligitis, nullatenus omittatis.

Teste Rege apud Westmonasterium vicesimo primo die Aprilis.

N U M. XII.

Diploma instaurationis Abbatie Westmonasteriensis, anno quarto Mariæ Reginæ, qui erat Christi 1556. descriptum ex archivis par. 12. pat. 3, 4 Phil. & Mar.

REX & Regina omnibus ad quos, &c. salutem. Cum Monasterium sancti Petri, Westmonasterij situm, ordinis sancti Benedicti, quod ab antiquissimo tempore per prædecessores nostros Reges fundatum & dotatum fuit, in nuper præteritorum temporum calamitate penitus dissolutum & extinctum, inibi postmodum collegium canonicorum secularium insti-

tutum & erectum fuerit. Nos, summis desideriis expetentes, ut hujusmodi Ecclesiæ sancti Petri sancti olim Monasterij, in quo insignia regalia asservari, & reges inungi & consecrari solent, & corpora multorum regum prædecessorum nostrorum præfatorum tumulata existunt, remotis ab ea decano & canonicis secularibus inibi servantibus, Abbateque & Monachis ordinis ejusdem sancti Benedicti introductis, de statu, in quo nunc reperitur, seculari, transeat in eum in quo antea erat, regularem, inibi que Monasterium Monachorum, qui secundum regulam ejusdem sancti Benedicti, aliæque ejusdem ordinis statuta & consuetudines vivant, & altissimo inserviant, restituatur, restauretur, seu de novo erigatur; cuiusque cessionis & resignationis de & super Ecclesia sancti Petri præfati cum annexis, juribusque & pertinentiis suis universis, & omni juri collegiis in ea introducto per decanum & canonicos capitulum inibi servantibus in manibus reverendissimi in Christo Patris Domini Reginaldi Poli Archiepiscopi Cantuariensis, sanctissimi Domini nostri Papæ & sedis Apostolicæ ad nos, & regna nostra Angliæ & Hiberniæ, & quacunque loca eisdem subjecta, & ad partes adjacentes de latere legati, consanguinei nostri charissimi, & ejusdem Collegii Ecclesiæ sancti Petri præfati, extinctioni, suppressioni, & dissolutioni, ac Monasterii & ordinis regularis sancti Benedicti in eadem Ecclesia, restitutioni, introductioni, restaurationi, seu de novo erectioni, per eundem reverendissimum Dominum legatum, seu quoslibet alios ad id sufficienti facultate munitos faciendum & celebrandum, pro eo jure quod in Ecclesia & collegio prædictis ad nostram regiam coronam spectat & pertinet, motu proprio, & ex certa nostra scientia, pro nobis & successoribus nostris Regibus, ad omnipotentis Dei & gloriosæ Virginis Mariæ & beati Petri, totiusque curiæ cœlestis laudem & gloriam, ac divini cultus augmentum, consentimus, nostrumque consensum præstamus. Omniaque, si quæ sunt, impedimenta, quo minus præmissa fieri, & executioni demandari, suumque debitum finem & effectum sortiri possint, per quascunque regni nostri leges, statuta & ordinationes cujuscunque tenoris illa existant, quæ hic haberi volumus pro præmissis ac si de verbo ad verbum inserta forent introducta, eisdem motu & scientia penitus & omnino tollimus & abolemus. In cujus rei, &c. Testibus Rege & Regina apud Croydon, 7 die Septembris, annis regnorum Philippi & Mariæ tertio & quarto.

N U M. XIII. A.

Charta Regis Henrici tertii, quod Monachi Westmonasterienses habeant liberam administrationem bonorum suorum cum Abbatia vacaverit.

HENRICUS Dei Gratia, &c. Omnibus ad quos præsentis literæ pervenerint, salutem. Cum bona Abbatis Westmonasterij, & ejusdem loci Prioris & Conventus discreta sint ab invicem & separata; volentes indemnitati & tranquillitati eorum Prioris & conventus providere; concedimus eis pro nobis & hæredibus nostris, quod quotiescunque prædictam Abbatiam vacare contigerit, per cessionem vel decessum Abbatum suorum, habeant ipsi Prior & conventus liberam administrationem de bonis separatim; salva nobis & hæredibus nostris tempore vacationis prædictæ,

prædictæ, custodia de bonis ad prædictos Abbates pertinentibus. In cujus rei testimonium, &c. Teste meipso apud Sanctum Edmundum, 6 die Septembris; anno regni nostri xxxvi.

NUM. XIII. B.

Charta Regis Henrici sexti, de certis terris & tenementis Abbati, Priori & Conventui Westmonasterienfi, pro ultima voluntate Regis Henrici quinti perimplenda; concessis.

REX omnibus ad quos, &c. salutem.
Sciatis quod nos,

Intime desiderantes pro Anima, recolendæ memoriæ, metuendissimi & excellentissimi Principis, Domini Henrici quinti, nuper Regis Angliæ, Patris nostri, salubriter providere, ac ejus ultimam voluntatem in exitu ejusdem ad effectum perducere, ut ejus animam & animas prædecessorum nostrorum, simulque omnium fidelium defunctorum, dignetur omnipotens in sempiterna requie cum sanctis omnibus feliciter collocare,

Dedimus, concessimus, & hac præsentī carta nostra indentata, confirmavimus pro nobis, & hæredibus & successoribus nostris, Deo & Ecclesiæ beati Petri Westmonasterienfi (in cujus Ecclesia corpus ejusdem Regis & Patris nostri inter sepulturas regum, ac subter reliquias plurimorum sanctorum, jacet humatum) ac Edmundo Abbati, necnon Priori & Conventui ejusdem maneria nostra de Ledecombe Regis in Comitatu Berks, & Oxford Clughuy in Comitatu Huntingdoniæ, cum omnibus & singulis suis pertinentiis, una cum feodis militum, advocacionibus Ecclesiarum, ac aliis beneficiis ecclesiasticis quibuscumque, ac omnibus membris, messuagijs, grangijs, terris, tenementis, pratis, boscis, molendinis, pasturis, aquis, piscarijs, communijs, vijs, semitis, redditibus, servitijs, portionibus, pensionibus, franchisijs, consuetudinibus, libertatibus, regalitatibus, warennis, visibus franciplegij, waifs & straves, catallis felonum & fugitivorum, ac omnimodis alijs possessionibus, proficuis & commoditatibus, dictis manerijs seu alicui Parcellæ inde qualitercumque pertinentibus sive spectantibus, adeo plene & integre, sicut Willielmus Porter Miles, dum Armiger fuit, ea habuit & tenuit ex dono & concessione dicti Patris nostri.

Habenda & tenenda omnia prædicta maneria, feoda militum & advocaciones, ac alia beneficia ecclesiastica quæcumque, cum omnibus suis pertinentiis, una cum membris, messuagijs, grangijs, pratis, boscis, molendinis, pasturis, aquis, communijs, vijs, semitis, redditibus, servitijs, portionibus, franchisijs, consuetudinibus, libertatibus, regalitatibus, warennis, visibus franciplegij, waifs & straves; catallis felonum & fugitivorum, ac omnimodis alijs possessionibus, proficuis, & commoditatibus supradictis, cum suis pertinentiis prædictis, Abbati & Priori & Conventui & successoribus suis imperpetuum, una cum retorno brevium nostrorum, & omnibus libertatibus & liberis consuetudinibus, quas ipsi habent in alijs terris suis per cartas progenitorum nostrorum, regum Angliæ, & nostras, & alijs quibuscumque ad terras illas spectantibus, sub conditionibus subscriptis, & ad supportandum omnia alia onera infra scripta;

Ita (videlicet) quod idem Abbas, Prior & Conventus, vel Prior & Conventus, si Abbas præsens non fuerit, & successores sui, pro anima dicti Patris nostri solempniter, in vigilijs anniversarij dicti Patris nostri (videlicet) penultimo die Augusti, exequias, ac missam in crastino ejusdem diei annuatim, futuris temporibus, in dicta Ecclesia facient celebrari;

Et quod in dictis exequiis & missa, sint viginti & quatuor pauperes, viginti & quatuor torchetos (videlicet, quilibet eorum ponderis viginti & sex librarum) arsuos, dictorum Abbatis, Prioris & Conventus sumptibus inveniendos, tenentes; quorum quilibet pauper recipiet de præfato Abbate, vel de prædicto Priore, si Abbas præsens non fuerit, & Conventu decem denarios singulis annis imperpetuum; videlicet, tempore exequiarum quinque denarios eorum quilibet, & tempore missæ quinque denarios;

Et quod prædicti Abbas, Prior & Conventus, vel Prior, si Abbas præsens non fuerit, & Conventus, die anniversarij ipsius Regis, (videlicet, ultimo die Augusti) dabunt & distribuent pauperibus, ad donum suum confluentibus, & alijs indigentibus viginti libras legalis monetæ Anglicanæ pro anima dicti Patris, & pro animabus parentum & progenitorum suorum & omnium fidelium defunctorum, singulis annis imperpetuum;

Et quod dicti Abbas, Prior & Conventus, vel Prior, si Abbas præsens non fuerit, & Conventus singulis diebus annuatim imperpetuum (præterquam feria quinta in cœna Domini, die Parascepes, & Sabbato sancto Paschæ, atque diebus coronationis Regum & Reginarum Angliæ) per ejusdem Ecclesiæ Monachos tres missas, pro anima dicti Patris nostri, necnon animabus parentum & progenitorum suorum ad Altare, in Capella, super tumbam prædicti Patris nostri, nuper in honorem Annunciationis beatæ Mariæ Virginis & omnium Sanctorum in Ecclesia prædicta de novo erecta, facient celebrari; quarum trium missarum media missa semper sit de die; & omni die dominica, prima semper sit de Assumptione beatæ Mariæ Virginis, & ultima de Resurrectione Domini; qualibet die Lunæ, prima missa fiat de Assumptione, & ultima de Angelis; & omni die Martis, prima missa semper sit de Nativitate Domini, & ultima de Nativitate beatæ Mariæ; & omni die Mercurij, prima missa fiat de Spiritu Sancto, ultima de Conceptione beatæ Mariæ; & quolibet die Jovis, prima missa fiat de Corpore Christi, & ultima de Purificatione beatæ Mariæ; & omni die Veneris, prima missa fiat de Sancta Cruce, & ultima de Annunciatione; & omni die Sabbati, prima missa fiat de omnibus Sanctis, & ultima de Requie pro Anima dicti Patris nostri, parentum & progenitorum suorum, ac omnium fidelium defunctorum;

Et quod omni die prima prædictarum missarum dicatur circa horam septimam, qua hora surgere solent dictæ Ecclesiæ Monachi; & quod secunda missa celebretur circa horam novenam; & tertia dicatur post Evangelium altæ missæ in dicta Ecclesia celebrata.

Et si contingat, aliquo dictorum dierum, aliquod festum evenire, quod aliqua missarum hujusmodi (prima, videlicet, aut ultima) sic pro Anima dicti Patris nostri celebranda, debeat esse missa de die illa, secundum usum Monasterij prædicti, quod eodem die, in loco hujusmodi missæ, alia celebretur missa juxta devotionem Monachi sic ibidem celebraturi, pro Anima dicti Patris nostri, parentum & progenitorum suorum, ac omnium fidelium defunctorum;

Et quod dicti Abbas, Prior & Conventus, pro tempore existentes, inveniant & sustineant, de tempore in tempus, continue in futurum, octo cerios (quorum quilibet erit de pondere octo librarum) supra dictam tumbam dicti Patris nostri, tempore altæ missæ & vesperarum singulis diebus,

Ac omnibus festis principalibus, & quinque diebus festivalibus beatæ Mariæ, tempore matutinorum, altæ missæ & vesperarum, per Conventum dictæ Ecclesiæ in choro ejusdem Ecclesiæ dicendarum.

Necnon per totum diem Parascepes semper cremantes.

Volumus etiam quod, die anniversarij prædicti Patris nostri, singuli Monachi ejusdem Ecclesiæ privatam missam celebrent, & alij Monachi, in Minoribus ordinibus constituti, psalterium totum, & fratres conversi ejusdem loci dominicas orationes, & symbolum cum Salutatione beatæ Mariæ Virginis, juxta numerum per eisdem Abbatem, Priorem & Conventum eis ad hoc assignandum, dicant pro ipsius Anima & Animabus omnium fidelium defunctorum.

Et **VOLUMUS** & **CONCEDIMUS** pro nobis & hæredibus nostris quod, hijs omnibus plene & fideliter peractis, totum residuum, proveniens de exitibus maneriorum, mesuagiorum, molendinorum, terrarum, pratorum, & pasturarum prædictorum, ac de reventionibus & alijs proficuis Ecclesiæ, & advocacionibus prædictis, præfatis Priori & Conventui tantum remaneat ad Pientancias suas inde providendum & faciendum.

Nec volumus nec intendimus per hoc, quod prædictus Abbas, in carta hujusmodi nostræ concessio- nis, ut præmittitur nominatus, aliquid commodi ipsi, vel alicui successorum suorum accrescat in manerijs, Ecclesijs, advocacionibus, mesuagijs, molendinis, terris, pratis & pasturis prædictis, sibi per nos ut præmittitur datis & concessis, seu de custodia eorundem (salva prælatia sua) aut per se, vel per suos, in aliquo se intromittat; sed quod prædicti Prior & Conventus & successores sui inde ordinent ad usum prædictos.

CONCEDIMUS etiam, pro nobis & Hæredibus nostris quod, tempore vacationis Abbatiae prædictæ, ad maneria, Ecclesias, advocaciones, molendina, terras, prata, & pasturas prædicta, vel ad bona sua, vel firmariorum suorum, aut hominum, seu tenentium suorum, in eisdem existentium, per nos, vel ministros nostros manum non apponemus, nec ea in manus nostras capi, vel seisciri faciemus, nec aliquod commodum inde capiemus; sed ea eis integraliter servari faciemus sub nostra protectione.

VOLUMUS etiam, quod Abbates prædicti, ante restitutionem temporalium dictæ Abbatiae, per nos, vel hæredes nostros eis faciendam, statim, post Sacramentum fidelitatis suæ nobis & successoribus nostris ab eis, prout moris est, præstitum, aliud præstent corporale Sacramentum quod præmissa, quantum ad nos pertinet, in omnibus sustentabunt, & plenarie facient observari, sicut superius plenius est expressum.

VOLUMUS insuper quod statim, post mortem cujuslibet Abbatis, Prior ejusdem Monasterij, qui pro tempore fuerit, coram nobis & hæredibus nostris, si Londoniæ tunc temporis fuerimus, vel in partibus vicinis, Sacramentum præstet corporale quod omnia præmissa, eo modo quo prædictum est, firmiter & bona fide observabit; & toto tempore suo, quantum in ipso erit, faciet observari; & si tempore prædicto in partibus prædictis non fuerimus, tunc **VOLUMUS** quod prædictus Prior in pleno scaccario nostro, coram Thesaurario & Baronibus ejusdem, corporale præstet Sacramentum quod

omnia prædicta, eo modo quo prædictum est, faciet in forma prædicta inviolabiliter observari.

Et quia nolumus quod, processu temporis, ea quæ præmissa sunt oblivioni tradantur, sed recens memoria imperpetuum habeatur de eisdem, **VOLUMUS** & firmiter **PÆCIPIMUS** pro nobis & hæredibus nostris, quod singulis Annis, die anniversarij dicti Patris nostri, in capitulo ejusdem domus, coram Abbate, si præsens fuerit, alioquin coram Priore, & pleno Conventu præsens carta de verbo in verbum plenarie recitetur.

Et ad omnia præmissa, in omnibus articulis & conditionibus suis, sicut & eo modo quo prædictum est, fideliter observandum prædicti Abbas, Prior & Conventus **OBLIGANT** se nobis, hæredibus & successoribus nostris, per præsentem, & omnes successores suos qui pro tempore fuerint, & omnia bona sua mobilia & immobilia habita & habenda ubicumque fuerint inventa.

CONCESSIMUS insuper, de uberiori gratia nostra, pro nobis & hæredibus nostris, quod prædicti Abbas, Prior & Conventus, & successores sui, ac firmarij & tenentes, ac residentes in manerijs prædictis, aut in aliqua parcella eorundem, cum omnibus suis pertinentijs, ac omnia bona & catalla eorum, erga nos & hæredes nostros imperpetuum sint quieti, & exonerentur de decimis & quintis-decimis, & alijs quotis, taxis, tallagijs, sive impositionibus quibuscumque, nobis per clerum regni nostri Angliæ, seu communitatem ejusdem regni nostri Angliæ, ante hæc tempora concessis, aut nobis aut dictis hæredibus nostris impostum concedendis, pro dictis manerijs, bonis & catallis suis in eisdem manerijs existentibus, seu aliqua parcella inde, quocumque nomine eadem maneria vel patcella nuncupentur seu nuncupetur.

Nolentes, quod iidem Prior, Conventus & successores sui, ac firmarij, tenentes & residentes sui, seu aliqua alia persona, occasione aliquarum decimarum, quintarum-decimarum seu aliquarum quotarum, taxarum, tallagiorum, sive impositionum quorumcumque, nobis seu progenitoribus nostris ante hæc tempora concessorum, seu nobis aut hæredibus nostris impostum concedendorum, ad scaccarium nostrum vel hæredum nostrorum, aut alibi aliquo modo onerentur seu graventur in futurum; eo quod expressa mentio de integra summa decimæ seu quintæ-decimæ, de eisdem manerijs, seu aliqua inde parcella, in præsentem concessione nostra, juxta formam statuti in hac parte editi, facta non existit, aut prædicta ordinatione in eodem parlamento sic facta, aut aliquo alio statuto sive ordinatione in contrarium factis vel faciendis, aut aliqua re sive causa quacumque non obstante.

Et ulterius, de uberiori gratia nostra **VOLUMUS** & **CONCESSIMUS** quod prædicti Abbas, Prior & Conventus, & successores sui, habeant imperpetuum liberam warennam, visum franciplegij, catalla felonum, fugitivorum, utlagatorum & dampnatorum in prædictis manerijs, & quicquid ad visum franciplegij pertinet, de omnibus & singulis tenentibus seu residentibus infra prædictas maneriores, terrarum & tenementorum prædictorum emergentia sive accidentia, ac felonum de se, deodanda, ac dampnatorum quorumcumque, ac omnia bona & catalla confiscata.

Et quod dicti Abbas & Conventus & successores sui habeant, infra maneria, terras & tenementa, returnum omnium brevium, ac executiones eorundem, per se, vel ministros suos, eo quod expressa mentio de vero valore maneriorum, & cæterorum præmissorum in præsentem facta non existat; aliquo statuto

statuto in contrarium ante hæc tempora edito, non obstante.

VOLUMUS & CONCEDIMUS pro nobis & hæredibus nostris per præsentis, quod, si contingat, temporibus futuris, prædicta maneria, terras, & tenementa, aut aliquam parcellam eorundem, versus ipsos Abbatem, Priorem & Conventum, aut successores suos, absque fraude seu malo ingenio ipsorum Abbatis, Prioris & Conventus, & successorum suorum, legitime recuperari, aut inde aliquo modo legitime expelli, quod tunc dicti Abbas, Prior & Conventus, & successores sui de omnibus prædictis, ad valorem maneriorum illorum, seu hujusmodi Parcelle versus ipsos sic recuperatæ aut evictæ, quieti sint & exonerati, donec a nobis, aut hæredibus, vel successoribus nostris de hujusmodi manerijs, terris & tenementis, ad valorem maneriorum, terrarum & tenementorum, sic recuperatorum seu evictorum, seu alicujus parcelle eorundem sic recuperatæ vel evictæ, eisdem Abbati, Priori, & Conventui, proviſum & satisfactum fuerit, tenendis eisdem Abbati, Priori & Conventui, & successoribus suis in forma prædicta;

Et si contingat in futurum aliquod officium, coram aliquo escaetore nostro, aut hæredum seu successorum nostrorum, de manerijs, terris, seu tenementis prædictis, aut de aliqua parcella eorundem inveniri, per quod maneria hujusmodi, terræ, seu tenementa in manus nostras seſſiri deberent, præterquam pro non faciendo, vel non sustentando præmissa in hijs literis contenta, eo ipso sit vacuum, & pro nullo teneatur.

CONCESSIMUS insuper, pro nobis & hæredibus nostris, præfatis Abbati, Priori, & Conventui quod nec ipsi, nec successores sui, pro aliquibus finibus, exjribus, seu amerciamentis, super ipsos seu prædecessores suos nunc assessis seu forisfactis, aut de vel super ipsos seu successores suos in posterum assidendis seu forisfaciendis, in prædictis manerijs, terris, tenementis, nec in aliqua parcella eorundem, per bona sua, firmariorum, seu hominum, vel tenentium suorum, in eisdem existentium, per vicecomitem, escaetorem, ballivos, seu alios ministros nostros ullo modo distringantur seu vexentur, nec aliquo modo ab eis levantur in manerijs, terris, seu tenementis prædictis.

In cujus rei testimonium unam partem hujus scripti indentati, penes præfatos Abbatem, Priorem, & Conventum remanentem, fieri fecimus patentem; alteri vero parti, penes nos remanenti prædicti Abbas, Prior, & Conventus sigillum suum commune apposuerunt.

Hijs Testibus.

Venerabilibus Patribus,

Carissimo avunculo nostro, Henrico Cardinale Angliæ, Episcopo Wyntonix,

J. Cardinale Eborum,

Et J. Cantuariensi Cancellario nostro, Archiepiscopis.

Th. Bathoniensi & Wellensi,

Et J. Roffensi, Episcopis.

Carissimis Consanguineis nostris,

Humphrido Duce Buckynghamix,

Edmundo Marchione Dorsetix,

Ac Ricardo Sarum,

Et J. Salopix, Comitibus.

Dilectis & fidelibus nostris,

Waltero Hungerford,

Et Radulpho Boteller Thesaurario nostro,

Militibus.

Dilecto clerico nostro,
Magistro Adam Moleyns, custode privati sigilli nostri.

Dilectis & fidelibus nostris,

Johanne Fortescue, capitali justiciario nostro ad placita coram nobis tenenda,

Ricardo Neuton capitali justiciario nostro de Banco,

Militibus.

Johanne Fray capitali Barone Scaccarij nostri;

Et alijs.

Dat. apud West. nono die Julij.

N U M. XIII. C.

Bulla Alexandri sexti Papæ de supprimendo Prioratu de Motisfonte & Luffeldia, eosque Capellæ Regiæ Henrici Septimi apud Westmonasterium annexando.

Fæd. & Convent. Vol. 12. p. 738. A. D. 1500. A. 15. H. 7. Ex Originali.

Alexander Episcopus, servus servorum Dei, ad perpetuam rei memoriam.

Injunctum nobis desuper Apostolicæ servitutis officium mentem nostram excitat & inducit, ut ad ea, quæ pro ecclesiarum & Monasteriorum omnium, necnon capellarum & hospitalium necessitatibus valeant provideri, quantum cum Deo possumus, operosis studijs & remedijs favorabiliter intendamus.

Dudum siquidem, pro parte carissimi in Christo filij nostri Henrici Angliæ regis illustris, nobis exposito quod ipse, de propria salute recogitans, ac cupiens terrena in cælestia & transitoria in æterna felici commercio commutare, qua ductus devotione, quandam capellam, cum una cantaria, sub invocatione beatæ Mariæ virginis, cum sufficienti numero Presbyterorum, qui inibi pro animæ suæ salute celebrare tenerentur, juxta ecclesiam collegiatam Sancti Georgij opidi Windeforæ Sarisburiensis diæcesis, ac unum hospitale, in dicto opido, pro pauperibus & alijs miserabilibus personis, ad illud pro tempore declinantibus in illo recipiendis, conſovendis & alendis, de bonis proprijs fundare & ædificare proponebat,

Nos tunc, dicti regis in ea parte supplicationibus inclinati, de Montisfont alias de Montisfonte ac de Luffeldia Prioratus Sancti Augustini & Sancti Benedicti ordinum Wintoniensis & Lincolnienſis diæcesum, qui conventuales de jure patronatus regis Angliæ pro tempore existentis erant, illorumque nomina, ordines, dignitates & dependentias, auctoritate Apostolica penitus suppressimus & extinximus; necnon structuras, ædificia & bona omnia dictorum prioratuum mensæ capitulari dictæ ecclesiæ perpetuo applicavimus, appropriavimus & assignavimus, ita quod, cedentibus vel decedentibus modernis dictorum prioratuum prioribus, seu prioratus prædictos alias quoquomodo dimittentibus, liceret dilectis filijs Decano & Capitulo dictæ ecclesiæ Sancti Georgij, per se vel alium seu alios corporalem structurarum, ædificiorum & bonorum hujusmodi possessionem propria auctoritate liberè apprehendere; ac in mensæ capitularis dictæ ecclesiæ, necnon capellæ, cantariæ & hospitalis prædictorum usus utilitatemque convertere, diæcesani loci & cujusvis alterius licentia super hoc minime requisita;

Translatis tamen Prioribus prædictorum prioratuum, ac canonicis & monachis in illis respective degentibus

degentibus ad loca alia dictorum ordinum regularia, & assignatis eis quoad viverent de fructibus, redditibus & proventibus hujusmodi pensionibus annuis competentibus per loci ordinatum ex quibus se commode valerent sustentare, prout in diversis nostris desuper confectis litteris plenius continetur;

Cum autem, sicut accepimus, suppressiones & extinctiones, appropriationes, applicationes, & assignationes predictæ hactenus effectum sortitæ non fuerint, dictusque Henricus Rex ex eo ad fundationem capellæ & hospitalis predictorum motus fuerit, quod ibidem suam proposuerat eligere sepulturam, ac postmodum ex certis causis propositum mutaverit, & capellam cum hospitali & cantaria predictis infra septa monasterij Westmonasterij Londinensis diæcesis dicti ordinis Sancti Benedicti, ubi corpus claræ memoriæ Henrici VI Angliæ Regis, ipsius Henrici moderni Regis patris & prædecessoris collocari cupit, ædificari facere, & sepulturam suam ibidem eligere intendat;

Nos, qui dudum inter alia volumus quod petentes beneficia ecclesiastica alijs uniri tenerentur exprimere verum valorem secundum communem estimationem etiam beneficii cui aliud uniri peteretur, alioquin unio non valeret, & semper in unionibus commissio fieret ad partes vocatis quorum interesset, mensæ abbatialis dicti monasterij & aliorum illi annexorum fructuum, reddituum & proventuum veros annuos valores, ipsorumque prioratum qualitates presentibus pro expressis habentes, motu proprio, non ad ipsius Henrici moderni Regis, vel alterius pro eo nobis super hoc oblata petitionis instantiam, sed de nostra mera liberalitate & ex certa nostra scientia, singulas litteras predictas & in eis contenta auctoritate apostolica tenore presentium cassimus & annullamus, ac pro nullis, infectis & viribus vacuis haberi decernimus,

Et nichilominus de Montisfont cujus quingentorum, & triginta & de Luffeldia cujus ducentorum & sexaginta florenorum auri de camera fructus, redditus & proventus, secundum communem estimationem valorem annum, ut etiam accepimus, non excedunt, prioratus predictos illorumque ordines, dependentias, dignitates, nomina & qualitates de novo auctoritate apostolica tenore presentium motu simili penitus supprimimus & extinguimus, necnon structuras, ædificia & bona eorundem mensæ abbatiali hujusmodi pro illius, ac capellæ, cantariæ & hospitalis predictorum necessitatibus perpetuo applicamus, appropriamus & assignamus, ita quod, cedentibus vel decedentibus modernis dictorum prioratum Prioribus, seu prioratus predictos alias quomodolibet dimittentibus liceat dilectis filiis Abbati & Conventui dicti monasterij Westmonasterij per se vel alium seu alios corporalem structurarum, ædificiorum & bonorum hujusmodi possessionem propria auctoritate libere apprehendere & perpetuo retinere, ac in mensæ abbatialis, capellæ, cantariæ & hospitalis predictorum usus & utilitatem convertere, diæcesani loci, & cujusvis alterius licentia super hoc minime requisita;

Translatis tamen Prioribus dictorum prioratum, si forsan cesserint, canonicisque & monachis in dictis prioratibus degentibus ad alia loca dictorum ordinum regularia, & assignatis eis per locorum ordinarios quoad vixerint de fructibus, redditibus & proventibus hujusmodi pensionibus annuis competentibus ex quibus valeant commode sustentari.

Quocirca venerabilibus fratribus nostris, Dunelmensi & Londinensi, ac Norwicensi episcopis, per apostolica scripta, motu simili, mandamus quatinus ipsi vel duo aut unus eorum, per se vel alium seu alios,

præsentes litteras & in eis contenta, dum & quando expedire cognoverint, & quotiens super hoc pro parte Abbatis & Conventus predictorum Westmonasterij fuerint super hoc requisiti, solemniter publicantes, ipsisque in præmissis efficacis defensionis præsidio assistentes, faciant auctoritate nostra eisdem Abbatem & Conventum structurarum & ædificiorum & bonorum hujusmodi pacifica possessione gaudere, non permittentes eos super illis per quoscunque quomodolibet molestari, contraditores per censuram ecclesiasticam appellatione postposita compescendo;

Non obstantibus voluntate nostra predicta ac alijs Apostolicis, necnon bonæ memoriæ Octonis & Octoboni olim in dicto regno Angliæ Apostolicæ sedis legatorum, in provincialibus quoque & synodalibus concilijs editis generalibus constitutionibus, & ordinationibus, statutis quoque & consuetudinibus prioratum & ordinum predictorum, juramento, confirmatione apostolica vel quavis firmitate alia roboratis contrarijs quibuscunque, aut si aliqui super provisionibus sibi faciendis de prioratibus hujusmodi speciales vel alijs beneficijs ecclesiasticis in illis partibus generales dictæ sedis vel legatorum ejus litteras impetrarint, etiam si per eas ad inhibitionem, reservationem & decretum, vel alias quomodolibet sit processum, quas quidem litteras & processus habitos per easdem & inde secus quæcumque ad dictum prioratum volumus non extendi, sed nullum per hoc eis quoad affecutionem prioratum seu beneficiorum aliorum præjudicium generari, seu si aliquibus communiter vel divisim ab eadem sit sede indultum quod interdici, suspendi, vel excommunicari non possint per litteras Apostolicas non facientes plenam & expressam de verbo ad verbum de indulto hujusmodi mentionem, & quibuscunque alijs privilegijs, indulgentijs & litteris Apostolicis generalibus vel specialibus quorumcumque tenorum existant, per quæ presentibus non expressa vel totaliter non inserta effectus earum impediri valeat quomodolibet vel differri, & de quibus quorumque totis tenoribus habenda sit in nostris litteris mentio specialis.

Provisio quod dicti prioratus propterea ad prophanos usus non redigantur, sed in illorum ecclesijs interdum missæ celebrentur.

Nos enim præsentes litteras & in eis contenta, per quascunque revocationes unionum, annexionum & incorporationum effectum non sortiturum, quascunque derogatorias derogatorias, aliasque fortiores & efficaciores clausulas in se continentes nullatenus revocari seu suspendi posse, irritum quoque & inane quicquid secus super hijs a quoquam quavis auctoritate scienter vel ignoranter contigerit attemptari decernimus.

Nulli ergo hominum liceat hanc paginam nostræ cassationis, annulationis, constitutionis, suppressionis, extinctionis, applicationis, appropriationis, assignationis, mandati, voluntatis & decreti infringere, &c.

Dat. Romæ apud Sanctum Petrum anno incarnationis dominicæ millesimo quadringentesimo nonagesimo nono, tertio decimo kal. Februarij, pontificatus nostri anno octavo.

L. PODOCATHARUS.

Super Plicam,

P. TUBA.

ALEXANDER PAPA SEXTUS.

Sub sigillo Plumbeo a filis sericis flavi rubeique colorum pendente.

NUM.

NUM. XIII. D.

Bulla Julij secundi Papæ pro uniendis prioratu de Luffeld & capellis sancti Martini Magni & Tykhill capelle regie regis Henrici septimi apud Westmonasterium.

JULIUS Episcopus, servus servorum Dei, ad perpetuam rei memoriam.

Injunctum nobis desuper Apostolicæ servitutis officium mentem nostram exitat & inducit, ut ad ea, quæ ecclesiarum & monasteriorum, necnon hospitalium & aliorum piorum locorum quorumlibet, præsertim dum Catholicorum regum & principum vota id exposcunt, necessitatibus simul & commoditatibus, cum divini cultus augmento & animarum Christi fidelium salute, valeat salubriter provideri, quantum cum Deo possumus, intendamus, & in hijs prout in domino conspiciamus expedire, ejusdem officij partes favorabiliter impendamus.

Sane pro parte carissimi in Christo filij nostri Henrici Angliæ Regis illustris, nobis nuper expositum fuit quod,

Cum ipse Henricus Rex, de propria salute cogitans, & cupiens terrena in cælestia, & transitoria in æterna felici commercio commutare, pia ductus devotione, infra septa monasterij Westmonasterij ordinis sancti Benedicti Londoniensis diæcesis, sedi apostolicæ immediate subiecti, unam capellam sub invocatione beatæ Mariæ Virginis, cum una cantaria & augmento trium monachorum Presbyterorum & duorum converforum ultra numerum qui in dicto monasterio existere consuevit, vel esse debet, qui inibi pro animæ suæ salute celebrare teneantur, ac unam domum eleemosinariam seu hospitale pro tredecim viris pauperibus, quorum unus Presbyter secularis existat, & in prædicta capella celebret, & tribus mulieribus etiam pauperibus in ipsa domo recipiendis, ac perpetuo confovendis & alendis, fundare & ædificare jam inceperit,

Et ut dicti monachi Presbyteri & duo conversi, ac tredecim viri & tres mulieres possint pro eorum sustentatione condecens & necessariam subventionem recipere, cupit dictus Henricus Rex prioratum de Luffeldia dicti ordinis Lincolnensis diæcesis, qui conventualis existit, necnon ecclesias collegiatas sive liberas capellas regias sancti Martini Magni & de Tykhill, eidem sedi Apostolicæ immediate subiectas, Londoniensis & Eboracensis diæcesium, illiusque & illarum ordinem, dignitates, nomina & qualitates ac canonicatus & præbendas in eisdem capellis regiis sive ecclesijs collegiatis & illis subiecta, etiam continuam residentiam requirentia quibuscunque nominibus censeantur, ac camerarii sive camerariatus, necnon decani, custodis, magistri sive præfidentis, ac alia officia quæcunque in eisdem prioratu & ecclesijs sive capellis regijs existentia, quæ omnia ipsius Henrici & pro tempore existentis Regis Angliæ juris patronatus existunt, illorumque omnium dependentias, foundationes, statuta quoque & ordinationes supprimi & extinguere;

Necnon prioratus & ecclesiarum collegiarum sive capellarum regiarum de Luffeldia, sancti Martini Magni & de Tykhill, ac dignitatum, canonicatum & præbendarum atque officiorum, sic ut præfertur, supprimendorum & extinguendorum, illisque annexorum structuras, ædificia, terras, tenementa & bona omnia; illorumque fructus, redditus & proventus, pro necessitatibus monasterij, capellæ,

cantariæ & domus eleemosinariæ sive hospitalis prædictorum, & pro nonnullis alijs pijs & caritatis operibus, quæ idem Henricus Rex pro animæ suæ salute infra prædictam monasterium & alibi fieri constituit & ordinavit, dicto monasterio; in quo corpus; claræ memoriæ, Henrici sexti etiam Angliæ Regis, patris & prædecessoris sui collocari cupit; suamque in eodem monasterio, in quo etiam communis Angliæ Regum sepultura consistere dinoscitur, sepulturam eligere & habere intendit; perpetuo applicari; appropriari & assignari;

Quare pro parte præfati Henrici Regis nobis fuit humiliter supplicatum; ut in præmissis ejus voto annuere, aliasque opportune providere de benignitate apostolica dignaremur;

Nos igitur, qui dudum inter alia voluimus quod petentes beneficia ecclesiastica alijs uniri, tenerentur exprimere verum annum valorem secundum communem estimationem tam beneficij uniendi quam illius cui unio fieri peteretur; alioquin unio non valeret; & semper in unionibus commissio fieret ad partes, vocatis quorum interesset; quique singulorum Christi fidelium præsertim catholicorum Regum & principum votis, per quæ eorum animarum salutis; & pauperum Christi miserabiliumque personarum, necessitatibus subveniri possit, libenter quantum cum Deo possumus annuimus, monasterij Westmonasterij, prioratus de Luffeldia, ac ecclesiarum sive regiarum capellarum sancti Martini Magni & de Tykhill, dignitatum ac canonicatum & præbendarum necnon officiorum prædictorum fructuum; reddituum & proventuum veros annuos valores; præsentibus pro expressis habentes, hujusmodi supplicationibus inclinati, dictos Prioratum de Luffeldia, ecclesiasque collegiatas sive liberas capellas regias sancti Martini Magni & de Tykhill, hospitale quoque eidem ecclesiæ sive capellæ regiæ sancti Martini Magni unitum, annexum & appropriatum, atque eorundem ordinum dignitates; singulosque canonicatus & præbendas, officia; dependentias, nomina, qualitates, statuta & ordinationes quascunque, auctoritate apostolica; & ex certa scientia, tenore præsentium, penitus & omnino suppressimus & extinguimus, illorumque structuras; ædificia & bona omnia cum annexis hujusmodi libertatibus quoque & jurisdictionibus, privilegijs & exemptionibus, eis dudum per sedem prædictam vel alias quomodolibet concessis, vel per eos habitis; quorum tenores, ac si de verbo ad verbum præsentibus infererentur, etiam haberi volumus pro sufficienter expressis, & insertis, ac omnibus fructibus; redditibus & proventibus, juribus & pertinentijs suis præfato monasterio Westmonasterij, pro illorum ac capellæ inibi per præfatum Regem Henricum erigendæ cantariæ & eleemosinariæ seu hospitalis domus ac monachorum ministrorum & pauperum eorundem necessitatibus & sustentationibus, ut ipsi pro bono & felici statu dicti Henrici Regis dum vitam egerit in humanis, & pro parentum & progenitorum suorum, necnon ejusdem Henrici Regis cum ab hac luce migraverit, quamvis alibi, Deo disponente, illum sepeliri contigerit; animarum salute perpetuis futuris temporibus preces suas devote effundant, eadem auctoritate applicamus, appropriamus & assignamus;

Ita quod simul vel successive cedentibus vel cedentibus prioratum de Luffeldia, ac dignitates, canonicatus; præbendas ac officia hujusmodi obtinentibus, sive illa alias quomodolibet dimittentibus seu etiam ex nunc, si quovis modo vacent, liceat dilectis filiis, Abbati, Priori & conventui dicti monasterij per se, vel alium, seu alios, corporalem structuram,

rum, ædificiorum & bonorum, ac fructuum, reddituum, & proventuum, prioratum, dignitatum, canonicatum & præbendarum, ac officiorum suppressionum hujusmodi possessionem propria auctoritate libere apprehendere & perpetuo retinere, illorumque fructus, redditus & proventus in monasteriis, necnon capellæ erigendæ, cantariæ, domus eleemosinariæ, seu hospitalis, monachorum quoque & ministrorum ac pauperum eorundem usus, utilitatemque, ac alia onera per dictum Henricum Regem forsan ordinanda convertere, ipsosque prioratum, capellas sive ecclesias de Luffeldia, sancti Martini & Tykhill, per seipsum, aut alium vel alios per eos deputandos, regere & gubernare, diocesanorum locorum & cujusvis alterius licentia super hijs minime requisita;

Quocirca venerabilibus fratribus nostris Wintoniensi, Norwicensi & Sarisbiriensi episcopis, per apostolica scripta mandamus quatinus ipsi, vel duo, aut unus eorum, per se, vel alium, seu alios, præsentis litteras & in eis contenta, ubi & quando expedire cognoverint, & quotiens pro parte Abbatis, Prioris & conventus prædictorum fuerint desuper requisiti, solemniter publicantes, ac eis in præmissis efficacia defensionis præsidio assistentes, faciant auctoritate nostra eosdem Abbatem, Priorem & conventum pacifica possessione structurarum, ædificiorum & bonorum, illorumque fructuum, reddituum & proventuum perceptione, ac aliorum prædictorum gaudere, non permittentes eosdem super illis per quosunque quomodolibet impediri vel molestari,

Contradictores per censuram ecclesiasticam appellatione postposita compescendo;

Non obstantibus præmissis, ac priori voluntate nostra prædicta & alijs apostolicis, necnon bonæ memoriæ, Ostonis & Octoboni, olim in regno Angliæ dictæ sedis legatorum in provincialibus quoque & synodalibus concilijs editis generalibus vel specialibus constitutionibus & ordinationibus ac foundationibus, statutis & consuetudinibus prioratus de Luffeldia, ac regiarum capellarum sive ecclesiarum sancti Martini Magni & de Tikhill, necnon monasterij & ordinis prædictorum, juramento, confirmatione apostolica, vel quavis firmitate alia roboratis contrarijs quibuscunque, seu si aliquibus communiter vel divisim ab ea sit sede indultum, quod interdicti, suspendi vel excommunicari non possint, per litteras apostolicas non facientes plenam & expressam, ac de verbo ad verbum de indulto hujusmodi mentionem, & quibuscunque alijs privilegijs, indulgentijs & litteris apostolicis generalibus vel specialibus quorumcumque tenorum existant, per quæ præsentibus non expressa, vel totaliter non inserta, effectus earum impediri valeat quomodolibet vel differri, & de quibus quorumque totis tenoribus de verbo ad verbum habenda sit in nostris litteris mentio specialis;

Provisio quod Prioratus de Luffeldia & capellæ regię sive ecclesiæ sancti Martini Magni & de Tikhill hujusmodi propterea ad prophanos usus non redigantur, & quod dictæ regię capellæ sive ecclesiæ sancti Martini Magni & de Tikhill divinis non fraudentur obsequijs, sed in dicta capella sive ecclesia sancti Martini Magni per duos canonicos duorum canonicatum & præbendarum sacerdotalium, quorum canonici per ejusdem loci statuta antiqua ad continuam residentiam tenebantur, & tam in ea quam in dicta regia capella sive ecclesia de Tikhill, per vicarios & cantariarum cantaristas sive capellanos ac pueros choristas, cæterosque sacerdotes & ministros earundem regiarum capellarum sive ecclesiarum temporales & ad nutum dictorum Abbatis, Prioris & conventus amovibiles, per quos anti-

quitus ea fieri solent, divina officia congrue celebrentur, siquæ aliqua aut alicujus eorundem stipendiorum, quæ nunc & in præsentis percipiunt, diminutione quoquo modo faciendi, & in parochialibus ecclesijs, eisdem prioratui & ecclesijs sive capellis regijs annexis animarum cura nullatenus negligatur, sed eorum congrue supportentur onera consuetæ; ita tamen quod dicti duo canonici, sacerdotesque & ministri alij in dictis collegiatis ecclesijs sive capellis regijs nullum jus capituli aut aliud, præter stipendium quod in præsentis percipiunt, sibi vendicent in futurum, sed sub jurisdictione & regimine dictorum Abbatis, Prioris & conventus remaneant imperpetuum;

Nos enim præsentis litteras & in eis contenta per quascunque revocationes unionum, annexationum & incorporationum, suppressionum & extinctionum effectum non sortitarum, etiam quascunque derogatoriarum derogatorias, aliasque fortiores & efficaciores clausulas in se continentes, quæ a nobis vel sedē prædicta forsan in posterum etiam ex quibuscunque causis emanare contigerit, nullatenus revocari seu suspendi posse, sed ad hoc in revocationibus & suspensionibus prædictis non comprehendantur, extunc effectum sortitas censeri, sicque ab omnibus judicari & reputari debere, irritum quoque & inane, si secus super hijs a quoquam quavis auctoritate scienter vel ignoranter contigerit attemptari, decernimus.

Nulli ergo hominum liceat hanc paginam nostræ suppressionis, extinctionis, applicationis, appropriationis, assignationis, voluntatis, mandati & decreti infringere, &c.

Dat. Romæ apud sanctum Petrum, anno incarnationis dominicæ millesimo quingentesimo quarto, tertio decimo kal. Junij, pontificatus nostri anno primo.

SIGISMUNDUS.

D. DE COMITIBUS

JULIUS Papa Secundus.

Sub sigillo plumbeo a filis sericis flavi rubeique coloris pendente.

NUM. XIII. E.

Alia Bulla ejusdem Julii Papæ pro confirmatione & exemptione ejusdem Regię Capellæ Westmonasterij.

JULIUS EPISCOPUS, servus servorum Dei, ad perpetuam rei memoriam.

Admonet injunctum nobis desuper apostolicæ servitutis officium, ut singulorum catholicorum principum & regum votis, per quæ in ecclesijs & monasterijs divini cultus augmentum suscipere, & animarum salus provenire possit, ac etiam pauperibus miserabilibusque personis de opportuna necessariisque subventionem valeat salubriter provideri, libenter annuamus ac favoribus prosequamur oportunis.

Sane pro parte dilectorum filiorum, Johannis Abbatis ac Prioris & conventus monasterij Westmonasterij ordinis sancti Benedicti Londoniensis diocesis, nobis nuper exhibita petitio continebat, quod carissimus in Christo filius noster Henricus Angliæ Rex illustris septimus, de ejus propria salute recogitans, ac

ac cupiens terrena in cælestia, & transitoria in æterna felici commercio commutare, pia ductus devotione, quandam capellam cum una cantaria, sub invocatione beatæ Mariæ Virginis cum augmento trium monachorum Presbyterorum, & duorum converſorum; ultra numerum qui in dicto monasterio existeret consuevit, vel esse debuit, qui inibi pro animæ suæ salute celebrare & orare tenerentur, ac unam domum eleemosinariam pro tredecim viris pauperibus, quorum unus sit Presbyter secularis, in prædicta capella celebraturus, & tribus mulieribus etiam pauperibus in ipsa domo recipiendis, ac perpetuo conſoventis & alendis infra septa dicti monasterij sedis apostolicæ immediate subjecti, fundare & ædificare, seu ædificari facere incepit, una cum deputatione & ordinatione certarum pecuniarum, singulis ebdomadis verbum Dei clero & populo inibi evangelizantibus & publice prædicantibus, necnon in eleemosinas pro pauperum, & quorundam scholarum in universitate studij Oxoniensis sustentatione, & alijs nonnullis pijs operibus erogandarum, exhibendarum, & distribuendarum, prout in quibusdam litteris, seu instrumentis ac cartis desuper confectis dicitur plenius contineri;

Quare pro parte prædictorum Abbatis, Prioris & conventus nobis extitit humiliter supplicatum, ut fundationi, deputationi, & ordinationi prædictis proillarum subsistentia firmiori robur apostolicæ confirmationis adjicere, ac capellam & domum eleemosinariam seu hospitale prædicta, cum quibuscunque possessionibus, terris, tenementis, prioratibus, ecclesijs, capellis, decimis, pensionibus, portionibus, bonis, privilegijs & pertinentiis universis, quæ impræsentiarum donatione, concessione, largitione & liberalitate dicti Henrici regis fundatoris eorundem & nostra possident, aut in futurum concessione pontificum, largitione regum vel principum, oblatione fidelium, seu alijs quibuscunque modis præstante domino poterunt adipisci, sub nostra & Romanæ ecclesiæ protectione, tutela, tuitione, & defensione suscipere, aliasque in præmissis oportune providere de benignitate apostolica dignaremur.

Nos igitur, attendentes quod singulis Christi fidelibus, iusta petentibus, sedes prædicta apostolica benigna annuere consuevit, & eorum petitiones ad exauditionis gratiam eo specialius admittere debet quo ratione juris immediati, huiusmodi speciali dilectionis affectu, ei sunt astricti, huiusmodi supplicationibus inclinati, etiam intuitu & contemplatione præfati Henrici regis de nobis & sede prædicta optime meriti, qui ad Dei honorem & animæ suæ salutem fundationem huiusmodi instituit & ordinavit, favorabiliter annuentes, fundationem, deputationem, & ordinationem prædictas, ac prout illas concernunt omnia & singula in quibusvis litteris seu instrumentis & cartis contenta apostolica auctoritate tenore præsentium, ratificamus, approbamus & confirmamus, suppletes omnes & singulos defectus tam juris quam facti, si qui forsan intervenerint in eisdem;

Et nichilominus capellam ac domum eleemosinariam sive hospitale prædicta, cum quibuscunque illorum personis ac possessionibus, terris & tenementis, prioratibus, ecclesijs, capellis, decimis, portionibus, pensionibus, bonis, privilegijs & pertinentijs universis, quæ impræsentiarum ex concessione, donatione, largitione & liberalitate dicti Henrici regis fundatoris eorundem & nostra, Abbas, Prior & conventus præfati possident, aut in futurum concessione pontificum largitione regum vel principum, oblatione fidelium, seu alijs quibuscunque modis præstante domino, potuerint adipisci, a quorumcunque ordinariorum locorum, eorumque officialium & vi-

cariorum in spiritualibus generalium nunc & pro tempore existentium jurisdictione, visitatione & superioritate perpetuo eximimus & liberamus, & sub beatorum Petri & Pauli apostolorum, ac sanctæ Romanæ ecclesiæ, cujus juris existit, & nostra tutela, protectione & defensione suscipimus, ac sub ea tantum manere censemus illorum omnium & singulorum nomina, verosque annuos valores, ac si specificè & sigillatim præsentibus infererentur pro expressis, habentes, statuentes etiam ut omnia & singula prædicta eisdem Abbati, Priori & conventui ac Abbatis & Prioris prædictorum successoribus firma & illibata perpetuo permaneant & conserventur,

Ita ut nullus contra præfata seu eorum aliquid, sanctæ Romanæ Ecclesiæ concessione, nostraque confirmatione roborata, ac sub nostra & dictæ sedis protectione & tutela suscepta & recepta aliquid agere audeat, vel quoquo modo ea deinceps infringere vel minuere præsumat:

Quocirca venerabilibus fratribus nostris, Archiepiscopo Cantuariensi, & Wintoniensi ac Londoniensi Episcopis, per Apostolica scripta mandamus quatinus ipsi vel duo, aut unus eorum, per se, vel alium, seu alios præsentis litteras, & in eis contenta quæcunque, ubi & quando expedire cognoverint & quotiens pro parte Abbatis, Prioris & conventus prædictorum seu alicujus eorum fuerint desuper requisiti, solemniter publicantes, ac eis in præmissis efficacis defensionis præsidio assistentes, faciant auctoritate nostra eosdem Abbatem, Priorem & conventum pacifica possessione capellæ & domus eleemosinariæ seu hospitalis huiusmodi, ac terrarum, tenementorum, prioratum, ecclesiarum, capellarum, decimarum, pensionum, portionum & aliorum præmissorum gaudere, non permittentes eosdem super illis vel quoscunque quomodolibet impediri vel molestari, aut capellæ & domus eleemosinariæ seu hospitalis huiusmodi fundationes, statuta, constitutiones, ordinationes, privilegia, consuetudines, librosque & cartas, seu alia scripta quæcunque desuper per præfatum Henricum Regem concepta, facta & ordinata, & per nos, ut præfertur, roborata & confirmata in aliquo infringi, minui, auferri, aut quoquo modo violari,

Contradictores, molestatores & perturbatores quoscunque libet per censuram ecclesiasticam appellatione postposita compeſcendo;

Non obstantibus quibusvis apostolicis, necnon bonæ memoriæ Ottonis & Ottoboni olim in regno Angliæ dictæ sedis legatorum ac in provincialibus & synodalibus concilijs editis generalibus vel specialibus constitutionibus & ordinationibus, fundationibus, statutis & consuetudinibus monasterij & ordinis prædictorum, juramento, confirmatione apostolica, vel quavis firmitate alia roboratis contrarijs quibuscunque, aut si aliquibus communiter vel divisim ab eadem sit sede indultum quod interdicti, suspendi, vel excommunicari non possint per litteras apostolicas non facientes plenam & expressam, ac de verbo ad verbum de indulto huiusmodi mentionem, & quibuscunque alijs privilegijs, indulgentijs & litteris apostolicis generalibus vel specialibus quorumcunque tenorem existant, per quæ præsentibus non expressa vel totaliter non inserta effectus earum impediri valeat quomodolibet vel differri, & de quibus quorumque totis tenoribus de verbo ad verbum habenda sit in nostris litteris mentio specialis;

Nos enim præsentis litteras, omniaque & singula in eis contenta per quascunque revocationes, etiam derogatorias derogatorias, aliasque fortiores & efficaciores clausulas in se continentes, quæ a nobis vel sede prædicta forsan impoſuerim etiam ex quibuscunque

buscunque causis emanare contigerit, nullatenus revocari seu suspendi posse, sed semper in suis robore & firmitate permanere, irritum quoque & inane quicquid secus super hijs a quoquam quavis auctoritate scienter vel ignoranter contigerit attemptari decernimus.

Nulli ergo hominum liceat hanc paginam nostræ ratificationis, confirmationis, suppletionis; exemptionis, liberationis, susceptionis, statuti; mandati & decreti infringere, &c.

Dat. Romæ apud sanctum Petrum, anno incarnationis dominicæ millesimo quingentesimo quarto, decimo kal. Junij, pontificatus nostri anno primo.

SIGISMUNDUS.

D. DE COMITIBUS.

Sub plumbeo sigillo pendente a filis sericis flavi rubeique colorum.

NUM. XIII. F.

*lib. p. 102.
Ebdem anno.
ex Originali.*

Alia Bulla ejusdem Julij Papæ de indulgentia scale cæli eidem capellæ concessa.

JULIUS EPISCOPUS, servus servorum Dei, universis Christi fidelibus, præsentis literas inspecturis, salutem & apostolicam benedictionem.

Illius qui pro dominici gregis salvatione in ara crucis in pretium immolari non abnuit, quique inter alia sibi beneplacita opera caritatis exerceri præcepit, vices, quamvis imparibus meritis, gerentes in terris, ad ea considerationis nostræ aciem libenter convertimus, per quæ divinus cultus ubilibet augeatur & caritatis opera, præsertim erga pauperes Christi exerceantur, & ad hoc fideles quolibet quibusdam spiritualibus allektivis muneribus, indulgentijs, viz. & remissionibus frequenter invitamus, ut exinde reddantur divinæ gratiæ aptiores, & per temporalia quæ erogaverint præmia consequi mereantur felicitatis æternæ.

Dudum siquidem per felicis recordationis Alexandrum Papam sextum prædecessorem nostrum accepto, quod carissimus in Christo filius noster Henricus Angliæ Rex illustris, fervore devotionis accensus, cupiens terrena in cœlestia, & transitoria in æterna, felici commercio commutare, proponebat unam capellam sub invocatione beatæ Mariæ Virginis in ecclesia sancti Georgij Windesoræ Sarisbiriensi diœcesi, in qua sepulturam suam eligere intendebat, ac infra limites dicti opidi unam domum eleemosinariam pro pauperibus & alijs miserabilibus personis inibi recipiendis, alendis & confovendis, opere quidem sumptuoso fundare ac construere, & capellam libris, calicibus, & alijs ornamentis ecclesiasticis, ad divinum cultum necessarijs decenter decorare;

Idem prædecessor cupiens ut capella prædicta, in qua etiam præfatus Rex septem Presbyteros pro missis qualibet die inibi celebrandis deputari & institui facere intendebat, congruis frequentaretur honoribus, ipsique & alij Presbyteri ad missas hujusmodi celebrandas & alij Christi fideles ad dictam capellam visitandam eo libentius inducerentur, Presbyteris prædictis, qui inibi pro tempore celebrarent, & pro statu præfati Regis dum vitam duceret in humanis, & postquam ab hac luce migrasset, pro animæ suæ ac animarum, pro quibus iidem Presbyteri inibi celebrarent, Deum orarent salute, illam indulgentiam quam celebrantes pro defunctis in capella Scala cæli nuncupata in ecclesia Trium fontium extra muros urbis Cisterciensis ordinis, & animæ

pro quibus inibi celebratur & oratur, consequuntur, auctoritate apostolica elargitus est,

Et insuper, omnibus & singulis Christi fidelibus, vere pœnitentibus & confessis, qui capellam prædictam singulis diebus Dominicis quadragesimæ a primis vespers usque ad secundas vespers inclusive, & in die sextæ feriæ majoris ebdomadæ Veneris sancta nuncupata devote visitarent, & ut præfertur, orarent pro singulis Dominicis septem & Veneris sanctæ diebus hujusmodi, viginti annos & totidem quadragenas de injunctis eis pœnitentijs misericorditer in Domino relaxavit, prout in suis inde confectis literis plenius contineatur.

Cum autem, sicut accepimus, dictus Henricus Rex dictam capellam non in dicta ecclesia sancti Georgij, sed infra septa monasterij beati Petri Westminsteriensis ordinis sancti Benedicti Londoniensis diœcesis, cum augmento trium monachorum Presbyterorum & duorum converforum ultra numerum, qui in dicto Monasterio beati Petri existere consuevit vel esse debet, qui inibi pro animæ suæ salute celebrare teneantur, necnon unam domum eleemosinariam pro tredecim viris pauperibus, quorum unus existit Presbyter secularis in prædicta capella etiam celebraturus, & tribus mulieribus etiam pauperibus in ipsa domo recipiendis, ac perpetuo confovendis & alendis, fundare & dotare inceperit, ac sepulturam suam in dicta capella eligere intendat; Nos, ut Presbyteri qui in dicta capella infra dicta septa construenda celebraverint & Deum oraverint, ac alij Christi fideles illam dictis diebus visitaverint, ut præfertur, & pro quibus preces ad Deum erogabunt, ut præfertur hujusmodi indulgentiarum & remissionum participes esse possint providere volentes, de omnipotentis Dei misericordia; ac beatorum Petri & Pauli apostolorum ejus auctoritate confisi, tam tribus monachis & seculari Presbytero prædictis, quam alijs qui missis in capella aut domo prædicta pro tempore celebraverint, & pro statu præfati Regis, dum vitam duxerit in humanis, & postquam ab hac luce migraverit, ut præfertur, pro animæ suæ ac animarum pro quibus ipsi monachi & Presbyteri inibi celebraverint & Deum oraverint pro salute, ac illi pro quibus celebratum fuerit per modum suffragijs, eisdem prorsus indulgentias, & peccatorum remissiones, quas celebrantes in dicta capella scala cæli nuncupata, & animæ pro quibus inibi celebratur & oratur, consequuntur, auctoritate apostolica tenore præsentium, elargimur,

Et insuper, omnibus & singulis utriusque sexus Christi fidelibus, vere pœnitentibus & confessis, qui capellam prædictam singulis diebus dominicis quadragesimæ a primis vespers usque ad secundas vespers inclusive, & in prædicta die feriæ sextæ majoris ebdomadæ Veneris sancta nuncupata devote visitaverint, & ut præfertur, oraverint pro singulis diebus dominicis prædictis septem annos & totidem quadragenas, & pro ipsa die Veneris sanctæ majoris ebdomadæ viginti annos, & consimiles totidem quadragenas, injunctis eis pœnitentijs misericorditer in Domino relaxamus, præsentibus perpetuis futuris temporibus valituri.

Dat. Romæ apud sanctum Petrum anno incarnationis dominicæ millesimo quingentesimo quarto, tertiodecimo kalend. Junij, pontificatus nostri anno primo.

SIGISMUNDUS.

Super Plicam,

D. DE COMITIBUS.

Sub plumbeo sigillo pendente a filis sericis rubei croceique colorum.

NUM.

NUM. XIII. G.

Litteræ Elizabethæ Reginae de erectione monasterij beati Petri Westmonasterij in ecclesiam Collegiatam.

REGINA, &c. Reverendissimo in Christo patri, Matheo, permissione divina, Cantuariensi archiepiscopo totius Angliæ primati & metropolitano, ac reverendo patri Gilberto Bathon. & Wellen. Episcopo & Willielmo Maye Decano Ecclesiæ Cathedralis Londoniæ, salutem.

Cum nos alias, scitum nuper monasterij beati Petri Westmonasteriensis, ac locum & ecclesiam ipsius, in quoddam collegium sive ecclesiam collegiatam, de UNO DECANO PRESBITERO, AC DUODECIM PRESBITERIS PRÆBENDARIIS omnipotenti Deo imperpetuum deservituris, ordinaverimus, creaverimus, erexerimus & fundaverimus,

Necnon, dilectum nobis Willielmum Byll sacre theologiæ professorem ac eleemosinarium nostrum, ejusdem collegij sive ecclesiæ collegiatæ decanum,

Ac reverendum patrem

Willielmum Episcopum Cicestren. primum & præsentem Presbiterum Præbendarium,

Ac Humfredum Perkyns, sacre theologiæ doctorem, secundum Presbiterum Præbendarium,

Ac Johannem Hardyman, sacre theologiæ doctorem, tertium Presbiterum Præbendarium,

Et Johannem Cheyney, sacre theologiæ baccalaureum, quartum Presbiterum Præbendarium,

Ac Ricardum Alvey, sacre theologiæ baccalaureum, quintum Presbiterum Præbendarium,

Ac Edmundum Skamler, sacre theologiæ baccalaureum, sextum Presbiterum Præbendarium,

Ac Alexandrum Nowell, artium magistrum, septimum Presbiterum Præbendarium,

Willielmum Latemer, artium magistrum, octavum Presbiterum Præbendarium,

Ricardum Ryne, artium magistrum, nonum Presbiterum Præbendarium,

Willielmum Downehame, artium magistrum, decimum Presbiterum Præbendarium,

Ac Willielmum Yonge, Presbiterum, undecimum Presbiterum Præbendarium,

Ac Gabriel. Goodman, artium magistrum, duodecimum Presbiterum Præbendarium,

Fecerimus & ordinaverimus, eosque Decanum & Præbendarios, DECANUM ET CAPITULUM collegij sive ecclesiæ collegiatæ beati Petri Westm. prædictæ imperpetuum vocari & nuncupari etiam fecerimus, eisque collationem, institutionem & investituram ejusdem contulerimus, creaverimus, ordinaverimus ac donaverimus, prout per literas nostras patentes, gerentes datam xxi die Maij, anno regni nostri secundo, ad quas vos referimus, plenius liquet & apparet.

Vobis igitur conjunctim & divisim committimus & mandamus, quatenus eundem Willielmum Byll, vel ejus procuratorem legitimum, in realem, actua-lem & corporalem dicti decanatus sive dignitatis decanalıs, juriumque & pertinentium suorum universorum possessionem,

Necnon, dictos Willielmum Episcopum Cicestren.

Humfredum Perkyns,

Johannem Hardyman,

Richardum Cheyney,

Richardum Alvey,

Edmundum Skamler,

Alexandrum Nowell,

Willielmum Latymer,

Richardum Ryne,

Willielmum Downehame,

Willielmum Yonge

Ac

Gabrielem Goodman.

Respective Præbendarios antedictos, vel eorum procuratores legitimos seu procuratorem legitimum, in realem, actua-lem & corporalem possessionem, earum respective Præbendarum prædictarum, cum earum juribus & pertinentijs universis, inducatis & installatis, ac induci & installari faciatis, ipsosque Decanum & Præbendarios sic inductos & installatos, auctoritate nostra defendatis, stallaque in choro lo- caque in capitulo Decano & Præbendarijs ejusdem collegij sive ecclesiæ collegiatæ jure ab antiquo usi- tato, eisdem Decano & Præbendarijs, assignetis.

In cujus rei testimonium, &c.

Teste Regina apud Westmonasterium, xxi die Junij

Per ipsam Reginam.

NUM. XIII. H.

Possessiones monasterij Westmonasteriensis in Comitatu Northamptoniæ, tempore Willielmi Conquestoris, ex libro vocato Domesday-Book.

Terra Sancti PETRI de WESTMONASTERIO in CORBIE Hundred.

Abbatia sancti Petri de Westmonasterio, tenet Dene, ibi sunt 2 hidæ & dimid. Terra est 8 carucatarum. In dominio sunt 2, & 7 villani cum Presbytero, & 6 bordarij, habent 6 carucas, & fratres reddunt 32 solidos; ibi molinum de 3 solidis, silva 1 leuva longa, & 8 quarentenis lata; valuit & valët 100 solidos, 6 libras, semper tenet ecclesia.

In HÖCHESLAW Hundred.

Ipsa ecclesia tenet in Sutburg 3 hidas. Terra est 8 carucatarum. In dominio est una, & 12 villani, & 5 sohamanni cum 2 bordarijs, habent 6 carucas; ibi molinum de 6 solidis, silva 7 quarentenis longa, & 6 lata; valuit & valet 100 solidos.

NUM. XIV.

Carta monachorum Sanctæ Mariæ de Mirteto de ecclesia de Lytleburne.

Bibl. Cels. Tiberius A. IX. 12.

Omibus Christi fidelibus præsentibus literas inspec- turis, frater Benedictus dictus Abbas monasterij beate Virginis de Mirteto Florentis ordinis, & ejusdem loci conventus humil' in salutis auctore salutem. Noverit universitas vestra, nos ecclesiam nostram de Litleburne Cantuar' Dioces' quam ad instan- tiam sanctissimi P. Gregorij noni viri religiosi R. Abb' & conventus monasterij sanctorum aposto-
N
lorum

lorum Petri & Pauli sanctique Augustini Anglorum apostoli Cant' liberalit' quantum ad eos pertinuit nobis & ecclesiæ nostræ contulerunt eis ad perpetuam firmam concessisse reddend' nobis, & ecclesiæ nostræ triginta marcas bonorum novorum & legalium sterlingorum annuatim de eadem ad duos anni terminos, scilicet, ad mediam quadragesimæ quindecim marcas, & in kalend' Junii alias quindecim marcas, quas assignabunt nobis vel procuratori nostro sive nuncio nostro, nostras patentes super hoc literas deferenti apud conventualem ecclesiam sanctæ Trinitatis London' vel ibi si aliquis nostrorum procuratorum seu nuncius noster affuerit nostro nomine deponent, sicut in instrumento cirographato contractus inter eos & fratrem Deodatum monachum de Gloria, procuratorem nostrum plenius continetur, & ut hæc nostræ concessionis seu dimissionis perpetuitas cunctis liqueat in futurum, sigillum nostrum & capituli nostri, una cum sigillo fratris Deodati superius prælibati apponi fecimus ad cautelam val' &c. Datum anno gratiæ 1241^{mo}. &c.

NUM. XV.

Bibl. Cot.
Tiberius
A. IX. 12.

Bulla Urbani 8^{vi} Papæ conventui Sancti Augustini Cantuariæ concessa, de absolvendis excommunicatis.

URbanus episcopus servus servorum Dei, dilectis filijs Abbati & Conventui monasterij Sancti Augustini Cantuariensis ordinis Sancti Benedicti ad Romanam ecclesiam nullo medio pertinentis salutem & apostolicam benedictionem. Quia ex apostolici cura tenemur officij circa religionis augmentum attenti & vigiles inveniri super hijs digne vestris votis annuimus in quibus honorem vestri ordinis & animarum profectum sentimus. Hinc est quod nos vestris præcibus devotionis inducti, auctoritate vobis præsentium indulgemus, ut professis in vestro monasterio ac etiam non professis volentibus vestro aggregari collegio, qui suspensionis aut interdicti vel excommunicationis sententijs fuerint ligati, tu fili Abbas, absolutionis beneficium possis juxta formam ecclesiæ impartiri, & cum eisdem super irregularitate siquam sc. ministrando divinis exinde contraxerunt dispensare, dummodo idem non professi infra unum mensem post absolutionem hujusmodi in dicto monasterio regularem professionem omittant, alioquin hujusmodi absolutio & dispensatio quo ad omnes professos ipsos nullius penitus sit valoris. Ita tamen quod si aliqui ex eis & alijs prædictis propter debitum seu aliter pro jure alterius fuerint sententijs prædictis astricti, super hijs satisfaciant ut tenentur. Nulli ergo omnino hominum liceat hanc paginam nostræ concessionis infringere, vel ei ausu temerario contraire. Si quis autem &c. Dat' Viterbi kal' Aprilis, pontificatus nostri anno primo.

NUM. XVI.

Bibl. Cot.
Tiberius
A. IX. 12.

Bulla Bonifacii 8^{vi} Papæ, de Privilegijs Abbatie Sancti Augustini Cantuariæ concessis.

BONifacius Episcopus servus servorum Dei, dilectis filijs Abbati & Conventui Sancti Augustini Cantuariæ ad Romanam ecclesiam nullo medio perti-

nentis ordinis Sancti Benedicti salutem & apostolicam benedictionem. Circumscripta sedis apostolicæ providentia qualitates agendorum cum summa deliberatione discuciens fidelium statui libenter prosperitatis incrementa procurat, noxia subtrahit, & molestijs viam præcludit eventibus, prout negotij qualitas exigit, personarum & locorum exquirat conditio, & instantia equitatis exposcit. Et id circo quamvis universas orbis ecclesias apostolicæ sedi quæ disponente Domino super illas principatum obtinet ordinariæ potestatis subesse noscantur, aliquas tamen interdum sedes ipsa de suæ auctoritatis plenitudine specialius sibi subdidit, sic eas a cujuslibet jurisdictione prorsus eripiens, ut nullum sibi nisi Romanum pontificem superiorem & Dominum recognoscant, constituendo ipsas quodam singulari privilegio liberas penitus & exemptas ut earum vitatis noxijs votivis successibus & quietis plenitudine prosperentur. Nos quidem ad apostolicæ dignitatis apicem superna dispositione vocati, ex incumbente nobis pastoralis officij debito circa omnium ecclesiarum statum solertem considerationem habentes, ad vos & monasterium vestrum instantia propensioris sollicitudinis excitamur, & tanto libentius & favorabilius quietis vestræ commoda vestrorumque incrementa profectum promovemus, quanto peramplius beatorum patrum Benedicti & Augustini recolendas memorias reveremur, quantoque benignius vos & monasterium prælibatum, de quorum fama laudabili & virtutum exercitio fragrantiam suavitatis accepimus, paternæ sinceritatis amplexibus complexamur. Sane petitio vestra nobis exhibita continebat quod licet monasterium vestrum a principio foundationis ipsius, a tempore cujus memoria non extitit, cum omnibus membris suis existentibus ubicunque fuerit exemptum per specialia privilegia sedis apostolicæ a jurisdictione qualibet ordinaria, prout in ipsis privilegijs continetur: Vobis tamen postmodum nunc hinc inde vexationibus & angustiis fatigatis super hujusmodi exemptionibus & libertatibus contentis in ipsis inter bonæ memoriæ Richardum archiepiscopum Cantuariensem, cum sui consensu capituli ex parte una, & quondam Rogerum tunc Abbatem cum consensu dicti monasterij ex altera primo; et postmodum inter quondam Symonem de Langedona Archidiaconum Cantuarien. cum consensu sanctæ memoriæ beati Edmundi archiepiscopi Cant' successoris dicti Ricardi & capituli ecclesiæ Christi Cant' & quondam Robertum Abbatem ipsius monasterij cum consensu dicti sui Conventus, ac deinde inter præfatos Edmundum archiepiscopum & archidiaconum, ac eisdem Robertum Abbatem & Conventum quædam compositiones initæ, factæ seu habitæ fuisse noscuntur, quarum una scilicet cum eodem Edmundo habitæ & fuit per sedem apostolicam confirmata ex certa scientia; verum cum per hujusmodi compositiones prædictis vestris privilegijs & libertatibus non modicum derogetur, nobis humiliter supplicastis ut providere vobis & ipsi monasterio super hijs paterna sollicitudine dignaremur, vos & illud ad quietis, immunitatis, libertatis & exemptionis plenitudinem reducendo. Nos igitur monasterium ipsum condignis efferre honoribus & communire libertatibus cupientes, ut quo minus aliorum molestijs turbatum fuerit, eo amplius divina favente gratia prosperetur, vestris supplicationibus inclinati hujusmodi privilegia exemptiones & libertates eidem monasterio & vobis a prædicta sede concessa in suo volumus & decernimus robore permanere, ac nichilominus ut in dictæ sedis sinu plenius quiescentes vos & monasterium vestrum cum omnibus membris suis & ecclesijs, capellis & cinodochijs, hospi-

hospitalibus, cantarijs, necnon castris, villis, manerijs, domibus, grangijs & possessionibus, terris, redditibus, & quibuscunque bonis ad vos & præfatum monasterium in presentiarum spectantibus, ac hijsque ex largitione principum, collatione fidelium, & alijs iustis modis & titulis in posterum dante Domino potitis adipisci in quibuscunque fuerint dioc' constituta, & omnibus personis vestri ordinis & alijs subjectis vobis degentibus in eisdem ab omni potestate, jurisdictione, subjectione atque dominio tam venerabilis fratris nostri archiepiscopi & dilectorum filiorum capituli Cant' qui nunc sunt & qui pro tempore fuerint, quam quorumlibet archiepiscoporum, episcoporum, capitulorum, Abbatum & prælatorum, & officialium suorum, & aliarum quarumlibet ecclesiasticarum personarum absolvimus, eximimus & perpetuo liberamus de apostolicæ plenitudine potestatis, ac ea omnia totaliter & immediate soli dumtaxat Romano pontifici & præfatæ sedi decernimus subjacere, ita quod nec archiepiscopus Cant' jure metropolitico seu diocesano aut legationis seu tuitionis prætextu, quas in provincia Cantuar' habere se asserit, nec Prior & capitulum dictæ ecclesiæ Christi prætextu tuitionis quam in dicta provincia sibi vendicare dicuntur, nec quivis—alius jurisdictionem quamlibet ordinariam in dioc' seu provincia Cant' hujusmodi tempore vacationis exercens, neve idem archiepiscopus vel quivis ex eisdem archiepiscopis, episcopis seu prælatis, officialibus seu ministris, nec quævis alia persona in vos Abbatem & Conventum & prædictum monasterium, aut quævis membra vel loca seu bona ad vos & monasterium vestrum spectantia, seu quæ spectabunt in posterum, quoquomodo vel in vestros & ejusdem monasterium subditos & personas præfatas cujuscunque status vel conditionis existant, utpote omnia libera & exempta & præfatæ sedi apostolicæ dumtaxat immediate subjecta possint ullatenus ex quacunque occasione vel causa jurisdictionem aliquam vel potestatem sive dominium sibi vendicare, exactiones facere, collectas, imponere obedientias vel procuraciones exigere visitationes vel correctiones facere, aut censuram ecclesiasticam quomodolibet exercere sine mandato prædictæ sedis apostolicæ speciali. Nos enim excommunicationum, suspensionum & interdicti sententias quas contra tenorem exemptionis hujusmodi, & processus quoslibet quos contra præmissa fieri contigerit & haberi & nunc irritos decernimus & inanes ac nullius penitus existere firmitatis. Præterea crisma, oleum & consecrationes altarium, ordinationes monachorum & clericorum qui ad sacros ordines fuerint promovend' a Cant' suscipiatis archiepiscopo, si gratiam & communionem præfatæ sedis habuerit, & ea gratis & absque pravitate aliqua vobis voluerit impartiri, alioquin quemcumque malueritis adeatis antistitem catholicum, qui nostra fretus auctoritate quod postulat indulgeat, nec id vobis audeat aliquatenus denegare, non obstantibus prædictis & quibuscunque alijs compositionibus, ordinationibus, constitutionibus & consuetudinibus seu factis super hoc in contrarium quocunque modo vel tempore hætenus habitis, editis vel optentis, aut quod in compositione superius nominata, quæ fuit per sedem apostolicam ut prædicitur confirmata, inter alia continetur, quod si qua partium prædictarum contra ipsam compositionem aliquid impetrasset vel impetraret in posterum, illud inane & irritum haberetur & confirmatio ipsa firmum robur nichilominus optineret, aut appellationibus interjectis seu quibuscunque processibus habitis & specialiter causis nunc motis inter venerabilem fratrem nostrum Robertum archiepiscopum Cant' ex parte una, & vos ex altera

super ecclesijs de Leanham, Plumsted, Tenterdene, Sellyngs, Preston, Latheburne, Sancti Pauli Cant' hospitale, Sancti Laurentij ac cantaria pro magistri Hamonis Doge anima ordinata, seu super alijs quibuscunque ecclesijs vobis a sede appropriatis, eadem etiam si causa pendeat super præmissis in quocunque foro vel coram quocunque iudice aut quibuscunque literis & indulgencijs apostolicis in quacunque forma verborum optentis, de quibus quorumque totis tenoribus deberet in nostris literis fieri mentio specialis, ad indicium autem hujusmodi perceptæ a sede apostolica libertatis volumus ut præfatum monasterium unani marcham sterlingorum nomine census in festo resurrectionis Dominicæ persolvat nobis nostrisque successoribus annuatim. Nulli ergo omnino hominum liceat hanc paginam nostræ absolutionis, exemptionis, liberationis, irritationis, voluntatis & constitutionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare præsumperit, indignationem Dei omnipotentis & beatorum Petri & Pauli apostolorum ejus se noverit incursurum. Datum Laterani quarto kalendas Martij, pontificatus nostri anno sexto.

NUM. XVII.

Declaratio Bonifacii Papæ Octavi super privilegio monasterij Sancti Augustini Cantuaræ.

*Bibl. Cot.
Tiberius
A. IX. 12.*

Bonifacius episcopus servus servorum Dei, ad perpetuam rei memoriam. Dudum pro parte dilectorum filiorum Abbatis & Conventus monasterij Sancti Augustini Cant' ordinis Sancti Benedicti fuit expositum coram nobis, quod licet eorum monasterium a principio foundationis ipsius, seu a tempore cujus memoria non exstabat, cum omnibus membris suis existentibus, ubicunque fuisset exemptum per specialia privilegia sedis apostolicæ a jurisdictione qualicunque ordinaria, prout evidentius in privilegijs contineri dicebatur, eisdem eis tamen postmodum per nonnullos archiepiscopos Cant' qui pro tempore fuerant, nunc hinc nunc inde vexationibus & angustijs fatigatis, quædam compositiones super exemptionibus & libertatibus contentis in dictis privilegijs intervenerant inter partes, verum cum iidem Abbas & Conventus assererent per hujusmodi compositiones prædictis eorum privilegijs & libertatibus non modicum derogari. Nos eorum supplicationibus inclinati, hujusmodi privilegia, exemptiones & libertates ipsis & dicto monasterio a præfatæ sede concessa in suo volumus & decrevimus robore permanere, ac nichilominus ipsos Abbatem & Conventum dictumque monasterium, cum omnibus membris, ecclesijs, capellis, cinodochijs, hospitalibus, cantarijs, necnon castris, villis, manerijs, domibus, grangijs, terris, possessionibus, redditibus & quibuscunque bonis suis in quibuscunque forent dioc' constituta, & omnibus personis sui ordinis, & alijs eis subjectis degentibus in eisdem, ab omni potestate, jurisdictione, subjectione atque dominio tam venerabilis fratris nostri archiepiscopi & dilectorum filiorum capituli Cant' qui tunc erant & pro tempore forent, quam quorumlibet archiepiscoporum, episcoporum, capitulorum, prælatorum & officialium suorum, aliarum quarumlibet ecclesiasticarum personarum, duximus per nostras sub certa forma literas eximendos, & eis super hujusmodi exemptionis nostræ privi-

privilegio, dilectos filios Westmonaster' & de Waltham' ac de Sancto Edmundo Londonien' & Norwicen' dioc' monaster' Abbates per alias nostras sub certa forma literas conservatores nichilominus deputandos. Postmodum autem venerabili fratri nostro Roberto archiepiscopo. Cant' prætendente quod præfati Westmonaster' & de Waltham' Abbates in hujusmodi conservationis negotio procedentes fines mandati nostri in hac parte super certis articulis patenter excesserant, & quod memorati Abbas & Conventus ejusdem monasterij Sancti Augustini prædictas exemptiones & vires earum contra justiciam excedentes jurisdictionem ordinariam, nedum in ecclesijs quas ipsi Abbas & Conventus appropriatas sibi esse dicebant & vicarijs, clericis, parochijs & parochianis & earundem ecclesiarum, sed etiam in ecclesijs in quibus iidem Abbas & Conventus asserebant jus patronatus dumtaxat habere, ac in rectoribus, clericis, parochijs & parochianis ipsarum sibi temere usurpare, ac jurisdictionem ipsam in civitatem & dioc' Cantuarien' diversis modis exercere, solennes insuper processiones quæ a clero & populo dictarum ecclesiarum, sicut a ceteris clericis ac populis dictarum Cantuarien' civitatis & dioc' singulis annis certis diebus ad ecclesiam Christi Cant' publice fieri consueverunt impedire, pulsationem quoque campanarum quæ in transitu ipsius archiepiscopi per prædictas civitatem & dioc' Cant' ob ejus reverentiam & honorem fieri consueverat ab antiquo subtrahere, seu subtrahi facere in ecclesijs prædictis præsumpserant, fuerunt tam pro parte memorati archiepiscopi & prædictæ Cant' ecclesiæ, quam sibi adhærentium & adharere volentium diversæ appellationes ad sedem apostolicam interjectæ, cumque negotium appellationum hujusmodi pro parte ipsius archiepiscopi per ejus procuratorem præsentem procuratore ipsorum Abbatis & Conventus fuisset propositum coram nobis, Nos volentes de ipsius qualitate negotij plenius informari, ac per viam provisionis & ordinationis negotium ipsum ex officio nostro sub compedio diffinire, procuratoribus ipsis duximus injungendum, ut tam super exemptione prædicta, quam super appellationibus memoratis, nos de juribus partium earundem verbotenus & in scriptis plenius informarent. Qui pro partibus ipsis super earum juribus, nos juxta hujusmodi mandatum nostrum informare curarunt, Nos hujusmodi informatione recepta volentes super præmissis ipsarum partium cavillationibus obviare, ac amputare litigiorum & jurgiorum amfractus & dispendia inter eas providendo & ordinando declaramus, & declarando decernimus, quod præfati Abbas & Conventus Monasterij Sancti Augustini Cant' in ecclesijs Cantuar' civitat' & dioc' in quibus ipsi jus patronatus dumtaxat obtinent, & futuris temporibus obtinebunt, habeant præsentationem rectorum & clericorum, & alia quæ jura continent patronatus. Archiepiscopus vero Cantuarien' qui nunc est, & qui pro tempore fuerit, habeat in eisdem ecclesijs institutionem & destitutionem, & tam in eis, quam in rectoribus, clericis & parochianis ipsarum etiam alia spiritualia, prout hinc & inde communia jura permittunt. In ecclesijs quoque ipsarum civitatis & dioc' quas iidem Abbas & Conventus in proprios usus optinere noscuntur, & quas eos optinere infuturum contigerit, & rectoribus seu vicarijs, clericis & parochianis earum ipsi Abbas & Conventus habeant temporalia sua, idem autem archiepiscopus habeat spiritualia in eisdem, nec alias quam eis ex præsentis nostra declaratione permittitur, memorati Abbas & Conventus in prædictis ecclesijs, in quibus ipsi ut dictum est jus patronatus

dumtaxat habent vel habebunt, & rectoribus, clericis & parochianis earum, & in ecclesijs quas in proprios usus optinent vel optinebunt, aut in rectoribus seu vicarijs, clericis, parochijs & parochianis earum jurisdictionem sibi vendicent, aut in eos exercere quoquomodo præsumant. Declaramus insuper quod clausula de personis degentibus in ecclesijs, capellis, & ceteris locis eorumdem ad monachos & perpetuo conversos referatur insuper autem per rectores & alios clericos, necnon parochianos prædictarum & aliarum quarumcunque ecclesiarum Cantuarien' Civitat' & dioc' in quibus ipsi Abbas & Conventus qualemcumque jurisdictionem habere noscuntur debitum honorem & reverentiam in pulsando campanas, in processionibus faciendis, & in omnibus alijs in quibus consueverunt & debent, volumus & præcipimus exhiberi archiepiscopo memorato debitis & consuetis temporibus, atque locis præfato exemptionis nostræ privilegio in cæteris contentis in eo pleno robore duraturo. Nulli ergo omnino homini liceat hanc paginam nostræ declarationis, constitutionis & præcepti infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare præsumserit, indignationem omnipotentis Dei & beatorum Petri & Pauli apostolorum ejus se noverit incursurum. Datum Laterani 14^{to} kalendas Aprilis, pontificatus nostri anno 9^{to}.

NUM. XVII. B.

De mutuo a religiosis Sancti Augustini Cantuariensis pro passagio regis Edwardi tertij.

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REX omnibus ad quos, &c. salutem.

Noveritis nos teneri dilectis in Christo Abbati & Conventui Sancti Augustini Cantuariensis, in quinquaginta marcis,

Quas ab eis, per manus dilecti clerici nostri, Roberti de Wodehous, & camerariorum nostrorum, pro passagio nostro, versus partes transmarinas, mutuo recepimus,

Et quas quidem quinquaginta marcas eisdem Abbati & Conventui, ad festum omnium Sanctorum proximo futurum, solvere promittimus bona fide.

In cujus, &c.

Teste Rege apud villam de Sancto Edmundo tertio die Junij.

Per breve de privato sigillo, & per billam Theaurariae.

NUM. XVIII.

Privilegium Honorij Papæ Conventui Sancti Augustini Cantuariæ concessum.

Bibl. Cot.
Tiberius
A. IX.

Honorius Episcopus servus servorum Dei dilectis filijs Abbati & Conventui Sancti Augustini Cantuariæ, ordinis Sancti Benedicti, salutem & apostolicam benedictionem. Ut gratia sedis apostolicæ, cui nullo medio monasterium vestrum subest, erga vos appareat fructuosa, supplicationibus vestris favorabiliter annuentes, auctoritate vobis præsentium indulgemus, ut liceat vobis in proprijs parochijs capellas construere, ac in eis habere proprios capellanos sine juris præjudicio alieni. Nulli ergo omnino homini

homini liceat hanc paginam nostræ concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei, & beatorum Petri & Pauli apostolorum ejus, se noverit incursurum. Dat' Lateran' 5^o idus Aprilis, pontificatus nostri anno decimo.

NUM. XIX.

Aliud privilegium Alexandri Papæ.

Alexander Episcopus servus servorum Dei, dilecto filio Abbati monasterij Sancti Augustini Cantuariensi, ad Romanam ecclesiam nullo medio pertinent' ordinis Sancti Benedicti, salutem & apostolicam benedictionem. Ex quondam Abbatis monasterij Sancti Augustini Cantuarien' prædecessoris tui sincera devotione processit, quod ei sicut asseris ipsiusque successoribus felicis recordationis Gregorius Papa prædecessor noster in præfato monasterio & ecclesijs ei pleno jure subjectis horis congruis, dummodo ibidem præsens aliquis pontifex vel legatus sedis apostolicæ non existeret, benedictionem dandi populo per suas concessit literas liberam facultatem. Nos igitur qui dictum monasterium non minori quam idem prædecessor affectu prosequimur caritatis ut eidem sedi tuæ & successores tui devotiones reddam ex devotis tibi ac ipsis ut benedictionem sollemnem que incipit a laude prophetica, sit nomen Domini Benedictum, in eisdem monasterio & ecclesijs non præsentem pontificem vel ipsius sedis legato impartiri populis horis hujusmodi valeatis prædicti prædecessoris nostri inhærendo vestigijs auctoritate præsentium indulgemus. Nulli ergo omnino hominum liceat hanc paginam nostræ concessionis infringere, &c. Dat' Avignia 6^o kal' Octobris, pontificatus nostri anno secundo.

NUM. XX.

Aliud ejusdem Papæ.

Alexander Episcopus servus servorum Dei, dilecto filio Abbati monasterij Sancti Augustini Cantuarien', ordinis Sancti Benedicti, ad Romanam ecclesiam nullo medio pertinentis, salutem & apostolicam benedictionem. Retulit coram nobis dilectus filius noster J. Titul' Sancti Laurentij in Lucena Presbiter Cardinalis, quod felicis recordationis Gregorius Papa nonus prædecessor noster, piæ conversationis, & vitæ merit' in quibus in monasterio vestro ferventer intenditur & assidue defudatur, diligenter attendens ac etiam benigne considerans, quod prædecessores tui una cum alijs in eodem monasterio constitutis placere Deo & ecclesiæ, per sincerissimæ devotionis obsequia studuissent, Abbati ejusdem monasterij qui tunc temporis erat, & successoribus ejus, ut possent benedictionem dare populo, de sua concessit benevolentia speciali. Ex relatu etiam prædicti Cardinalis accepimus, quod nos postmodum hujusmodi gratiam ampliantes tibi & successoribus tuis indulgimus, ut benedictionem sollemnem eidem populo impendere valeatis. Cum autem idem Cardinalis a nobis affectuose petiverit, ut pro reverentia beati Augustini, quem inter beatos ecclesiæ pontifices & doctores corde devotissimo ve-

neramur, ac etiam intuitu personæ suæ, quam sincera in domino complectimur caritate, prædictum monasterium insignire potiori gratia deberemus, Nos ejus precibus annuentes, tibi & successoribus tuis, auctoritate præsentium indulgemus, ut in eodem monasterio, ac etiam in villarum, castrorum & aliorum locorum vestrorum ecclesijs & oratorijs, seu capitulis, pleno vobis jure subjectis, quando divina celebraveritis ibidem vel ipsa præsentibus vobis ab alijs celebrari contigerit, immo in quibuscunque locis regni Angliæ de assensu diæcesanorum, benedictionem populo adinstar pontificum possitis libere impartiri, dummodo aliquis episcopus aut legatus sedis apostolicæ non intersit. Nulli ergo omnino hominum liceat hanc paginam nostræ concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei, & beatorum Petri & Pauli apostolorum ejus, se noverit incursurum. Dat' Avignia, tertio idus Novembris, pontificatus nostri anno quarto.

NUM. XXI.

Litteræ Procuratoriæ Johannis Abbatis Sancti Augustini.

Pateat universis per præsentem, quod nos Johannes permissione divina Abbas monasterij Sancti Augustini Cantuariæ, ad Romanam ecclesiam nullo medio pertinentis, & ejusdem loci Conventus, facimus & constituimus dilectos nobis in Christo venerabilem & discretum virum, magistrum Rogerum de Motelow, juris civilis professorem, & in sacro palacio Romanæ curiæ advocatum, ac religiosum virum, fratrem Radulphum Westerham, commonachum & confratrem nostrum, & utrumque eorum procuratores nostros, negotiorum gestores, & nuncios speciales, dantes & concedentes eisdem & cuilibet eorum insolidum, ita quod non sit melior conditio occupantis generalis & liberam potestatem, ac mandatum speciale ad contrahendum mutuum nomine nostro & monasterij nostri prædicti cum quibuscunque personis in Romana curia, vel alibi ubicunque existentibus, usque ad summam centum & quatuor librarum bonorum & legalium sterlingorum, ipsamque summam centum & quatuor librarum, seu ipsius in auro valorem mutuo recipiend' ab eisdem, nos etiam ac monasterium nostrum, atque omnia bona nostra mobilia & immobilia efficaciter obligand' pro eadem, nec non ad prædictam summam nos & monasterium nostrum prædictum esse obligat' coram quocunque ordinario seu legato, vel sacri palacij prædicti auditore recognoscend' & confitend', ac pro ea condemnationem etiam cum censuris ecclesiasticis subeund' & admittend', juramentumque quodcunque licitum in animas nostras præstand', ac omnia alia faciend' quæ in præmissis fuerint necessaria vel oportuna etiam si mandatum exigant speciale. Promittentes nos ratum & gratum habituros quicquid per eosdem seu eorum alterum actum seu gestum fuerit in præmissis sub ypotheca omnium bonorum nostrorum prædictorum. Dat' in capitulo nostro Cant' 17^{mo} kal' Maji, Anno Domini 1348^o.

NUM. XXII.

Ibid.

Recognitio ejusdem Abbatis Johannis.

IN Dei nomine, per præsens publicum instrumentum cunctis appareat evidenter, quod anno ab incarnatione Domini, secundum cursum & computationem ecclesiæ Anglicanæ 1347^{mo}, indictione prima pontificatus sanctissimi in Christo Patris & Domini nostri domini Clementis divina providentia Papæ sexti, anno 6^{to}, mensis Martij, die 14^{to}, in manerio de Natydone, in mei notarij publici infrascripti & testium subscriptorum præsentia, constitutus personaliter venerabilis pater dominus Johannes Abbas monasterij Sancti Augustini Cantuariæ, qui recognovit & confessus fuit in veritate se teneri & firmiter obligari venerabili viro domino Raymundo Pelegrini canonico Londonien' dicti domini nostri Papæ & apostolicæ sedis in Anglia nuncio, licet absenti, & mihi notario subscripto ipsius nomine stipulanti & recipienti in trecentis libris sterlingorum, ex causa mutui per eum de pecunia dicti domini nostri Papæ in partibus Angliæ nomine ipsius domini nostri Papæ cameræ habita & recepta nobis & monasterio nostro facti in pecunia numerata pro nostris & ejusdem monasterij negotijs utilius promovendis, prosequendis, & etiam expediendis, quas quidem trecentas libras præfatus dominus Abbas promisit & convenit expresse præfato domino Raymundo & mihi notario ipsius nomine ut prædicitur stipulanti, vel cui mandaverit & voluerit reddere, solvere & integraliter assignare London' in hospitio habitationis suæ, videlicet, in festis beati Martini, purificationis beatæ Mariæ & pasche immediate post dictum festum Pur' beatæ Mariæ prox' futur' secur', ad quarum trescentarum librarum sterlingorum solutionem faciendam dictus dominus Abbas obligavit & submisit se & monasterium prædictum, & omnia bona ejusdem ubicunque consistentia, jurisdictioni coheritioni districtioni cujuscunque judicis ecclesiastici vel secularis, & specialiter curiæ cameræ dicti domini nostri Papæ, auditoris & viceauditoris ejusdem, ac nuncij ejusdem vel alias nuncij qui pro tempore fuerit in Anglia, volentes & consentientes expresse, quod ipsi viso præsentis instrumento possint & eis liceat contra ipsum & monasterium prædictum & bona ejus procedere, & quoscunque processus facere, quascunque censuras ecclesiasticas, & alia juris remedia continentes usque ad integram & finalem solutionem trescentarum librarum prædictarum, renunciantes omnibus & singulis exceptionibus juris vel facti, ac remedijs quibuscunque, necnon privilegijs ordinis, status vel conditionis, & constitutionibus quibuscunque quibus contra promissam solutionem ut præmittitur faciendam vel retardationem ipsius possent venire de jure vel de facto, & specialiter juri dicenti, generalem renunciationem non valere nisi quatenus exprimitur in contractu. Et nichilominus ad majorem præmissorum securitatem dictus dominus Abbas ad comparandum pro eo ac ejus monasterio prædicto, quotiens dicto domino Raymundo videbitur expedire, ad dictarum solutionum terminos, vel etiam post & ad confitendum omnia præmissa fore vera, necnon ad audiendum, petendum & recipiendum omne præceptum, monitionem, sententiam & mandatum, quod & quam dicti judices vel eorum alter pro præmissis facere & ferre voluerit contra ipsum ac monasterium & bona ejusdem supradicta pro hujusmodi solutione faciendam

& observatione præmissorum ad quiescendum eisdem necnon & ad submittendum propterea eundem dictum Abbatem ac monasterium ipsius ac bona ejusdem jurisdictionem & coheritionem curiæ cameræ supradictæ & aliorum præmissorum & ad consensuend' expresse quod ipsi & eorum quilibet in ipsum dictum Abbatem, monasterium & bona ejusdem, a tempore hujusmodi præcepti, monitionis, sententiæ, mandati quascunque sententias ferant faciant & fieri possint & executionem demandari, prout dicto domino Raymundo vel alteri nostræ cameræ supradictæ videbitur oportunum, donec de dictis trescentis libris fuerit integraliter satisfactum & ad alia dicenda & facienda quæ in præmissis pro dicto domino Raymundo fuerint necessaria vel etiam oportuna. Dominum Heliam Pelegrini, magistros Jacobum Mathei & Bernardum de Garigia scriptores penitentiariæ domini Papæ & eorum quemlibet insolidum procuratores suos, actores, factores, negotiorum gestores, & nuncios speciales fecit constituit & ordinavit, dans eisdem & eorum cuilibet insolidum potestatem plenariam loco eorum vel alterius ipsorum substituendi unum vel plures procuratores ad præmissa & eos & eorum quemlibet revocandi quotiens eis vel eorum alteri videbitur expedire, promittentes se ratum gratum & firmum habere & tenere quicquid per dictos procuratores suos vel eorum substitutos aut aliquem ipsorum in præmissis actum fuerit sive dictum, quæ omnia supradicta tenere complere & inviolabiliter observare, nec non dictos suos procuratores vel eorum substitutos aut aliquem ipsorum non revocare quousque de præmissis fuerit integraliter satisfactum dictus dominus Abbas ad sacra Dei evangelia corporale præstitit juramentum, de quibus omnibus & singulis voluit dictus dominus Abbas voluit petijt & requisivit a me Galfrido notario infrascripto fieri publicum instrumentum. Acta sunt & fuerunt hæc quæ prædixi ego notarius infrascriptus, anno indictione pontificatus mense, die & loco prædictis, præsentibus tunc ibidem Rogero Valk & Johanne de London' testibus ad præmissa vocatis specialiter & rogatis.

Eisdem vero anno ind' pont' mens' die in domo capitulari Abbathie seu monasterij Sancti Augustini Cant' in mei notarij infrascripti & testium subscriptorum præsentia constituti personaliter frater Thomas de Natydone Prior, fratres Petrus de Totintone præcentor, Stephanus de Hakentone infirmarius, Willielmus de Tilmanstone elemosinarius, Thomas de Favereham supprior, Thomas de Colwel sacrista, Radulphus de Westerham thesaurarius, Petrus de Wrotham, Johannes de Bekelescombe, Thomas de Dytone, Rogerus de Blesfange, Johannes de Gayesham, & Johannes de Wygenhale tanquam majores & seniores Conventus dicti monasterij nominibus suis proprijs & etiam totius Conventus ad solvend' diebus & loco superius expressatis dictas trescentas libras sterlingorum præfato domino Raymundo se & quemlibet eorum insolidum & omnia bona dicti monasterij obligarunt & se jurisdictioni præmissis submiserunt & procuratores prædictos constituerunt modo & forma in omnibus superius expressatis. Acta sunt hæc anno, ind' pont', mens' die & loco prædictis præsentibus tunc ibidem Willielmo de Lyndestede, & Nicho Scarp testibus ad præmissa vocatis specialit' & rogatis. Et ad majorem præmissorum omnium firmitatem, certitudinem & cautelam dictus dominus Abbas sigillum suum, iidem domini Prior, fratres, & Conventus sigillum eorum commune Abbathie & Conventus eorum

eorum prædicti appendi voluerunt huic publico instrumento.

Et ego Galfridus Johannis dicti Baron. clericus Ossorien' dioc' publicus apostolica auctoritate notarius omnibus & singulis supradictis dum sic ut præmittitur per dictos dominum Abbatem, Priorem, officarios, fratres & Conventum agerentur & fierent una cum dictis testibus superius nominatis præsens personalit' interfui eaque omnia & singula sic fieri vidi & audiui & in hanc publicam formam de mandato dictorum dominorum Abbatis, Prioris, officiariorum fratrum & Conventus redegei publicam & manu mea propria scripsi signoque meo solito & consueto signavi rogatus in fidem & testimonium præmissorum.

N U M. XXIII.

Compositio facta inter Johannem Archiepiscopum Cantuariensem, & Monachos Sancti Augustini Cantuariæ, anno 1340.

IN Dei nomine Amen. Cum olim religiosi viri Abbas & Conventus monasterij Sancti Augustini Cant' ad Romanam ecclesiam nullo medio pertinent' omnimodam jurisdictionem spirituales tam in ecclesijs parochial' sibi appropriat' in Cant' dioc' quam in alijs in quibus jus patronatus habebant sibi competere vendicarent, adeo quod in eis rectores, vicarios & clericos instituerent & processiones Pentecostales ad ecclesiam Cant' prædictos rectores, vicarios & clericos & parochianos dictarum ecclesiarum consuetas fieri prohiberent, nec in transitu archiepiscopi Cant' campanas pulsari in dictis ecclesijs permittebant; Propter quæ cum bone memorie Robertus Cant' archiepisc' totius Angliæ primas & apostolicæ sedis legatus ad dictam sedem apostolicam appellasset & super præmissis injurijs sibi & ecclesiæ suæ illatis & alijs quærelam deposuisset apud sedem eandem, scilicet recordationis Bonifacius Papa octavus super dictis quærelis plenius informatus totum negotium per viam provisionis, ordinationis & declarationis sub compendio diffinivit, sicut continetur in literis apostolicis ejusd' Bonifacij sub dat' Lateran', 14^{to} kal' Aprilis, pont' sui anno 9^{mo}, & licet hujusmodi ordinatio, provisio, declaratio & diffinitio per recolendæ memoriæ Johannem Papam 22^{dum} ipsarum de verbo ad verbum recitato tenore confirmatæ fuissent, sicut per literas ipsius Johannis Papæ, sub dat' Avinion. kal' Apri' pont' sui anno 17^{mo}, evidenter apparet; Inimico tamen homine zizania seminante super comparitione dictorum religios' & parochianorum ecclesiarum suarum in visitatione dicti archiepiscopi Cant' ratione dictarum ecclesiarum in dioc' Cant' appropriat' eisd' & super modo exhibitionis privilegiorum jurium & munimentorum dictorum religiosorum & quibusd' alijs suborta sit gravis materia questionis, quæ tam in Anglia coram delegatis a sede prædicta, quam in Romana curia inter præfatos religiosos & bonæ memoriæ dominum Symonem Cant' archiepiscopum, non sine gravibus utriusque partis laboribus & expensis fuit diutius agitata & adhuc in ipsa curia pendere dignoscitur indicata. Præfato igitur domino Symone archiepiscopo vocante domino ab hac luce substracto & venerabile patre domino Johanne Dei gratia nunc Cant' archie-

piscopo sicut domino placuit eidem canonice substituto, placuit tam dicto domino Johanni archiepiscopo per ipsos religiosos diligenter & humiliter requisito quam religiosi prædictis pro gravaminibus hujusmodi & alijs dispendijs evitandis per viam amicabilis compositionis lites & discordias dirimere supradictas. Convenientibus igitur domino Johanne archiepiscopo & relig' cum consilijs eorundem, post tractatus diversos deliberatione habita diligenti, fuit inter eos per viam compositionis consensus & in modum qui sequitur concorditer ordinatum, Inprimis fuit quoad modum comparitionis & exhibitionis hujus dictorum religiosorum in visitationibus dicti domini Johannis Cant' archiepiscopi faciendis consensus & concordit' ordinatum, quod quotiens contigerit ipsum dominum archiepiscopum Cant' suam dioc' aut aliam in qua dicti religiosi aliquam eis appropriatam ecclesiam optinuerint visitare, dicti religiosi coram eo vel suis in ea parte commissarijs in visitatione singulorum Decanatum in quibus ipsi religiosi ecclesias sibi appropriatas, portiones decimarum in parochijs alienis, vel pensiones aut capellas vel oratoria in quibus divina faciunt celebrari habere noscuntur per sufficientem procuratorem ad allegand' & proponend' pro se & jure suo quod in hujusmodi ecclesijs & alijs supradictis se afferunt optinere & ad recipiend' terminum competentem & locum congruum & securum per dictum dominum Johannem archiepiscopum vel suos commissarios assignand' ad realit' exhibendum privilegia, jura & munimenta dictorum relig', tam super exemptione ipsorum in capite & in membris, quam super hujusmodi appropriatis eis ecclesijs & alijs supradictis per procuratorem hujusmodi legitime comparebunt, & quod in loco & termino ipsis taliter assignatis per procuratorem hujusmodi privilegia, jura & munimenta supradicta realiter exhibebunt & fidelem copiam sibi facient de eisdem & terminum & locum recipient ut præmittitur competentes ad audiend' pronunciandum & declarandum. Jus—domini Johannis archiepiscopi vel commissariorum ejusdem super exhibitis in dictis loco & termino idem dominus Johannes archiepiscopus vel sui commissarij prout justum sibi videbitur pronunciare curabunt vel alium terminum competentem ad idem faciendum assignabunt eisd' quousque super hujusmodi exhibitis possint ipsi religiosi justicia prima finaliter expediri quod absque præjudicio privilegiorum hujusmodi celerius fiet quo poterit modo bono. Item super reparationibus defectuum cancellorum & ornamentorum in præfatis ecclesijs & mansis earum tempore visitationis hujusmodi repertorum consensum extitit & concorditer ordinatum, quod dominus Johannes archiepiscopus dictos relig' per quascunque vias & censuras ecclesiasticas ad reparationes defectuum prædictorum ac ad jura episcopalia & omnia onera ratione spiritualium ecclesiarum ipsorum concernentia & dictis ecclesijs incumbentia quæ a vicarijs aut parochianis earundem agnosci non debent de consuetudine vel de jure subeunda & persolvenda necnon ad augmentum & assignationem portionum vicariorum suarum ecclesiarum prædictarum unde onera ipsis incumbentia supportare & congruam sustentationem habere valeant si & quatenus opus erit canonice coercere. Ad hæc super revocatione sententiæ magistri Icherij de Concoreto olim in Anglia nuncij domini nostri Papæ auctoritate apostolica ut dicitur promulgatæ ac processum inter ipsos religiosos & parochianos ecclesiarum suarum, ac bonæ memoriæ dominum Symonem quondam Cantuariensem archiepiscopum inceptorum litium ac causarum quæ in curia Romana vel alibi ea occasione inde-

decisæ pendere noscuntur ordinatum extitit & consensus quod præfati religiosi per viam renunciationis vel aliam legitimam per consilium dicti domini Johannis archiepiscopi ordinand' hujusmodi processus revocari quatenus ordinationem, provisionem, declarationem, diffinitionem & confirmationem dominorum Bonifacij & Johannis prædictorum seu in hijs superius expressatis obviant quovismodo lites & causas conquiescere mutuo & omnino cessare suis expensis & laboribus effectualiter procurabunt. Et protestabantur dictæ partes expresse, quod provisio, ordinatio, declaratio, & diffinitio felicitis recordationis Bonifacij Papæ octavi prædicti & confirmatio recolendæ memoriæ Johannis Papæ vicefimi secundi de quibus præmittitur in omnibus suis capitulis & articulis observentur & quod per præmissa vel compositionem eis vel contentis in ipsis præjudicium nullum fiet nec in aliquo recedatur ab ipsis vel aliquibus contentis in eis, cui protestationem dictæ partes consenciebant expresse. Procuratoria vero virtute quorum dicti religiosi in dictis visitationibus comparebunt pro omni ambiguo removendo erunt tenoris & continentie infra scriptæ. Pateat universis per præsentem, quod nos Thomas permissione divina Abbas monasterij Sancti Augustini Cantuariensis ad ecclesiam Romanam nullo medio pertinentis, ordinis Sancti Benedicti, ordinamus, facimus & constituimus dilectum nobis in Christo N. clericum procuratorem nostrum ad allegand' privilegia exemptionem nobis & monasterio nostro, a sede apostolica indult' appropriationesque ecclesiarum & alia munimenta super portionibus decimarum nostrarum in parochijs alienis, pensionibus aut capellis vel oratorijs, in quibus divina contigerit celebrari nos & monasterium nostrum concernentia coram venerabili patre domino Johanne Dei gratia Cantuarien' archiepiscopo totius Angliæ primate seu ejus commissarijs, necnon ad recipiendum assignationem termini competentis & loci congrui & securi ad exhibenda prædicta quibus uti intendimus & ad realiter exhibend' eadem dictis loco & tempore per dictum patrem ejusve commissarios pro facti qualitate ipsorum legitime moder — & fidelem copiam sibi faciend' de eisdem ac terminum & locum recipiendum ut præmittitur competentes ad audiendum pronunciationem & declarationem dicti domini D. Johannis archiepiscopi, seu commissariorum ejusdem super exhibitis antedictis alium procuratorem loco sui substituend' & substitutum revocand' & officium procurationis reassumend' & omnia alia & singula faciend' quæ in præmissis & circa præmissa necessaria fuerint seu etiam oportuna, ratum & gratum habitur' quicquid dictus procur' & ejus substitutus duxerit faciend' in præmissis. In cujus rei testimonium, &c. In quorum testimonium huic scripto penes Abbatem & Conventum supradictos remanenti sigillum dicti domini Johannis Cantuar' archiepiscopi, necnon scripto seriem præmissorum continenti penes dictum dominum Johannem archiepiscopum remanenti sigillum Abbatis & Conventus prædictorum sunt appensa. Dat' Cantuar' 15^{to} kalend' Junii, Anno Domini 1340.

N U M. XXIV.

Firamentum Vicariorum Conventus Sancti Augustini.

Ibid.

IN Dei Nomine Amen. Ego A. de B. clericus ad ecclesiam parochialem de M. vel vicariam perpetuam ecclesiæ parochialis de N. per religiosos viros

N. Abbatem & Conventum monasterij Sancti Augustini extra muros civitatis Cantuar' veros ejusdem ecclesiæ seu vicariæ perpetue patronos legitime præsentatus, juro ad hæc sacra Dei evangelia per me corporaliter tacta, quod ab hora qua possessionem realem & corporalem dictæ ecclesiæ seu vicariæ adeptus fuero, fidelis ero Abbati ejusdem monasterij canonice electo & ejusdem monasterij confratribus, sicut me Deus adjuvet & hæc sacra Dei evangelia.

N U M. XXV.

Bulla Clementis Papæ approprians ecclesias de Sturreye & Kenyngton Conventui Sancti Augustini Cantuariæ.

Clemens Episcopus servus servorum Dei, dilectis filiis Abbati & Conventui monasterij Sancti Augustini Cantuariensis, ad Romanam ecclesiam nullo medio pertinent' ordinis Sancti Benedicti salutem & apostolicam benedictionem. Religionis vestræ meretur honestas & devotionis sinceritas quam ad nos & Romanam habetis ecclesiam nos inducit ut vos & monasterium vestrum paterno complectentes affectu in hijs quæ digne possimus votis vestris favorabiliter annuamus. Cum itaque sicut ex parte vestra fuit expositum coram nobis tam propter varias litium amfractus quas habuistis pro tuendo jure ac libertate monasterij vestri, quam etiam propter oppressiones & exactiones varias quas propter varios eventus sustinulistis, hætenus filiis ære alieno non modicum prægravati; Nos necessitatibus vestris pio compatiētes affectu ad hujusmodi ac hospitalitatis & alia vobis & dicto monasterio incumbētia onera facilius supportanda vestris supplicationibus inclinati, de Sturreye & de Kenyngton' Cantuar' dioc' ecclesias in quibus jus patronatus habetis, quarum fructus, redditus & proventus quinquaginta marcarum sterlingorum valorem annum juxta taxationem decimæ sicut asseritis non excedunt, cum omnibus juribus & pertinentijs suis vobis & præfato monasterio apostolica auctoritate unimus, a vobis in usus proprios perpetuo retinendas. Vobis eadem auctoritate nichilominus concedentes, ut rectoribus ipsarum ecclesiarum cedentibus vel decedentibus seu alio quovis modo ecclesijs ipsis vacantibus, liceat vobis sine cujusque assensu possessionem earundem ecclesiarum libere ingredi & tenere, non obstantibus si aliqui super provisionibus sibi faciend' de ecclesijs vel beneficijs ecclesiasticis in illis partibus speciales vel generales apostolicæ sedis vel legatorum ejus literas impetrarint, quibus quoad affectuionem aliarum ecclesiarum & aliorum beneficiorum nullum per hoc præjudicium generetur seu quibuscumque dictæ sedis literis privilegijs & indulgencijs generalibus vel specialibus cujuscumque tenoris existant per quæ præsentibus non expressa vel totaliter non inserta effectus hujus gratiæ impediri valeat quomodolibet vel differri, & de quibus quorumque totis tenoribus debeat in nostris literis fieri mentio specialis. Provisio quod in præfatis ecclesijs cultus divinus nullatenus negligatur, & quod de ipsarum ecclesiarum proventibus perpetuis vicarijs inibi domino servituris portiones congrue relinquuntur, ex quibus comode sustentari valeant & incumbētia eis onera supportare, juribus dioecesanorum & aliorum inferiorum ordinariorum si qui sint in omnibus alijs semper salvis. Per hujusmodi autem unionem non intendimus quod excem-

exemptioni vestrae dictique monasterij & aliorum quibus competit in aliquo derogetur. Nulli ergo omnino hominum liceat hanc paginam nostrae unionis & concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare praesumpserit, indignationem omnipotentis Dei, & beatorum Petri & Pauli apostolorum ejus, se noverit incursurum. Dat' in prioratu de Granfello prope Manlathiam Vassionen' dioc' 6^{to} idus Septembris, pontificatus nostri anno—quinto.

NUM. XXVI.

Traditio monasterij Sancti Augustini Cantuariæ in manus Regis Henrici octavi, postquam DCCCC XL annos illasum & illibatum stetisset.

OMnibus Christi fidelibus ad quos praesens scriptum pervenerit, Johannes Abbas monasterij Sancti Augustini, extra & juxta muros civitatis Cantuariensis, & ejusdem loci Conventus, salutem in domino sempiternam. Noveritis nos praefatos Abbatem & Conventum unanimi consensu & assensu nostris, animis deliberatis, certa scientia & mero motu nostris, ex quibusdam causis justis & rationabilibus nos, animas & conscientias nostras specialiter moventibus, ultro & sponte dedisse, concessisse, & per praesentes damus, concedimus, reddimus & confirmamus illustrissimo principi & domino nostro Henrico octavo, Dei gratia Angliae & Franciae regi, fidei defensori, & domino Hiberniae, ac in terris supremo capiti ecclesiae Anglicanae, totum dictum monasterium nostrum, domum sive Abbathiam nostram, ac scitum, fundum, circuitum & praecinctum ejusdem monasterij, domus sive Abbathiae praedictae cum omnibus debitis, catallis & bonis nostris mobilibus quibuscumque nobis seu dicto monasterio, domui sive Abbathiae nostrae spectantibus sive pertinentibus, tam ea quae in praesenti possidemus, quam ea quae ex obligatione vel alia quacumque de causa nobis vel dicto monasterio, domui sive Abbathiae nostrae praedictae quoquo modo debentur: necnon omnia & singula maneria, dominia, messuagia, gardina, curtillagia, tosta, terras, tenementa, prata, pascua, pasturas, boscos, redditus, reversiones, servitia, molendina, passagia, feoda militum, wardas, maritagia, nativos, villanos, cum eorum sequelis, communias, libertates, franchises, jurisdictiones, officia, curias let' hundred' visus franciplegij, ferias, mercata, parcos, warena, vivaria, aquas piscarias, vias, chimina, wharphos, vacuos fundos, advocaciones, nominationes, praesentationes, donationes ecclesiarum, vicariarum, capellarum, cantuariarum, hospitalium & aliorum ecclesiasticorum beneficiorum quorumcunque, rectorias, vicarias, cantarias, pensiones, portiones, annuitates, decimas, oblationes, ac alia & singula emolumenta, proficua, possessiones, haereditamenta, & jura nostra quaecumque tam infra dictum comitatum Kantiae, quam infra comitatum Surr. & civitates Londinensem & Cantuariensem, & alibi infra regnum Angliae, Walliae, & marchias eorundem, eidem monasterio, domui sive Abbathiae nostrae praedictae quoquo modo spectant' appenden' sive incumben'. Ac omnia & omnimoda cartas, evidencias, obligationes, scripta & munimenta nostra quaecumque nobis, seu eidem monasterio, domui sive Abbathiae nostrae, manerijs, terris & tenementis ac caeteris praemissis, cum suis pertinen' seu alicui inde parcellae quoquo modo spectant' sive con-

cernen'. Habendum, tenendum & gaudendum dictum monasterium, domum sive Abbathiam, scitum, fundum, circuitum, praecinctum, cum omnibus debitis, bonis & catallis nostris; necnon omnia & singula dominia, maneria, tenementa, rectorias, pensiones & caetera praemissa quaecumque, cum omnibus & singulis suis pertinen' praefato invictissimo principi & domino nostro regi, haeredibus & assignatis suis imperpetuum in hac parte, ac ad omnem juris effectum qui exinde sequi poterit aut potest, nos & dictum monasterium, domum sive Abbathiam praedictam, cum omnibus & singulis praemissis, ac omnia jura nobis quilibetcumque acquisita, ut decet, subicimus & submittimus. Dantes & concedentes, prout per praesentes damus & concedimus eidem regiae majestati, haeredibus & assignatis suis, omnem & omnimodam plenam & liberam facultatem, autoritatem & potestatem, nos & dictum monasterium, una cum omnibus & singulis manerijs, terris, tenementis, redditibus, reversionibus, servitijs, & singulis praemissis, cum suis juribus & pertinen' quibuscumque, disponendi, & pro suo libero regiae voluntatis libito ad quoscunque usus majestati suae placentes alienandi, donandi, commutandi & transferendi, & hujusmodi dispositiones, alienationes, donationes, conversiones, & translationes per praedictam regiam majestatem suam quovismodo fiendas extunc ratificantes ratas & gratas ac perpetuo firmatas nos habituros promittimus per praesentes. Et ut praemissa omnia & singula suum debitum fortiri valeant effectum, electionibus insuper nobis & successoribus nostris, necnon omnibus querelis, provocationibus, appellationibus, actionibus, litibus & instantijs alijs quibuscumque, nostris remedijs & beneficijs nobis forsan & successoribus nostris in ea parte praetextu dispositionis, alienationis, translationis & conversionis praedictarum, & caeterorum praemissorum qualitercumque competen' & competituris, omnibusque doli, erroris, metus, ignorantiae, vel alterius materiae sive dispositionis exceptionibus, objectionibus & allegationibus prorsus semotis & dispositis, palam, publice & expresse ex certa nostra scientia animis spontaneis renunciavimus, prout per praesentes renunciamus & cedimus, & ab eisdem recedimus in hijs scriptis. Et nos praefati Abbas & Conventus, successoresque nostri, dictum monasterium, domum sive Abbathiam, praecinctum, scitum, mansionem & ecclesiam praedictam, ac omnia & singula maneria, dominia, messuagia, gardina, curtillagia, tosta, prata, pasturas, boscos & subboscos; terras, tenementa, ac omnia & singula praemissa, cum suis pertinen' praefato domino nostro regi, haeredibus & assignatis suis, contra omnes gentes warrantizabimus imperpetuum. In quorum testimonium nos praefati Abbas & Conventus huic scripto sigillum nostrum commune apponi fecimus. Dat' in domo nostra capitulari penultimo die mensis Julij, anno regni dicti illustrissimi nostri regis tricesimo.

Per me Johannem Exflex Abbatem ibidem.

Per me infirmarium Thomam Barham.

Per me Johannem Langdon praecentorem.

Per me Edwardum Benet sacristam.

Per me Johannem Sandwich suppriorum.

Per me Ricardum Compton tertium Priorem.

Per me Ricardum Canterbr. rectorarium.

Per me Willielmum Mylton.

Per me David Franklyn quartum Priorem.

Per me Willielmum Hohyngborne capellanum

domini Abbatis.

Per me Johannem Ryvers.

Per me Laurentium Goleston.

Per me Johannem Antoni.

Per me Radulphum Adrian.

Per me Willielmum Horsmunde.
 Per me Georgium Amys.
 Per me Robertum Glasconbury.
 Willielmus Bangos.
 Per me Johannem Dibun Priorem.
 Per me Johannem Langport thesaurarium.
 Per me Willielmum Wynchelse celerarium.
 Per me Robertum Ceneft vestiarium.
 Per me Johannem Story ostiarium.
 Per me Robertum Garwinton subcelerarium.
 Per me Robertum Saltwood custodem capellæ
 beatæ Mariæ.
 Per me Thomam Strykynbow camerarium.
 Per me Willielmum Hawkherst subsacristam.
 Per me Johannem Haylsam.
 Per me Johannem Shroynsbury.
 Per me Thomam Haplys.
 Per me Edwardum Hales.
 Recept' recognit' & deliberat' coram me Ricardo
 Layton, cancellariæ domini nostri regis magistrorum
 uno, anno & die prædictis.
 Plus in dorso.
 Irrotulatur in dorso clausurarum cancellariæ regis
 infrascriptæ, mense & anno infrascriptis.

NUM. XXVII.

Summa privilegiorum Abbatia Sancti Augustini Cantuariæ.

- ✠ Anno Domini 608. Privilegia beneficio
 beati Augustini primi Anglorum apostoli.
 Patet omnibus.
 ✠ Anno Domini 610. Privilegia Bonifacii quarti.
 Omnipotentis Dei.
 ✠ Anno 671. Privilegia Adeodati.
 ✠ Anno 616. Privilegia Agathonis.
 ✠ Anno 960. Privilegia Johannis 13.
 Anno 1120. Privilegia Calixti secundi
 Libertatem.
 Anno 1129. Innocentius secundus de libertate.
 Licet omnes.

LUCIUS 2. Anno 1144.

De libertatibus hujus ecclesiæ. Cum
 universitas.
 Item de 2 molendinis in Cantuaria, & 10 mar-
 cis in ecclesia de Middleton. Quo-
 ciens.

EUGENIUS 3. 1146.

Confirmacio hospitalis Sancti Laurencij.
 Quæ a devocione.
 Item de libertate hujus ecclesiæ. Licet
 omnes.
 Item confirmacio ecclesiæ de Feversham.
 Quæ a fratribus.

ADRIANUS 4. 1157.

Confirmacio ecclesiæ de Faversham.
 Quæ a fratribus.
 Item confirmat ecclesiam de Nordbourne hos-
 pitali extra portam curiæ. Si de
 hijs.

ALEXANDER 3. 1158.

Privilegia de benedictione Abbatis sine exac-
 tione professionis archiepiscopo facienda.
 Recepta olim.

- ✠ Item confirmacio ecclesiarum de Midd' &
 Faver. Juste petencium.
 Item super benedictione Abbatis. Cum
 venerabilem.
 Item confirmacio ecclesiarum de Faver &
 Midd'. Ea quæ in ecclesiæ.
 Item quod possumus celebrare divina, quando
 terra est interdicta.
 Item confirmat privilegia prædecessorum suo-
 rum. Hortatur nos.
 Item de observacione sigilli communis.
 Ea quæ.
 Item de libertate hujus ecclesiæ. Licet
 omnes.
 Item confirmacio ecclesiæ de Norwic ad ele-
 mosinam. Justa petitione.

LUCIUS 3. 1179.

Privilegia de libertate hujus ecclesiæ.
 Item de benedictione Abbatis, &c.
 Quanto spiritualis.

URBANUS 3. 1185.

- Confirmacio ecclesiæ de Norwic ad elemo-
 sinam. Justa petitione.
 Item de Præbenda de Tronstone. Justicia petitionis.
 Item ne dentur ecclesiæ de Menstre, Nord-
 bourne, Sellyng, Faver, & Midd' seculari-
 bus personis. Religiosis.
 Item ne Archiepiscopus, vel legatus, vel ali-
 quis alius optentu legacionis cujuscunque
 possit nos excommunicare. Fatigati.
 Item confirmacio libertatum hujus ecclesiæ.
 Licet omnes.
 Item quod ecclesia de Sellyng sit ad vestitum.
 Juste petencium.
 Item de Ecclesijs de Faver & Midd', & cus-
 todia clavorum tempore vacacionis eccle-
 siarum. Juste petencium.
 Item confirmat ecclesias de Thaver & Midd'.
 Ea quæ.

CELESTINUS 3. 1188.

- Confirmacio ecclesiæ de Norwic ad elemo-
 sinam. Si de hijs.
 Item ne ministri regis ingrediantur sacristiam,
 cameram vel elemosinariam tempore vaca-
 cionis. Relatum.
 Item de remedio appellacionis.
 Quod appellantes.
 Item confirmacio hospitalis Sancti Laurencij.
 Quæ a devocione.
 Item de benedictione Abbatis, &c. Fatigati.
 Item aliud de eadem. Quanto.
 Item quod possumus uti privilegijs non usita-
 tis, si non fuerit eis legitime præscriptum.
 Item quod ecclesia de Chist sit ad usum infir-
 morum. Juste petencium.
 Item ne clerici tradant ecclesias ad firmam.
 Audivimus.
 Item ne Archiepiscopus vel legatus aliquis
 possit nos excommunicare, interdicere vel
 suspendere. Quanto monachi.
 Item de libertate & constitutionibus prædeces-
 sorum suorum, videlicet Bonifacii, Adeo-
 dati, Agathonis, Johannis, Calixti, Inno-
 cencij, Lucij, Eugenij & aliorum.
 Licet omnes.
 Item,

Item quod possumus celebrare cantus clarissime quando terra est interdicta.

Hortatur.

INNOCENTIUS 3. 1195.

Ne ultra 3 dietas trahamur ad causas coram ordinarijs. Non solum.

Item ne dentur pensiones, vel beneficia ad preces vel minas potentum. Cum præter.

Item super decimis de Colestonde. Secundum amorem.

Item de libertate hujus monasterij. Licet omnes.

Item ea quæ de bonis.

Item conservacio super eadem Abbati de Langdon & Rading.

HONORIUS 3. 1213.

Ut liceat in proprijs parochijs capellas constituere. Ut gracia.

Item confirmacio hospitalis Sancti Laurencij. Cum a nobis.

Item ne monachi hujus loci possint compelli ad cognitionem causarum. Cum sicut.

Item Abbati de Waltham quod omnes bona nostra detinentes sint excommunicati. Ad audienciam.

Item confirmacio ecclesie de Sellyng & Conflitere ad cameram monachorum, Lenham ad refectorium, Chist ad domum infirmorum. Solet annuere.

GREGORIUS 9. 1224.

Confirmacio ecclesie de Chist. Et si ex.

Item confirmacio ecclesie de Plumstede. Dignum est.

Item confirmacio super eadem ecclesia. Juste petencium.

Item quod omnia bona nostra sint sub protectione sedis Apostolicæ. Sacristæ.

Item de Tunica & Dalmathica. Ex prædecessorum.

Item de benedictione. Ut apostolicæ.

Item de capellis in Thaneto. Imminens.

Item ne ultra 2 dietas trahamur ad causas coram ordinarijs. Apostolicæ sedis.

Item confirmacio annuorum censuum in ecclesijs nostris. Et si.

Item confirmacio ecclesie de Lenham ad refectorium. Equitatis.

Item ne quis possit excommunicare monachos hujus ecclesie vel perpetuo conversos.

Item quod non possumus compelli per litteras apostolicas ad providendum alicui nisi fecerint mencionem de illis litteris specialem. Et si cunctorum.

Item confirmacio ecclesie de Sellynge. Equitatis ratio.

Item de præbenda de Gonston. Equitatis.

Item ne quis præsumat emere terras vel redditus ab aliquo tenencium nostrorum, sine assensu nostro. Universis.

Item confirmacio consuetudinum hujus ecclesie. Juste petencium.

Item de libertatibus & confirmacione privilegiorum Bonifacij, Adeodati, Agathonis, Johannis, Calixti, Innocencij, Lucij, Eugenij, Alexandri, Calixti & Innocencij.

Item confirmacio composicionis Sancti Edmundi. Ex parte vestra.

Item ne dentur decimæ de novalibus. Cum regularis.

Item non absque dolore. Non absque.

INNOCENTIUS 4. 1239.

Quod non tenemur ad solucionem debitorum nisi convertantur ad usum monasterij.

Item ne possessiones nostre tradantur ad firmam. Litteras.

Item approbacio super ecclesia de Lenham. Ex tenore.

Item super eadem ecclesia. Equitatis ratio.

Item confirmacio exemptionum & libertatum. Cum a nobis.

Item de pallijs nostre ordini congruentibus. Ad hoc Deus.

Item confirmacio omnium possessionum. Sacro sancta.

Item ne cogantur per litteras apostolicas ad provisionem alicujus. Paci & tranquillitati.

Item non absque dolore. Non absque.

Item de præsentacione clericorum ad ecclesias. Devocionis.

Item quod licet uti privilegijs prius non usitatis, si non fuerit eis legitime præscriptum. Solet annuere.

Item conservacio ejusdem Abbati & Priori Sancti Edmundi. Dilectorum.

Item quod possumus habere bona conversorum nostrorum. Devocionis.

Item ne aliquis delegatus vel subdelegatus possit nos excommunicare. Apostolicæ sedis.

Item contra provisores. Devocionis.

Item Abbati & Priori Sancti Edmundi ea quæ debemus. Ea quæ.

Item Abbati quod possit dispensare cum monachis suis super statuta Gregorij 9. Ex parte.

Item conservacio Abbatibus Sancti Edmundi & Waltham super dispensacione statutorum Gregorij prædicti. Ex parte.

Item ne ultra 2 dietas trahamur &c. Vestre pacis.

Item conservacio super eadem. Vestre pacis.

Item ne per litteras generales vel speciales. Principalem.

Item de procuracionibus non dandis pro ecclesijs nobis appropriatis. Principalem.

Item quod vicarij debent solvere procuraciones pro ecclesijs appropriatis. Principalem.

Item conservacio Abbati & Priori Sancti Edmundi contra infidelitatem clericorum. Ex parte.

Item conservacio Abbati & Priori Sancti Edmundi contra provisores nostrarum ecclesiarum. Merita devocionis.

Item ne quis nos impedire possit in collacione beneficiorum nostrorum. Devocionis.

ALEXANDER 4. 1258.

- Confirmacio ecclesiæ de Preston. Sinceræ devocionis.
 Conservacio ejusdem Abbati de Waltham. Sinceræ.
 Item de corrodijs monachorum non dandis. Volenti.
 Item quod vicarij nostri solvant procuraciones pro ecclesijs quibus incumbunt. Principalem.
 Conservacio super hoc privilegio Abbati de Lesnes & Priori de Mertone. Sicut dilecti.
 Item de litteris non signandis ad contrahendum mutuum pro alijs. Volentes.
 Item de consuetudinibus festivitatum. Specialem.
 Item quod Abbas potest conferre monachis suis ordines Ostiariatus, & Accolitus. Sedis Apostolicæ.
 Item confirmacio Hospitalis Sancti Laurencij. Juste petencium.
 Item super appropriatione ecclesiæ Sancti Pauli. Sedis Apostolicæ.
 Conservacio ejusdem Abbati & Priori Sancti Edmundi. Sedis Apostolicæ.
 Item appropriatio ecclesiæ de Cantuare. Et si ex.
 Conservacio super eadem Abbati & Priori prædictis. Et si ex.
 Item super appropriatione ecclesiæ de Sellynge. Æquitatis ratio.
 Conservacio super eadem. Æquitatis.
 Item ne piscatura legatorum quod præjudicium nobis generetur. Devocionis.
 Item de Tunica & Dalmathica. Ex prædecessorum.
 Item quod possumus uti privilegijs non usitatis si non sit legitime eis præscriptum.
 Item de custodia pupillorum &c. Paci & quieti.
 Item ne ultra 2 dietas trahamur ad causas coram ordinarijs. Vestris meritis.
 Item privilegium de libertate.
 Item ne Abbas teneatur invitus cognoscere de causis. Inducunt.
 Item ne præensione debiti trahamur coram ordinarijs. Cum felicis.
 Item de benedictione pallarum. Religionis.
 Item ne per statuta vel constitutiones aliquod præjudicium nobis generetur.
 Item quod non teneamur ad provisiones per litteras apostolicas. Pro vestra.
 Item ne nobis emanant possessiones vel redditus. Universis.
 Item quod papa conservat omnes libertates nostras illæsas, licet revocaverit tales indulgencias. Devocionis.
 Item confirmacio omnium indulgenciarum. Solet annuere.
 Item confirmacio ecclesiæ de Plumstode.
 Conservacio super eadem.

URBANUS 4. 1261.

- Quod non teneamur ad solucionem debitorum nisi convertantur ad utilitatem monasterij. Indemnitati.
 Item quod possumus uti privilegijs non usitatis, si non fuerit legitime præscriptum. Licet sicut.

Item confirmacio omnium libertatum.

Cum a nobis.
Item quod Abbas potest dispensare super irregularitate cum monachis suis.Quod ex apostolicæ.
Item quod possumus uti privilegijs non usitatis, &c. Et si ad omnia.

GREGORIUS 10. 1270.

- Confirmacio privilegiorum & libertatum. Cum a nobis.
 Conservacio Abbati & Priori Westmonasterij ne permittant bona nostra indebite detineri. Significarunt.
 Item alia conservacio de eadem. Pervenit.

JOHANNES 21. 1276.

Hic Johannes secundum veram chronologiam deberet esse 20.

- Ne dentur decimæ de novalibus. Devocionis.
 Item contra statutum ne exempti ratione debiti trahantur coram ordinarijs.
 Item quod possumus habere bona converforum nostrorum. Devocionis.
 Conservacio ne aliquis bona nostra præsumat occupare. Ex parte.
 Conservacio super ea quæ de bonis.

NICHOLAUS 3. 1278.

- Ne quis bona nostra invadere præsumat. Ex parte.
 Item quod possumus uti privilegijs non usitatis. Cum sicut.
 Conservacio Abbati Sancti Albani super ea quæ de bonis. Ad audientis.
 Item alia conservacio ejdem. Dilectorum.

HONORIUS 4. 1284.

- Confirmacio omnium privilegiorum. Cum a nobis.
 Item de esu carniū. Religionis.
 Item confirmacio cantariæ Hamonis Doge. Cum a nobis.
 Item confirmacio hospitalis Sancti Laurencij. Meritis.
 Item quod beneficiati in servicio nostro manentes percipiant fructus ecclesiarum suarum per triennium. Magnæ devocionis.
 Conservacio hujus privilegij Abbatibus Westmonasterij & Waltham. Magnæ devocionis.
 Item quod Abbas potest loqui in mensa Cisterciensibus, & alijs viris religiosis. Devocionis.

NICHOLAUS 4. 1288.

- Conservacio Abbati de Waltham super privilegia ea quæ de bonis. Dilectorum.

BONIFACIUS 8. 1293.

- Novum privilegium monasterio cum conservatrice. Circumspecta.
 Declaracio ejusdem super eodem. Ad perpetuam.
 Indul.

Indulgentia 4. annorum, & totidem dietarum
ad altare annunciationis Beatæ Mariæ.

Licet is.

BENEDICTUS II. 1304.

Quod ad nos pertinet præsentatio ecclesiarum
nostrarum, & ad archiepiscopum institutio
& destitutio. Nuper apostolatus.

CLEMENS 5. 1305.

Conservatio Abbatibus Westmonasterij & de
Waltham super appropriatione ecclesiarum
de Sturre & Kenynton. Religionis.

JOHANNES 13.

Error alter, oportet enim hunc esse 21.

Conservatio Abbati de Langdon super appro-
priatione ecclesiarum de Stone & Wywe-
lesbec. Peticio.

Item confirmatio declarationis bullæ Bonifa-
cianæ. Sedens.

CLEMENS 6. 1342.

Quod Abbas potest benedicere ubicunque. Intuere.

Item conservatio ad 6 annos in bona forma. Militanti.

Item quod possumus celebrare divina in ca-
pellis & oratorijs nostris. Eximia.

✠ Item appropriatio ecclesiarum de Stone, Bork-
lowe, & de Wywelesbegh. Sacra
vestra.

Item Abbati Thomæ Colwell super recon-
ciliatione ecclesiæ pollutæ. Tuæ
devocioni.

Item Abbati de Langdon significarunt.
Significarunt.

INNOCENTIUS 6. 1350.

Privilegium super duplici festo Sancti Au-
gustini. Decet cunctos.

Item indulgentia in eodem festo. Splendor.

URBANUS 5. 1362.

Appropriatio ecclesiarum de Sturre & Kenyn-
toun. Religionis.

Item conservatio ad 3 annos bona. Militanti.

GREGORIUS II. 1370.

Quod festum Sancti Augustini sit duplex.
Decet cunctos.

URBANUS 6. 1378.

Ut festum Sanctæ Mildredæ sit duplex in in-
sula. Sic deva.

BONIFACIUS 9. 1300.

Privilegia vel Bullæ quorum principia vel capita
agnata sunt tali signo ✠ in tabula præcedenti par-

tim succincte, partim plenarie scribuntur locis suis
in hoc libro sequenti.

(Sic Auctor, sed nota quod liber ille desideratur.)

Illa tamen privilegia five bullæ, quorum initia &
principia hic sequencia subscribuntur, non inferantur
vel notantur in hac tabula, sed in hoc libro videntur
in locis suis, videlicet

Bonifacius 4. ad regem Ethelbertum.

Dum Christianitas.

Calixtus 2. Sicut mon.

Idem papa archiepiscopo & monachis suis.

Beatorum Apostolorum.

Innocentius 2. archiepiscopo.

Item idem episcopo Wyntonienfi.

Fraternitati tuæ.

Item Stephano regi.

Quanto omni-

Item Abbati & Conventui.

potens.

Litteras

vel nuncios.

Hujus confirmatio. Venerabilem.

Eugenius 3. pro interdicto regno.

Humani generis.

Item Abbati & Conventui pro eodem inter-
dicto. Obedientia.

Item archiepiscopo Theobaldo pro eodem.

Item archiepiscopo pro benedictione Silvestri.

Sicut num.

Item eidem pro eodem Silvestro electo.

Quoniam electum.

Item eidem electo pro eodem negotio.

Laboribus &

Item ad conventum pro prædicto negotio.

Quod causa electi.

Item condicio facta archiepiscopo pro eodem.

Alexander 3. inparochiari ecclesias.

Item quod ecclesiæ de Menstre, Faversham,
& Midd. sint ad reparationem ecclesiæ.

Lucius 3. pro Silvestro contra archiepiscopum.

Item prohibitorium eidem archiepiscopo ne
de hominibus clericis se intromittat &c.

Item eidem ne ab Abbate professionem acci-
piat.

Item Abbati ne professionem sibi faciat.

Item Abbati ut clerici præstent pro ecclesijs
suis fidelitatis juramentum.

Urbanus 3. Abbati contra campum de Kakyn-
don, &c.

Celestinus 3. ne sacristia, vel cameræ tradan-
tur ad firmam.

Item pro monachis Huberto Archiepiscopo.

Si diligatis.

Item Abbati ne præstet obedientiam archi-
episcopo.

Innocentius 3. pro ecclesia de Faver episcopo
Elyensi & alijs. Significarunt.

Item Johanni regi pro eadem ecclesia.

Non decet.

Item contra archiepiscopum pro eadem ecclesia.

Grave gerimus.

Item confirmat cartam Regis Johannis.

Dignas laudes.

Nota falsas bullas confectas pro archiepiscopo.

Memoriter.

Innocentius 4. de pensione non danda personis
ad episcopatum assumptis.

Item archiepiscopo ne ingrediatur monaste-
rium ratione statuti Gregorij 9.

Honorius 3. confirmat Cantariam Hamonis
Doge.

Johannes

Johannes 22. Icherio de Conkareco contra archiepiscopum Simonem Mepeham.
Item Priori ecclesiæ Christi pro Petro Dene.
Clemens 6. Johanni Devenesch Abbati, ut archidiaconus Cantuariæ possit recipere procuraciones ipso existente in curia Cant.

URBANUS 3.

Ibid. p. 149. Fatigati, & reliqua. Paci & tranquillitati vestræ paterna solitudine providere volentes, auctoritate apostolica prohibemus, ne Cantuariæ archiepiscopus aut archidiaconus sive officialis ejus, vel aliquis legatus optentu legationis monasterium vestrum, vel monachos ejus aliquatenus gravare, semina vel ecclesias, clericos aut homines vestros contra privilegia sedis apostolicæ interdicere vel excommunicare præsumat, nisi fuerit a Romani pontificis latere destinatus, vel mandatum ab eo succeperit speciale. Ad hæc adjicientes, de consilio eorundem fratrum nostrorum statuimus, ut monasterium vestrum cum omnibus pertinentiis suis intus & foris in ea semper stabilitate permaneat in qua a centum annis retro usque in hodiernum diem noscitur permansisse. Nulli igitur, &c.

- - - - - U S 9.

Et si ex munitione, & reliqua. Quum igitur ecclesiam vestri monasterij de Chist usibus domus vestræ congregationis infirmancium, quæ multis experimentis dicitur indigere, pie ac provide, sicut accepimus, ascripseritis, eamque felicitis memoriæ Celestinus papa prædecessor noster in usus domus ejus duxerit confirmandam. Nos devocionis vestræ precibus annuentes, ad exemplar ipsius prædictam ecclesiam vobis ad usus domus ejus auctoritate apostolica confirmamus, & præsentis scripti patrocinio communimus, auctoritate vobis præsentium inhibentes, ne ipsam ecclesiam vel pertinencias suas in alios usus convertere, vel in aliam præsumatis transfere personam. Nulli, &c.

I D E M.

Ibid. p. 150. Religionis vestræ, & reliqua. Ea propter dilecti in domino filij vestris supplicationibus annuentes, ad exemplar felicitis memoriæ Urbani papæ prædecessoris nostri, auctoritate præsentium inhibemus, ne tibi fili Abbas vel alicui successorum tuorum liceat ad instantiam alicujus ecclesiasticæ secularisve personæ ecclesias de Menstre, de Nordbourne, de Sellynge, de Faver, de Midd. ad vos pleno jure spectantes, & præbendam de G. quam habetis in ecclesia Sancti Martini de Dovor, deputatas vestris usibus, & vobis a sede apostolica confirmatas, alicui concedere, set eadem ecclesiæ, & earum beneficia vobis & successoribus vestris in perpetuum conserventur. Prohibemus insuper, ne quis episcopus, archidiaconus, vel officialis eorum, aut alia qualiscunque persona vos ad dandum vel faciendum quod præsentis pagina prohibetur aliqua districtione compellat. Nulli, &c.

INNOCENTIUS 4.

Ibid. p. 151. Venerabilibus fratribus archiepiscopo Cant' & ejus suffraganeis, & dilectis filiis Abbatibus, Prioribus, Decanis, Archidiaconis, Præpositis, Archipresbiteris, & alijs ecclesiæ Prælati per Cantuariæ provinciam constitutis, salutem & apostolicam benedictionem. Non absque dolore cordis, & plurima tri-

bulacione didicimus, quod ita in plerisque partibus ecclesiastica censura dissolvitur, & canonicæ sententiæ severitas enervatur, ut viri religiosi, & hij maxime qui per sedis apostolicæ privilegia majori donati sunt libertate, passim a malefactoribus suis minas sustineant, & rapinas, dum vix invenitur qui congrua illis protectione subveniat, & pro fovenda pauperum innocencia se murum defensionis apponat. Specialiter autem dilecti filij, Abbas & fratres monasterij Sancti Augustini Cantuariæ ordinis Sancti Benedicti, tam de frequentibus injurijs, quam de ipso cotidiano defectu justitiæ conquerentes, universitatem vestram litteris petierunt apostolicis exorari, ut ita videlicet eis in tribulationibus suis contra malefactores eorum prompta debeatis magnanimitate consurgere, quod ab angustiis quas sustinent, & pressuris vestro possint præsidio respirare. Ideoque universitati vestræ per apostolica scripta mandamus atque præcipimus quatinus illos, qui possessiones vel res seu domos prædictorum fratrum vel hominum suorum irreverenter invaserunt, aut ea injuste detinuerunt, quæ prædictis fratribus ex testamento decedentium relinquuntur, seu in ipsos fratres, vel ipsorum aliquem contra apostolicæ sedis indulta sententiam excommunicationis aut interdicti præsumpserint promulgare, vel decimas nutrimentorum suorum animalium spretis apostolicæ sedis privilegijs extorquere, monitione præmissa si laici fuerint publice candelis accensis singuli vestrum in diocesis & ecclesijs vestris excommunicationis sententia percellatis; si vero clerici vel canonici regulares seu monachi fuerint, eos appellatione remota ab officio & beneficio suspendatis, neutram relaxantes sententiam donec prædictis fratribus plenarie satisfaciant, & tam laici quam clerici seculares, qui pro violenta manuum iniectione in fratres eosdem vel ipsorum aliquem anathematis vinculo fuerunt innodati, cum diocesanorum litteris ad sedem apostolicam venientes ab eodem vinculo mereantur absolvi.

I D E M.

Principalem causam, & reliqua. Ecclesiæ igitur vestræ sedi apostolicæ immediate subjæctæ a futuris gravaminibus, quibus tales impellentes plerisque ab hoc zelo invidiæ interdum solent affici, providere volentes, auctoritate præsentium districtius inhibemus, ne quis prætextu ecclesiarum quæ sunt vobis in usus proprios per sedem apostolicam deputatæ, procuraciones ratione visitacionis a vobis exigere vel extorquere, seu alia vobis aut ecclesijs ipsis imponere onera contra justiciam quoquo modo præsumat, de quarum proventibus est congrua porcio pro consuetis oneribus sustinendis earum ecclesiarum vicarijs assignata.

Verba Willelmi regis, & conquestoris de libertate monasterij Sancti Augustini Cantuariæ.

Ante omnia autem autentica prothodictoris hujus regni nostri Augustini ecclesia mea, meorumque heredum & optimatum sanctione sua semper regnancium prærogativa, adeo ut quicumque dampnatus huc confugerit mox ut hoc sanctum asilum de longinquo conspexerit impunitatem & libertatem optineat, hujusque juris transgressor rei iudicium subeat.

NUM. XXVII. 2.

Instrumentum D. Johannis Abbatis Glocestrensis quomodo monachi de Gloucester primo morabantur. Oxonij, & revocabantur.

NOverint universi sanctæ matris ecclesiæ filij ad quorum notitiam pervenerit hæc præsens scriptura, quod cum vir nobilis dominus Joannes Giffard, dominus de Brimesfield, domum quandam de novo in quo monachorum ordinis Sancti Benedicti Conventus ad divini cultus augmentum & memoriam, veluti præcipuæ devotionis donario, ex sui fundatione perenniter haberetur, proponeret ordinare; & secundum sui pium propositum, quoad id divinitus inspiratum, locum quendam in suburbio Oxonij in vico qui Stockwell-streete vulgariter nuncupatur, propter studij aptitudinem, quod religiosis & secularibus præsertim congruit; quem a fratribus hospitalis Sancti Joannis Jerusalem, sub quorum nomine idem locus existens, ab omni jurisdictione episcopali & archidiaconali a tempore cujus memoria non existit habebatur exemptus, non parcendo labori, vel sumptibus habere dignoscitur, ad id favente domino specialiter duceret deputandum. Nos Joannes permissione divina Abbas monasterij Sancti Petri de Gloucestria & ejusdem loci Conventus humiliter per dictum nobilem, & nostro generali capitulo præfidentes, suo & communitatis nostri ordinis nomine instantius requisiti, quosdam monachos nostræ domus ad inhabitandum locum prædictum primordialiter, vice communitatis præmissæ fecimus destinari; demumque, prout ipsorum præfidentium, dicti nobilis & communitatis nostri ordinis, quoad hoc concorditer concurrente consensu, provida dispositio uniformiter ordinaverat, revocantes eisdem; & factum hujusmodi tam laudabile multipliciter ponderando communitatem nostri ordinis, tanquam utilitatem publicam, dispositioni propriæ, ac cuilibet utilitati private non immerito cupientes præferri, gratanter duximus annuendum, quod noster confrater dilectus frater Henricus dictus de Helin, quem ex mora diutina quoad nos devotum in spiritualibus, providum in temporalibus & discretum, ac in utrisque novimus circumspexit, a nostro monasterio libere transferatur, ad recipiendum & tenendum vice communitatis nostri ordinis locum eundem in suburbio Oxoniensi memorato, ac fundationem ipsius, necnon ad Conventum inibi statuendum. Ita tamen, quod ex hoc facto nostro, seu aliquo præcedenti, nobis vel nostris successoribus quibuscumque, colore quovis, vel nomine speciali, in personis ipsis, seu loco nihil juris in posterum accrescat omnino, nisi quatenus de cæteris de ordine nostro jus communiter competit in eisdem. Ut autem idem frater Henricus zelo devotionis & absque remorsu conscientiæ valeat, sicut decet, vacare præmissis, & alia quæ incumbunt officia uberius adimplere, a subjectione qualibet, qua nobis & nostro monasterio tenebatur affectus, præsentium tenore reddimus totaliter absolutum, & in testimonium præmissorum omnium sigillum nostrum nos Abbas prædictus, una cum sigillo nostro communi, de nostri & totius Conventus conscientia, super omnibus præmissis & singulis primitus habito inter nos diligenti tractatu; fecimus his appendi.

NUM. XXVIII.

Carta regis Edwardi primi de terris & possessionibus amortizandis in usum collegij Glocestrensis Benedictinorum, Oxonij.

EDwardus Dei gratia rex Angliæ, dominus Hiberniæ, & dux Aquitaniæ, omnibus ad quos præsentis literæ pervenerint, salutem. Licet de communi concilio regni nostri providerimus, quod non liceat viris religiosis, seu alijs, ingredi feoda alicujus, ita quod ad mortuam manum deveniant, sine licentia nostra & capitalis domini, de quo res illa immediate tenetur; volentes tamen dilecto & fideli nostro Joanni Giffard gratiam facere specialem; dedimus ei licentiam, quantum in nobis est, quod ipse quatuor messuagia & unum tostum cum pertinentijs in Oxonio dare possit & assignare dilectis nobis in Christo Priori & Conventui ordinis Sancti Benedicti Oxonij, habendum & tenendum eidem Priori & Conventui & successoribus suis imperpetuum, & eisdem Priori & Conventui quod messuagia & tosta prædicta ab eodem Joanne recipere possint, similiter licentiam concessimus specialem. Nolentes quod idem Joannes vel hæredes sui, aut prædicti Prior & Conventus, vel successores sui, ratione statuti prædicti per nos vel hæredes nostros inde occasionentur vel graventur in aliquo: Salvis tamen capitalibus dominis feodi illius servitijs inde debitis & consuetis. In cujus rei testimonium has literas nostras fieri fecimus patentes, teste meipso apud longam Jethenton, 12 die Martij, anno regni nostri decimo nono.

NUM. XXIX.

Carta Joannis Giffard de Brimesfield fundatoris collegij sive aule Glocestrensis Benedictinorum, Oxonij.

SCiant præsentis & futuri, quod ego Joannes Giffard, dominus de Brimesfield, pro salute animæ meæ, & animarum Matildæ Longespee quondam confortis meæ, & antecessorum & hæredum meorum, dedi, concessi & hac præsentis carta mea confirmavi, Deo & beatæ Mariæ & ecclesiæ beatorum Joannis apostoli & evangelistæ, & Benedicti Abbatis & confessoris Oxonij, & Priori & Conventui ejusdem loci ordinis Sancti Benedicti, & communitati monachorum ejusdem ordinis, provinciæ Cantuariæ, ibidem causa studij transmissorum seu transmittendorum sub forma debito modo provisæ & statuta per generale capitulum ordinis & provinciæ prædictæ, omnes terras & tenementa cum singulis suis pertinentijs quæ habui in vico de Stockwell-streete in suburbio Oxonij; videlicet omnes terras & tenementa quæ habui de dono & feoffamento fratris Willielmi de Hawvil tunc Prioris sanctæ domus hospitalis S. Joannis Jerusalem in Anglia, & assensu & voluntate omnium fratrum totius capituli sui, & omnes terras & tenementa, quæ habui ex dono & feoffamento Joannis de Hangenport burgessij Oxoniensis, & totum illud tenementum, quod habui ex dono & feoffamento Eve Loteris, & totum illud tenementum, quod habui ex dono & feoffamento Joannis Watson & Ydoneæ uxoris suæ, & totum

totum illud tenementum quod habui ex dono & feoffamento Stephani de Cove & Aliciæ uxoris suæ, ad fundationem & intencionem perpetuæ sustentationis prioratus, & communitatis ordinis prædicti ibidem, in liberam, puram & perpetuam eleemosinam & quietam, habenda & tenenda prædictis Priori & Conventui & successoribus suis & communitati prædictæ de me & hæredibus meis libere, quiete ab omni servitio, exactione & seculari demanda imperpetuum; & ego prædictus Joannes & hæredes mei prædictis Priori & Conventui & successoribus suis, & communitati prædictæ, omnes prædictas terras & tenementa cum singulis suis pertinentiis contra omnes gentes warrantizabimus, acquietabimus & defendemus in perpetuum, ita quod prædicto Priore cedente vel decedente, quilibet Prior succedens electus per Conventum dicti loci mihi & hæredibus meis tanquam patrono loci illius præsentetur, quem sine difficultate, dilatione, seu calumnia aliqua recipiemus. Et volo & concedo pro me & hæredibus meis, quod Subprior & Conventus ejusdem prioratus habeat & petcipiat libere a tempore vacationis omnes redditus & proventus ad prioratum & communitatem prædictam pertinentes sine aliquo impedimento vel calumnia mei vel hæredum meorum in perpetuum. In cujus rei testimonium huic præsentī cartæ, sigillum meum est appensum hijs testibus, domino Joanne Giffird consanguineo meo, domino Roberto filio Pagani, domino Radulpho de Georges, domino Roberto de Stapilton militibus, & Joanne Lebritt, Jacobo de Ley, Joanne de Aqua, & alijs.

NUM. XXX.

Ibid.

Carta Joannis Abbatis Glocestrensis renuncians omni juri quod possit Conventui suo competere in collegio Glocestrensi Oxonij, prætextu monachorum ibidem primo morantium.

UNIVERSIS sanctæ matris ecclesiæ filijs ad quorum notitiam pervenerit hæc scriptura, Joannes permissione divina Abbas monasterij Sancti Petri Gloucestrensis & ejusdem loci Conventus humiliter salutem in eo quem peperit uterus virginalis. Cum sanctæ religionis statum tranquillitate pacis charitatisque suavio ac humilitatis spiritu deceat recreari, in quibus ipsa devotæ professionis veritas secundum sanctorum patrum salubres regulas approbatur, ut per viam veritatis hujusmodi, quæ nobis vice peculij congruit, incedamus, debitæ conversationis honestas merito nos inducit; auditis itaque oblocutionibus varijs, ex quarum tumultu perpendimus forsitan per amulos nobis imponi, quod nos nostro & nostri monasterij nomine vendicemus omnia illa tenementa, cum terris & alijs suis appendicijs, quæ vir nobilis & peritus dominus Joannes Giffard, dominus de Brimesfeld, in suburbio Oxoniensi in vico scilicet qui Stockwell-streete vulgariter appellatur, communitati monachorum nostri ordinis contulit, secundum suæ cartæ tenorem, & quod nos terras & tenementa hujusmodi cum omnibus & singulis suis pertinentiis nostro & nostri monasterij nomine quasi jure proprio contendendo proponimus obtinere: Quocirca volentes mendacium fallacius certis assertionibus extirpare, palam tenore præsentium profiteamur, quod nos in tenementis præfatis, seu aliquo in eisdem terris seu pertinentiis quibuscunque nihil

omnino nostro vel nostri monasterij nomine sive jure exigimus aut aliquo modo vendicamus, extra id quod ex serie feoffamenti memorati nobilis, ratione dictæ communitatis, nobis noscitur fuisse permissum. Si vero aliquod feoffamentum, literam sive cartam pro tempore bonæ memoriæ Reginaldi quondam monasterij nostri Abbatis in ipso nostro monasterio seu alibi penes quasunque personas, ipsius Reginaldi vel monasterij nomine a feoffatione facta per eundem nobilem communitati monachorum prædictæ discrepans vel discrepantem a casu reperiri contingat, volumus & concedimus pro nobis & successoribus nostris expresse, quod illud feoffamentum, litera, sive carta ipsius Reginaldi & monasterij nomine conceptum specialiter, seu concepta, omni effectu careat, & nullum seu nulla penitus in posterum censeatur. Et si qua possessio vel seifina ipsius Reginaldi & monasterij nomine hæctenus specialiter de tenementis & terris hujusmodi sit obtenta, nolumus quod ipsi feoffamento prædicti nobilis facto communitati ut præmittitur monachorum præjudicialis existat, sed quoad nos & nostrum monasterium pro futuris temporibus reputetur infecta. In testimonium autem & memoriam præmissorum, habito super his inter nos primitus diligenti tractatu sigillum nostrum commune fecimus concorditer his appendi. Datum in pleno capitulo nostro, &c.

NUM. XXXI.

Carta Prioris & Conventus collegij Glocestrensis Benedictinorum.

Ibid.

UNIVERSIS sanctæ matris ecclesiæ filijs ad quorum notitiam pervenerit hæc præfens scriptura, Frater Henricus de Helm Prior domus Sancti Benedicti, in suburbio Oxoniensi in vico de Stockwell-streete, & ejusdem loci Conventus humiliter salutem in eo quem peperit uterus virginalis. Juris doctrina, jurisperitorum exemplo, prudenter providit quod gesta sub assertionem & præsentiam prædecessorum, causa perpetuitatis habenda, originaliter introducta per scripturæ seriem, veluti per speculum infallibile posteris relinquantur; alioquin hominum memoria continuis curriculis solito prælabente, cum cautelæ studio primitus agitata, novitate quadam (cui natura indies est applaudens) quasi ad non esse, suis forsitan occultatis remedijs, de facili ducerentur, sicque bona deliberatione quadrifaria quæsitæ varie per diversos, tanquam projectæ merces in amnem, nave ictu fluminis laborante prorsus perirent a casu, & status primævi restitutio difficile admodum sequeretur. Nos siquidem rege pacifico disponente Domino Jesu Christo pacis filio, per nobilem virum dominum Joannem Giffard, dominum de Brimesfeld, loci hujusmodi fundatorem, sancti patris domini Edwardi Dei gratia Episcopi Lincolnensis loci diocæsani, & religiosorum virorum Abbatum in Cantuariensi provincia præfidentium capitulo generali, ac totius communitatis ordinis Sancti Benedicti ejusdem provincie concorditer concurrente consensu collocati in loco præmissio, ad divini cultus augmentum, & ad celebrandum divina pro dicti nobilis & bonæ memoriæ dominæ Matildæ de Longespæye, quondam consortis ejusdem, necnon utriusque antecessorum & successorum, ac liberorum suorum, omniumque defunctorum fidelium animabus specialiter constituti, volentes pro viribus in tranquillitatis dulcedine sub pacis gestorio tam nostris, quam successorum temporibus

poribus solidari; pro nobis & nostris successoribus quibuscunque tenore præsentium concedimus & consentimus expresse, quod dictus Prioratus, cum personis in præsentiarum morantibus & in posterum moraturis ibidem, præmissis præsentibus (salvo diocæsani sicut decet honore) immediate sit subiectus, & quod monachi a quibuscunque domibus nostri ordinis infra provinciæ Cantuariæ ambitum constitutis, ad prioratum præfatum causa studij pro superiorum suorum arbitrio destinati, & destinandi similiter in futurum per nos seu successores nostros absque difficultate qualibet admittantur, & libere morentur ibidem, ac absque contradictionis obstaculo fructus, seu obventiones quasunque de piscarijs, pascuis, pratis & gardinis, locisve seu rebus alijs nobis vel loco prædicto collatis hætenus seu futuris temporibus conferendis proficiscentes, quocunque titulo vel modo censeantur omni quo ad hoc materia dissentionis cessante, prout prioris provida dispositio duxerit ordinandum, nobiscum percipiant communiter & utantur eisdem. Salva provisione illa, de qua nobilis antedictus ad usus nostros pro celebratione divinorum modo expresso superius perpetuitatis congaudenda specialiter providebat. Salvis etiam ijs, si quæ forsan ad certum usum ipsorum Prioris & Conventus, locive intuitu erogari contigerit; quo casu ipsius donatoris voluntas libera in omnibus observetur. Ad hæc volumus & pro nobis ac nostris successoribus consentimus, quod dicto prioratu per cessionem vel decessum Prioris quocunque & quomodocunque vacante, monachi ad Prioratum eundem causa studij ut præmittitur aliunde transmissi una cum cæteris de conventu electionis faciendæ de priore futuro libere intersint, & jus ac vocem habeant in eadem, de conventu ipso vel de monachis transmissis ad locum causa studij ut præmittitur, in personam idoneam quæ sciat, velit & possit grægi sibi credito curam impendere diligentem, invocatu primitus spiritus sancti gratia in priorem una cum alijs concorditer eligendi, & quod novitij per nos in posterum admittendi in loco prædicto, coram præsentibus memoratis, eorumque aliquo, seu alio Abbate ipsorum præsentium omnium, uniusve ex eis auctoritatem, quoad hoc specialiter obtinentis suam professionem faciant solemniter, prout nostræ religionis status requirit. In testimonium autem & memoriam præmissorum, sancti patris & nobilis prædicti sigilla ad nostri instantiam, una cum sigillo nostro communi his literis sunt appensa. Dat' &c.

Quæ quidem omnia & singula Abbates exempti pariter & non exempti, singuli singulatim requisiti uniformiter approbarunt, contributiones ædificationi prioratus ipsius se facturos & diffinitorum seu provisorum huiusmodi, cum consilio præsentium, ordinationes seu diffinitiones, quæ, ut præmittitur, continebantur in scriptis, se recepturos ac undique servaturos, quoad ea quæ prioratum eundem, & statuta præmissi capituli, ac alia quæ ipsum capitulum generale qualitercunque contingere dignoscuntur, absque contradictionis obstaculo promittentes. Salvis tamen ipsis religiosis personis exemptis, suis per omnia privilegijs, ne per consensus huiusmodi, seu diffinitorum ordinationes præmissas in aliquo detrahatur seu derogetur eisdem. Salvis etiam illis & personis cæteris in genere, præsertimque futuris præsentibus & diffinitoribus, auctoritatem consimilem in posterum habituris, remedijs quibuscunque, per quæ, si necessitas immineat, quocunque liceat eisdem pro tempore congruenti statuta & alia gesta similiter per diffinitores ac præsidentes præfatos in competentiore formam, quoad utilitatem communem & aptiorem ordinem redigere seu transferre; discussione tamen quoad hæc præmissa diligentius in

communi. Ut autem diffinitiones huiusmodi, & alia quæcunque, de quibus mentio superius est expressa, secundum formam moderationis præmissæ inviolabiliter observentur, Abbates & Priores prædicti sua præsentis scripturæ sigilla fecerunt apponi. Datum & actum apud Sarum in ecclesia collegiata die Martis proximo post diem nativitatis beatæ Mariæ, in crastino videlicet sepulturæ reginæ supradictæ, anno Domini millesimo ducentesimo nonagesimo primo.

NUM. XXXII.

Statutum Ethelbaldi regis Merciorum de libertate ecclesiastica.

Ingulph. Hist. in Script. post Bed. fol. 466.

CUM plerumque contingere soleat pro incerta temporum vicissitudine, ut ea, quæ multarum & fidelium personarum testimonio consilioque roborata fuerunt, per contumaciam plurimorum, & machinamenta simulationis fraudulentæ, & sine ulla consideratione rationis in animarum suarum periculo dissipentur, nisi auctoritate literarum, & testimonio chirographorum in perpetuam memoriam fuerint consignata: Quapropter ego Ethelbaldus rex Merciorum pro amore cælestis patriæ, & pro redemptione animæ meæ, statuendum esse providi, ut eam per bona opera liberam efficerem ab omni vinculo delictorum. Dum enim mihi omnipotens per misericordiam clementiæ suæ absque ullo antecedente merito sceptrum regni largitus est, ideo libenter, ex eo quod dedit, retribuo. Hujus rei gratia hanc donationem meam me vivente concedo, ut omnia monasteria & ecclesiæ regni mei a publicis vectigalibus, operibus & oneribus absolvantur; nisi in instructionibus archium & pontium, quæ nunquam ulli possunt laxari. Præterea habeant famuli Dei propriam libertatem in proficuo sylvarum, in fructu agrorum, in captura piscium; nec munuscula præbeant regi, vel principibus nisi voluntaria, sed liberi domino serviant in contemplatione pacifica per totum regnum meum usque in ævum.

NUM. XXXIII.

Carta Kenulphi regis Merciorum de terris & immunitatibus Abbatiae de Croyland.

Ingulph. ubi supra.

Kenulphus Dei misericordia rex Merciorum, omnibus mediterraneis Anglis per universam Merciam fidem consentientibus Christianam, pacem perfectam, sempiternamque salutem. Omnes & singuli scitote, quia dominus sanctum suum mirificavit signis celeberrimis & præclaris prodigijs beatissimum Christi confessorem Guthlacum, in monasterio Croylandensi corporaliter quiescentem, & novis ac innumeris miraculis, prout ego & regina mea in nostra peregrinatione nuper oculis nostris vidimus, quotidie clarius ad totius mundi notitiam corruscantem. Unde ad supplicationem religiosissimi viri & spiritualis patris ac consiliarii nostri Domini Siwardi Abbatis dicti monasterij, consulente idem ac commovente venerabili patre Domino Wilfredo Archiepiscopo Dornbernsi, tunc nostræ peregrinationis comite, dictum monasterium Croylandiæ in tota insula adjacente, sicut in charta quondam regis Ethelbaldi fundatoris sui per limites est distincta, monachos etiam ejusdem monasterij & conversos ac servos universos in custodiam

diam capio meæ protectionis. Insuper peregrinos omnes illuc causa devotionis accedentes, & cum signo Sancti Guthlaci in suis capitijs vel capellis recedentes, liberos & solutos ab omni passigio & telonio, ubicunque venerint per totum regnum Mercie perenniter esse volo. Sed & eleemosynam quam Thoroldus vicecomes Lincoln. dedit dictis monachis in Bokenhall; item eleemosynam quam Geolphus filius Malti dedit illis in Halington; item eleemosynam quam Exegistus miles validissimus, quondam magister meus, dedit illis in Langtoft; & eleemosynam quam Algarus miles etiam dudum meus dedit illis in Baston & in Repingale, Deo ac Sancto Guthlaco, dictoque monasterio ac monachis in eo Deo servientibus in perpetuam possessionem concedo, confero & confirmo. Anno incarnationis Christi octingentesimo sexto istud chirographum ego Kenulphus Merciorum rex signo sanctæ crucis consignavi. †. Ego Wilfredus Archiepiscopus Dornobern. fieri consului. †. Ego Kinevertus Episcopus Winchester subnotavi. †. Ego Wonwona Episcopus Leicestrensis. consensi. †. Ego Celredus Abbas de Medeshamsted, germanus frater domini Siwardi Abbatis, multum procuravi. †. Ego Enthredus rex Cantuariorum ad imperium domini mei regis Kenulphi assensum dedi. †. Ego Celwal frater domini regis approbavi. †. Ego Algarus minister affui. †. Ego Sigga Presbyter, præcipiente domino meo rege Kenulpho, hoc chirographum manu mea scriptum in præsentia dictorum venerabilium patrum & dominorum meorum, præfato venerabili domino Siwardo Abbati Croylandiæ commendavi.

NUM. XXXIV.

Carta Bernulphi regis Merciorum de terris & privilegijs Abbatie de Croyland.

Bernulphus rex Merciorum venerabili patri domino Siwardo Abbati Croylandiæ, omnibusque fratribus suis monachis ejusdem monasterij præsentibus & futuris, salutem in Domino sempiternam. Gratias debitas vobis omnibus dignissime reddo pro pecunia; qua me per vos dudum prætereuntem, in mea maxima indigentia, contra Paganorum violentiam gratissimo & liberalissimo animo refovistis. Quo tempore quia de injurijs damnis, vobis per quosdam viros adversarios malitiose nimium illatis, mihi graviter conquesti estis, qui nequiter infidantes in exterioribus ripis aquarum vestrarum, si dictas ripas ascenderent in piscando qui de fugitivis servi vestri sunt effecti, & pari modo multoties custodientes mariscorum vestrorum, si forte oves & boves aut cætera animalia vestra longius errantia revocare dicti servi vestri excederent, & eosdem servos extra vestram insulam inventos, velut impunitatis suæ violatores, publicis legibus subjicerent & damnarent, sicque necesse fuit frequentissime, vel dictos servos vestros in manus hostium suorum incidere & perire, vel eorum labores ad justum commodum vestrum non procedere. Proposita ergo tali querela vestra per fratrem Askillum commonachum vestrum palam coram prælatis & proceribus totius regni mei Mercie apud Benigndon ultimo congregatis, omnibus tenerrime compatiens super ejusmodi vobis illatis injurijs, ad honorem Dei & sanctæ matris ecclesiæ revelationem, considerantibus etiam & collaudantibus universis perfectionem sanc-

tissimæ religionis vestræ, pro majore pace & quiete vestri sacri monasterij complacuit privilegia domini Withlasi regis, fratris & predecessoris mei de impunitate vobis concessa declarare & dilatare in eleemosynam animæ meæ, declarataque ac dilatata meo chirographo confirmare. Quapropter præcepi Radboto vicedomino Lincoln. cæterisque ministris meis in illa parte constitutis, insulam vestram Croylandiæ, ac terminos mariscorum vestrorum circumire & describere, mihiq; & concilio meo, ubicunque in ultimo paschæ fuisset fideliter & lucide demonstrare; qui iussa complentes, istis nominibus insulæ vestræ, mariscorumque vestrorum circuitum mihi & concilio meo, sanctum pascha nostrum tunc apud Kingsbury tenentibus, aperte descriptum obtulerunt. Claudit enim insulam vestram de Croyland ad ejus orientem prout antiquitus per eam dotavit monasterium vestrum inclytus quondam rex Mercie Ethelbaldus fundator vester, & cæteri reges Merciorum sui successores suis chirographis confirmaverunt ab Aswiktoftthirne usque ad Tedwarthar aqua de Shepishee, habens dictam insulam in parte sua occidentali & mariscum de Capellade in parte sua orientali; & de Tedwarthar usque ad Namanlandhirne claudit eam aqua de Sowthee, habens dictam insulam in parte sua boreali & sylvam de Ancarig in parte sua australi; & de Namanlandhirne usque ad pontem de Croyland claudit eam aqua de Nene, habens dictam insulam in parte sua orientali & mariscum vestrum dictum Alderlound in parte sua occidentali; & de ponte de Croyland usque ad Wodeladmouth claudit eam aqua de Weland, habens dictam insulam in parte sua orientali & mariscum vestrum dictum Goggislound in sua parte occidentali; & de Wodeladmouth usque ad communem Seweram de Asendik claudit eam prædicta aqua de Weland, habens dictam insulam in parte sua australi & mariscum de Spaldeling in parte sua boreali; & de prædicta Sewera usque ad Aswiktoft claudit eam prædicta aqua de Asendik, habens prædictam insulam in parte sua australi & mariscos de Spaldeling, Weston & Milton in parte sua boreali. Mariscorum vero vestrorum, jacentium ex opposito insulæ vestræ de Croyland ad ejus occidentem, limites & termini per eosdem ministros meos descripti, nominibus istis mihi sunt oblatis, viz. de Namanlandhirne usque ad Finsset, & inde ad Groines (al. Greines) & inde usque ad Folwardastaking, & inde versus boream usque ad Weland, ubi Southlake intrat in Weland, & sic transeundo ipsam aquam de Weland & ascendendo ad Aspath, & inde versus boream usque ad Werwerlake, & sic per Harinholt usque ad Mengarlake, & inde usque ad Oggot sive Dedmanslake, & sic per Apinholt & Woodelak versus orientem usque ad Wodeladmouth, qui est terminus insulæ vestræ in illa parte contra boream, sicut Namanlandhirne est terminus insulæ vestræ contra austrum. Communia etiam pasturæ omnium animalium vestrorum protenditur ultra dictos terminos mariscorum vestrorum versus austrum usque ad agrum monachorum de Medeshamsted, & versus occidentem usque ad agrum monachorum ecclesiæ Sanctæ Pegæ in australi marisco de Weland, & in boreali marisco protenditur versus occidentem usque ad ædificia de Deping, & versus boream usque ad ædificia de Spaldeling omnibus anni temporibus, prout a fundatione monasterij vestri hactenus omnia prædicta pacifice possedistis. Pro servis ergo vestris, quos de fugitivis sive piscatores, sive pastores vobis facietis, cum communi concilio totius regni mei concedo sancto monasterio vestro ultra exteriores ripas quinque agrorum cludentium insulam vestram

20 pedes in latitudine ab ipsa aqua ubicunque ascenderint ad retia sua extrahenda, aut ad alia sua necessaria in terra solida peragenda. Similiter quocunque protenditur animalium vestrorum communia in prædictis mariscis, illuc extenditur etiam fugitivorum vestrorum licentia, ut si forte in agros contiguos ex tempestate, vel alio infortunio, vel latrocinio subducti fuerint, consentientibus omnibus prælati & proceribus meis, concedo ipsis fugitivis vestris, quod sicut alij liberi homines, animalia vestra prædicta persequantur, & meliori modo quo poterunt, repetant & reducant, & quasi in ecclesia sua essent, pace mea & impunitate per totam viam suam gaudeant; subque mutilatione membri magis necessarij nullus eos audeat molestare, vel in aliquo contrahere. Insuper pro dicti Withlasi quondam regis fratris & prædecessoris mei, proque redemptione meorum peccatorum, cum communi consilio gratuitoque consensu omnium magnatum regni mei, concedo Deo & beatissimo confessori suo S. Guthlaco, sacratissimoque monasterio vestro Croylandiæ, quod per totum regnum meum Mercie, Abbas, monachus, conversusve sacri monasterij vestri, qui nunc estis, vel qui vobis succedent in futurum post vos, ibidem domino servituri, pro quocunque negotio processerint de dictis fugitivis viæ suæ famulos licenter sibi faciant & producant; inque præsentia dicti Abbatis, monachi, vel conversi ubique per regnum meum, sicut in ecclesia sua Croyland, salvi permanent & securi, ac ab omni periculo immunes penitus & indemnes, sub mutilatione membri magis dilecti, si quis istud privilegium meum attentaverit in aliquo temere violare. Quod si extra prædictos 20 pedes in ripis exterioribus aquarum vestrarum, aut extra villata, quæ communia vobiscum vendicant in occidentalibus mariscis vestris ex utraque parte aquæ de Weland, aut alibi, vobis absentibus, absque viatica litera Abbatis loci vestri talis fugitivus repertus fuerit, juxta demerita legali supplicio subjacebit; declaratis namque terminis tam insulæ vestræ; quam mariscorum vestrorum, declaratis etiam ad honorem Dei privilegijs domini Withlasi, ac aliorum regum Mercie, prædecessorum meorum, vobis magnifice concessis, complacuit unanimiter mihi ac universo concilio vestra omnia loca mei auctoritate regij chirographi confirmare. Confirmo ergo vobis & successoribus vestris regulam Sancti Benedicti sub habitu vestro tam nunc professis, quam post vos professuris; principalem vestram ecclesiam Croylandiæ, in qua venerandæ reliquæ sanctissimi Christi confessoris & patroni vestri beati Guthlaci corporaliter tumulati, ultimam resurrectionem feliciter expectant; totamque insulam adjacentem, prout per terminos suos superius declaratos ministrorum meorum diligentia sufficientissime est descripta, in sedem separalem Abbathie vestræ, in situm specialem monasterij vestri, & in vestrum plenum dominium singulariter & perpetuo possidendum, una cum duobus mariscis jacentibus, ad ejus occidentem, viz. Alderlound in australi parte aquæ de Weland, & Goggislound in ejusdem aquæ parte boreali, per terminos similiter superius declaratos. Hæc est hæreditas Domini, dos ecclesiæ Christi, solum Sanctæ Mariæ & beati Bartholomæi apostoli, Sancti Guthlaci, monachorumque suorum sanctuarium sacratissimum, & monasterium ab omni terreno servitio liberrimum, illustrissimorum regum eleemosyna specialis, & in omni tribulatione universis locus refugij singularis, mansio sanctorum perpetua, & possessio viris religiosiis communi regni concilio specialiter appropriata, proque frequentibus miraculis sanctissimi confessoris inter vineas Engaddi balsami mater

semper fertilis, & regum privilegijs Bosor in solitudine, omnibus pœnitentibus civitas gratiæ & salutis. Si quis sacrarium hoc violaverit, vel in aliquo vexaverit, vindicabit in illum dextera mea & hæredes mei, quicunque fuerint hujus regni Mercie perenniter sceptrigeri successores. Confirmo etiam Deo & Sancto Guthlaco, sacroque monasterio vestro, de dono Fregissi quondam militis domini Kenulphi regis, ecclesiam de Langtoft & in campis ejusdem villæ 6 carucatas terræ habentes in longitudine 15 quarentenas, & novem quarentenas in latitudine, & 100 acras prati & sylvam & mariscum duarum leucarum in longitudine, & duarum leucarum in latitudine, & 40 acras de eodem feodo in campis de Deping. Confirmo etiam Deo & Sancto Guthlaco, sacroque monasterio vestro de dono Algari militis filij, Nortlang, ecclesiam de Tetford in capella Sancti Joannis Evangelistæ de Baston, & in eadem parochia quatuor carucatas terræ continentes in longitudine octo quarentenas, & 8 quarentenas in latitudine, & 40 acras prati & mariscum continentem in longitudine 16 quarentenas, & octo quarentenas in latitudine, & unum molendinum, & dimidium alterius molendini, & totam piscariam in aqua, sicut circuit pratum vestrum versus orientem, & de dono ejusdem Algari militis in Repingale 3 carucatas terræ, & 40 acras prati. Confirmo etiam Deo & Sancto Guthlaco, sacroque monasterio vestro de Croyland, ex dono Algari comitis patris junioris Algari, qui nunc est, ecclesiam de Capelade, cum capella Sancti Joannis Baptistæ in eadem villa, & in campis tam de Holbeth, quam de Capelade quatuor carucatas terræ arabilis, & 6 bovatas & 18 acras prati, & mariscum 2 mille acrarum, & mariscum 3 mille acrarum; & de dono ejusdem Algari comitis senioris ligneam capellam Sanctæ Mariæ per Spaldeling, quæ Anglice Stokkini appellata, sita est in orientali parte fluminis ejusdem villæ; & in campis tam de Pinchbek, quam de Spaldeling quatuor carucatas terræ, & totam piscariam prædicti fluminis a ponte quæ ducit de cæmeterio prædictæ capellæ Sanctæ Mariæ ad cæmeterium lapideæ capellæ Sancti Nicholai, & Anglice Stomin appellata, quæ sita est in occidentali ripa, in manerio prædicti comitis Algari, qui dedit ipsam piscationem a prædicto ponte usque ad Seweram de Asendik Deo & Sancto Guthlaco de Croyland, pro anniversario die patris sui omnibus annis in vestro monasterio solenniter celebrando. Confirmo etiam Deo & Sancto Guthlaco, sacroque monasterio vestro, de dono ejusdem comitis Algari senioris ecclesiam de Sutterton, & tam in campis de Algarkirk, quam de Sutterton 3 carucatas terræ arabilis, & 12 bovatas & 26 acras prati, & 4 salinas. Et de dono Oswij militis in Drayton 8 hidas terræ, & 4 virgatas. Confirmo etiam Deo & Sancto Guthlaco, sacroque monasterio vestro de dono Asketelli 3 virgatas terræ in Glapthorne. Et de dono Wulgeti 3 virgatas terræ in Peiekirk. Et de dono Edulphi de Laithorpe unam bovatom terræ. Et de dono Siwardi vicedomini in Kirkby 3 bovatas terræ, unam mansionem & 3 cotagia. Et de dono Sigburgæ comitissæ in Staundon 5 hidas terræ. Et de dono Wulnoti in Addington duas hidas terræ, cum advocacione ecclesiæ ejusdem villæ, & in alia Addington de dono ejusdem unam virgatom terræ. Confirmo etiam Deo & Sancto Guthlaco, sacroque monasterio vestro de dono Thoroldi vicedomini Lincoln in Bukenhale duas carucatas terræ & dimidium, & 26 acras prati, & 50 acras sylvæ de Brushe. Confirmo etiam Deo & Sancto Guthlaco, sacroque monasterio vestro de dono Geolphi filij Malti in Halington 4 bovatas terræ de Julando,

Julando, & 10 bovatas in servitio & 33 acras prati in Gernthorpe de eodem feodo. Hæc omnia supradicta ecclesias, capellas, terras, tenementa, pasturas, piscationes, maneria, mansiones, molendina, mersea, & mariscos libera & soluta ab omni servitio seculari & onere terreno concedo vobis & successoribus vestris in perpetuum, & præsentis meo chirographo confirmo in regiam eleemosynam meam, pro anima domini Withlasi quondam regis fratris & prædecessoris mei, & pro animabus omnium progenitorum, parentum & amicorum meorum. Et emancipo ab omni debito regis, & omnis alterius domini & hominis cujuscunque fuerit dignitatis, excellentiæ vel honoris, ut nihil a modo de vestri sacri monasterij Croyl. monachis literatis aut laicis servis, aut tenentibus vestris exigere poterunt præter orationes vestras & beneficia spiritualia, quo gratiam beatissimi confessoris Christi Sancti Guthlaci apud vos corporaliter quiescentis in nostris adipisci necessitatibus jugiter mereamur. Cum ergo unanimi consensu totius præsentis concilij hic apud Kingesbury anno incarnationis domini octingentesimo quinquagesimo primo, feria sexta, in hebdomada paschæ, pro regni negotijs congregati, istud meum regium chirographum sanctæ crucis signo stabiliter & immutabiliter confirmavi. ✠. Ego Ceolnothus Archiepiscopus Dorobern. sanus & incolumis tam mente quam membris manu mea confirmavi. ✠. Ego Swithulphus Londinensis Episcopus, in meipso expertus gratiam Dei, & sanctissimi confessoris sui Guthlaci, humili devotione, ad jussionem domini mei regis istud chirographum dictavi, & inter cæteros dominos Episcopos in ordine meo subscripsi. ✠. Ego Swithunus Wintoniensis Episcopus gaudens & lætus quoties aliquibus miraculis piissimus dominus lætificat civitatem suam sanctam matrem nostram ecclesiam, huic regis chirographo subnotavi. ✠. Ego Elstanus Schireburensis Episcopus devotus & præcipuus debitor Sancti Guthlaci, privilegio sanctæ ecclesiæ suæ congratulans, signum feci. ✠. Ego Orkenwaldus Lichfelden. Episcopus hilaris ac alacer in cunctis sanctæ ecclesiæ prosperis successibus, prompto animo collaudavi. ✠. Ego Rethunus Legerecensis Episcopus, filius ac famulus Sancti Guthlaci quam diu vixero, gratanter procuravi. ✠. Ego Godwinus Roffens. Episcopus honorem Dei per hoc chirographum ardentem affectavi. ✠. Ego Wulfardus Abbas Eveshamen. approbavi. ✠. Ego Livingus Abbas Wincheleumbæ commendavi. ✠. Ego Hedda Abbas de Medeshamsted diligenter procuravi. ✠. Ego Enulphus dux consensi. ✠. Ego Ofrithus dux consului. ✠. Ego Serto comes consensum præbui. ✠. Ego Elberus comes annui. ✠. Ego Huda comes assensum dedi. ✠. Ego Oflat pincerna regis Ethelwulphi, & legatus ipsius domini mei & filiorum suorum, nomine illorum & omnium West-Saxonum istud chirographum domini Bertulphi regis plurimum commendavi. ✠. Ego Bertulphus rex Merciorum palam omnibus prælatis & proceribus regni mei divinam deprecor majestatem, quatenus per intercessionem sanctissimi confessoris sui Sancti Guthlaci, omniumque sanctorum suorum dimittat mihi & omni populo meo peccata nostra; & sicut per aperta miracula sua nobis ostendere dignatus est misericordiam suam, sic super Paganos hostes suos dare nobis dignetur in omni certamine victoriam, & post præsentis vitæ fragilem cursum in consortio sanctorum suorum gloriam sempiternam. Amen.

N U M. XXXV.

Confirmatio Beorredi regis Merciorum de omnibus terris & tenementis Abbatie de Croyland.

Beorredus largiente Dei gratia rex Merciorum omnibus provinciis & populis earum universam Merciam inhabitantibus, & fidem catholicam conservantibus, salutem eternam in domino nostro JESU CHRISTO. Quoniam, peccatis nostris exigentibus, manum domini super nos extensam quotidie cum virga ferrea cernimus nostris cervicibus imminere; necessarium nobis & salubre arbitror pijs sanctæ matris ecclesiæ precibus, eleemosynarumque liberis largitionibus iratum dominum placatum reddere, & dignis devotionibus ejus gratiam in nostris necessitatibus auxiliariam implorare; ideoque & ad petitionem strenuissimi comitis, mihiq; merito dilectissimi, concessi regio chirographo meo Theodoro Abbati Croyland, tam donum dicti comitis Algari, quam dona aliorum præteritorum ac præsentium dicto suo sancto monasterio, in eleemosynam animæ meæ, & in remissionem meorum criminum, devotione libera confirmare. Confirmo ergo Deo & sanctissimo confessori suo Guthlaco Croylandiæ, & monachis omnibus ibidem Deo servientibus & in perpetuum servituris totam insulam suam monasterio adjacentem, prout in chirographis incliti quondam regis Merciorum Ethelbaldi fundatoris sui, ac aliorum regum prædecessorum meorum, per limites & terminos eis descripta in situm separalem Abbatii suæ, cum duobus mariscis jacentibus ex opposito ejusdem insulæ ad orientem ex utraque parte aquæ de Weland, viz. cum Alderlound in parte australi & cum Goggislound in parte boreali, eisdem terminis quibus eos ab initio habuerunt. Confirmo etiam prædicto monasterio Croylandiæ, de dono prædicti dilectissimi mihi comitis Algari, manerium suum, quot situm est in orientali parte fluminis in Spaldeling, cum quatuor carucatis terræ arabilis, & 24 mansionibus, & 80 cotagijs in eadem villa de Spaldeling, & de dono comitis Algari senioris, patris sui, ligneam capellam sanctæ Mariæ sitam in eadem parte fluminis in Spaldeling, cum quatuor carucatis terræ adjacentibus ex utraque parte fluminis, tam in campis de Pinchbeck quam de Spaldeling; & de dono ejusdem comitis Algari ecclesiam de Capelade, cum quatuor carucatis terræ, & 6 bovatis, & 18 acris prati, & merisco duarum acrarum in litore maris, & marisco 3 acrarum contiguo aquæ de Shepthee claudenti insulam suam de Croyland ad ejus orientem; & de dono ejusdem comitis Algari ecclesiam de Sutherton cum capella de Salteneys, & 3 carucatas terræ, 22 bovatas & 36 acras prati, tam in campis de Algarkirk, quam de Sutherton, & cum quatuor salinis in eadem villa. Similiter confirmo prædicto monasterio de Croyland, de dono Oswij militis in Dreytona, 8 hidas terræ, & 4 virgatas, & ecclesiam ejusdem villæ. Similiter confirmo prædicto monasterio de dono Mercardi militis mei, totam terram suam de Deping, cum 200 mansionibus, & cotagijs 400, & duabus ecclesijs, viz. quicquid huic in eadem villa & in campis ejus ab aqua de Weland ad austrum usque ad campos de Langtoft ad ejus aquilonem, & inter campos de Talington ad ejus occidentem usque ad Aspath in marisco ad ejus orientem. Similiter confirmo prædicto monasterio, de dono Fregisti militis

litis totam villam de Langtoft, cum omnibus terris & mariscis, quæ prædictus Fregistus habuit in eadem villa, & cum ecclesia ejusdem villæ. Similiter confirmo prædicto monasterio, de dono Algari militis filij, Northlang in Baston & Tetford omnes terras & tenementa, quas dictus Algarus habuit in ecclesia & capella Sancti Johannis in eadem villa; & de dono ejusdem Algari in Repingdale, 3 carucatas terræ arabilis & 60 acras prati. Similiter confirmo prædicto monasterio, de dono Normanni quondam vicedomini de Sutton juxta Bosworth, duas carucatas terræ, & unum molendinum venticium; & de dono ejusdem Normanni in Badby, 4 hidas terræ cum manerio, & 30 acras prati. Similiter confirmo prædicto monasterio, de dono Thoroldi quondam vicedomini Lincoln. in Bokenhale 2 carucatas terræ & dimidiam, & 26 acras prati, & 50 acras sylvæ de Brush. Similiter confirmo prædicto monasterio de dono Geolphi filij Malti in Halington, quatuor bovatas terræ de Juland, & 10 bovatas in servitio, & 33 acras prati de eodem feodo de Gerunthorpe. Similiter confirmo prædicto monasterio, de dono Asketelli de Glaphorn duas virgatas terræ; & de dono Wulgeti de Piekirk 3 virgatas terræ; & de dono Siwardi in Kirkby 3 bovatas terræ, unam mansionem, & 3 cotagia; & de dono Edulphi & Laythorpe unam bovatom terræ; & de dono Wulnoti de Adington duas hidas terræ & piscariam, cum advocatione ecclesiæ ejusdem villæ, & in alia Adington, unam virgatom terræ; & de dono Sigburgæ comitissæ in Standon 5 hidas terræ; & de dono Grimketelli unam hidam & dimidiam in Thirning. Hæc omnia prænominata, insulas, mariscos & merca, ecclesias & capellas, maneria, mansiones & cotagia, sylvas, terras & prata, concedo, constituo & confirmo Deo & sancto Guthlaco libera, soluta & emancipata ab omni onere terreno & servitio seculari, pro animabus prædictarum rerum donatorum, & pro merito animæ meæ, & animarum omnium progenitorum, ac hæredum meorum in eleemosynam eternam Abbati Theodoro & monachis suis in Croylandensi monasterio domino servantibus perpetuo possidenda. Istud regium chirographum meum anno incarnationis domini nostri JHESU CHRISTI octingentesimo sexagesimo, 8 calendis Augusti apud Snottingham coram fratribus & amicis & omni populo meo in obsidione Paganorum congregatis sanctæ crucis munimine firmavi. ✠ Ego Ceolnothus Archiepiscopus Dorobern. subnotavi. ✠ Ego Elstanus Londinensis Episcopus corroboravi. ✠ Ego Edmundus Shireburnen. Episcopus collaudavi. ✠ Ego Alwinus Winton. Episcopus commendavi. ✠ Ego Kenebertus Lichfelden. Episcopus consignavi. ✠ Ego Ethelbertus Hereford. Episcopus crucem meam feci. ✠ Ego Wulfus Abbas Eveshamen. approbavi. ✠ Ego Hedda de Meddeshamshed Abbas consensum dedi. ✠ Ego Tivinus Abbas de sancto Albano consului. ✠ Ego Ethelredus rex West-Saxonie assensum præbui. ✠ Ego Alfredus frater regis West-Saxonie consensi. ✠ Ego Edmundus rex West-Anglie procuravi. ✠ Ego Adelredus dux favi. ✠ Ego Osbertus dux annui. ✠ Ego Algarus comes devote fieri deprecans a domino meo rege gratiose impetravi. ✠ Ego Wulkelnus comes adjuvi. ✠ Ego Adewulphus comes consensi. ✠ Ego Turgotus comes consensi. ✠ Ego Alcmundus comes consideravi. ✠ Ego Diga comes interfui. ✠ Ego Lefwinus comes aspexi. ✠ Ego Burkardus comes conscripsi. ✠ Ego Aferus comes affui. ✠ Ego Thurstanus comes stabilivi. ✠ Ego Reinardus comes consului. ✠ Ego Tilbrandus comes subscripsi. ✠ Ego

Beorredus rex Merciorum intimo animi affectu, totisque præcordijs gratias exolvere speciales omni exercitui meo; maxime tamen viris ecclesiasticis, Episcopis & Abbatibus; alijsque etiam inferioris status, & dignitatis; qui, licet pijsime memorie rex quondam Ethelwulphus pater meus per sacratiss. chartam suam ab omni expeditione militari vos liberos reddiderit, & ab omni servitio seculari penitus absolutos, dignissima tamen miseratione super oppressiones christianæ plebis, ecclesiarumque ac monasteriorum destructiones luctuosas benignissime compassi, contra nefandissimos Paganos in exercitum domini prompte & spontanei convenistis, ut tanquam martyres CHRISTI cultus sancto sanguine vestro augeatur & barbarorum superstitiosa crudelitas effugetur.

NUM. XXXVI.

Confirmatio Abbatie de Croyland facta
Abbati Turketulo per regem Edgarum.

Imperante domino nostro Jesu Christo super omnes ^{Ingulph. Hist. fol. 500.} celos, & super omnia regna orbis terrarum principatum tenente, qui tollit reges & transfert regna, tractatque suo nutu mundi climata universa; ego Edgarus ejusdem domini nostri largiflua magnificentia possidens totius Magnæ Britannie monarchiam, statui mecum ab initio regni mei pro modulo meo sua beneficentia recompensare, & de transitoria mammona providere beatorum tabernacula mihi, perque caduca bona promereri sempiterna gaudia. Cum ergo de relevatione ecclesiarum CHRISTI, & monasteriorum restauratione frequentissime mihi suggererent spirituales patres mei pontifices & prælati, teste Deo cordium inspectore, sollicitus eorum petitionibus semper apertis auribus acquievi. Cum vero sanctissimi archiepiscopi mei Dunstanus Dorobern. & Osketus Eboracensis apertius insinuassent, quomodo celebre monasterium Croylandense quondam ab inclyto rege Merciorum Ethelbaldo fundatum, alijsque Merciorum regibus successoribus ejus, multis & magnis donarijs & dignitatibus ditatum, insuper immunitatibus & immensis privilegijs ampliatum & magnifice confirmatum, demum nefandissimis Danis totam terram opprimentibus, ab iisdem dictum monasterium fuerit igne crematum & devastatum; sed postea, tanta cessante procella, per industriam venerabilis patris Turketuli, cooperante sibi gratia pijsimi regis patris & prædecessoris mei Edredi, resurrexit restauratum, & iterum in sanctorum habitaculum ædificatum, & regio chirographo confirmatum; gaudio magno gavisus sum, & crescenti quotidie, convalescentique indies temporibus per totam Angliam cultui Christiano totis animi præcordijs (Deo teste) congratulatus, prædicto viro venerabili, Abbati Turketulo, quondam patris mei, patruorumque meorum patricio potentissimo, ac omnium hostium Anglici regni triumphatori strenuissimo, jamque patriæ celestis amore servorum CHRISTI sanctissimo pastori & prælati concedo de regalibus sylvis meis suo Croylandensi monasterio magis vicinis & propinquis, viz. de Ancarigwood, & de Meddeshamsteadwood, regalibus manerijs meis de Estrey & de Castre pertinentibus, arbores & meremium ad edificationem sui monasterij prædicti, quot & quantum placuerit accipere; nec aliquis ministrorum meorum in illa patria præsumat eum in aliquo impedire. Ipsum etiam Croylandense monasterium cum tota insula adjacente & cum villa duobusque mariscis

jacentibus ex utraque parte aquæ de Weland versus occidentem, iisdem limitibus & terminis, quibus dicti monasterij monachi a sua prima fundatione illa continue possederunt, & prout plurimorum regum prædecessorum meorum, & præcipue incliti regis Edredi patris prædecessorisque mei chirographa & monumenta sufficienter ab oriente ad occidentem & ab austro ad aquilonem declarant ac manifestant, concedo & confirmo in perpetuam eleemosynam prædicto patri meo Turketulo Abbati, ac monachis suis, ac omnibus eorum successoribus ibidem Deo servientibus; scilicet dictam insulam de Croyland, procedendo de ponte suo triangulo per aquam de Weland versus Spaldeling usque ad Asendick, ubi Asendick cadit in aquam de Weland ex boreali parte crucis lapideæ, per prædictum Turketulum ibidem affixæ, & sic sursum versus orientem per Asendick usque ad Asentoft, & inde usque Shepishee in orientali parte ejusdem insulæ, & sic usque ad Tedwarthar, & ibi intrando Southee usque ad Namanlandhirne, ubi crucem lapideam affixi fecit idem Turketulus distantem a Southee per sex perticatas, & inde per aquam de Nene versus occidentem per 5 perticatas, & inde per eandem aquam de Nene sicut currit ad prædictum pontem de Croyland, cum separali piscaria tam in aquis omnibus ambientibus eandem insulam, quam in stagnis & paludibus infra situm inclusis; una cum mariscis & alnetis adjacentibus versus occidentem ex opposito ejusdem insulæ, in omnibus comitatui Lincolnæ connexis & respondentibus, & per hos limites determinatis, viz. a Namanlandhirne per aquam de Nene versus occidentem usque ad Fineston, ubi crux lapidea defixa est juxta ripam, & inde usque ad Greines, & sic usque ad Folwardsteking, & inde usque ad Southlake, ubi Southlake cadit in aquam de Weland, & sic transeundo eandem aquam ad Kenulphston juxta ripam ex opposito de Southlake, ubi primus Abbas ejusdem monasterij nomine Kenulphus posuit crucem lapideam pro limite inter Croyland & Deping, & inde versus boream juxta Aspath usque ad Werwarlake, & sic usque ad Harinholt, & inde sursum per Mengarlake & Lurlake, & inde per Oggot usque ad Wodlade, ubi Wodlade cadit in aquam de Weland, cum omnibus commodis quæ potuerunt evenire vel extorqueri infra prædictos limites, tam subter terram quam supra, cum communia pasturæ omni tempore anni pro omni genere animalium sibi, & omnibus hominibus suis, & tenentibus suis secum infra dictos limites cohabitantibus in mariscis adjacentibus ex utraque parte ab illa aqua usque ad agrum meum de Medeshamsted, & ex alia parte ab aqua eadem usque ad ædificia de Spaldeling, cum separali piscaria in eadem aqua de Weland, a Kenulphston usque ad pontem in Croyland, & in aqua de Nene a limite, Fineston nomine, usque ad prædictum pontem de Croyland, & inde in eadem aqua & in aqua de Weland coadunatis usque ad Asendick. Concedo etiam quod dicti monachi possint includere de mariscis adjacentibus versus occidentem pro se & pro tenentibus suis crostos sive pratam circa pontem separaliter, quantum illis placuerit, prout patruus meus rex Edredus eisdem hæc omnia suo chirographo confirmavit. Concedo etiam & confirmo prædicto monasterio omnia prædicta libera & soluta ab omni onere seculari, & quod habeant omnes liberas consuetudines, cum omni illo quod appellatur Socha & Sacha, Tol & Tem, Infangthef, Weif & Stray & cum his legitime appendentibus. Concedo etiam & confirmo eisdem monachis omnes terras & teneamenta, ecclesias & capellas, & omnes possessiones eidem monasterio pertinentes, quas præfatus rex Edredus, vel optimates sui dicto canobio pro suorum redemptione pec-

caminum in perpetuam eleemosynam donaverunt, vel per præfatum abbatem Turketulum datæ vel acquisitæ sunt in Croyland, Spalding, Pincebeck, Cappelade, Algare, Donnesdike, Draiton, Burtoft, Southerton, Bokenhale, Halington, Gernthorp, Langtoft, Baston, Deping, Tetford, Repingale, Laythorp, Kirkby, Wenlingborough, Adington, Elmington, Glapthorne, Wirthorp, Peykirk, Badby, Morburn, Thirring, Beby, Sutton, Stapleton, Kottenham, Hoketon, Draiton & Standon. Hæc omnia teneamenta, ad honorem Dei & sanctæ ecclesiæ suæ relevationem, & ob honorem Sancti Guthlaci corporaliter in canobio Croylandensi requiescentis, confirmo venerabili patri meo Turketulo Abbati Croylandiæ, ac monachis suis & eorum successoribus ibidem Deo servientibus in perpetuum. Prohibeo etiam ne quisquam ministrorum meorum in patria Girviorum præmemoratos limites mariscorum Croylandiæ introeat, aut se in aliquo intromittat; cum tam de donatione regis Edredi patris & prædecessoris mei, quam de confirmatione mea possideant prædictos mariscos, & situm separalem monasterij sui, & a marisco meo de Ege crucibus lapideis, ac alijs intersignijs & terris separatos. Contra ergo hujus nostri chirographi propositum quicumque dictum Turketulum Abbatem patrem meum, vel monachos suos vexare, vel inquietare pro aliquo præmissorum præsumpserit, præter meam indignationem & vindictam, nisi citius cum condigna satisfactione respuerit, longius a sanctorum congregatione segregatus cum Dathan & Abiram damnationem gehennalem sentire possit; qui vero auxerit nostram eleemosynam, aut in aliquo promoverit hujus mei chirographi voluntatem, inter omnes sanctos & electos Dei sempiternam sortiatur felicitatem. Sancitum est hoc in anno dominicæ incarnationis 966. præsentibus Archiepisc. Episc. Abbatibus & optimatibus regni mei subnotatis. ✠. Ego Edgarus totius Albionis monarcha istud chirographum cum signo sanctæ crucis confirmavi. ✠. Ego Dunstanus archiepisc. Dorober. hoc chirographum cum trophæo hagiæ crucis corroboravi. ✠. Ego Osketulus archiepisc. Eborac. collaudavi. ✠. Ego Athelwoldus episcopus Winton. multum procuravi. ✠. Ego Oswaldus episc. Wiciorum commendavi. ✠. Ego Alfwoldus episc. Donevonie subscripsi. ✠. Ego Alstanus Abbas Glasconie consilium dedi. ✠. Ego Ethelgarus Abbas novi monasterij Wintonie consensum præbui. ✠. Ego Wulfus Abbas S. Petri Westmonasterij extra London subnotavi. ✠. Ego Merwenna Abbatisa de Rumsege signum sanctæ crucis feci. ✠. Ego Ordgarus dux Donevonie consignavi. ✠. Ego Elfegus Suthamtoniensis dux approbavi. ✠. Ego Oslac dux affui. ✠. Ego Brithnodus dux aspexi. ✠. Ego Alwine dux consensi. ✠. Ego Alferus dux interfui. ✠. Ego Ernulphus minister vidi. ✠. Ego Ringuhus minister vidi. ✠. Ego Adelwardus minister audiavi. ✠. Ego Veif minister auscultavi.

NUM. XXXVII.

Confirmatio cartarum regum Edredi & Edgari Abbatia Croylandensi concessarum, sub censuris ecclesiasticis, per Dunstanum Cantuariensem, & Osketulum Eboracensem Archiepiscopos, & alios.

UNiversis posteris christianam fidem profitentibus, Dunstanus Dorobern. & Osketulus Ebor. archiepisc. Athelwaldus Wintoniæ, Oswaldus Wicgornia,

gornia, & Lefwinus Dorcestriae episc. salutem in domino sempiternam. Cum naturaliter Aegyptij pastores omnes ovium execrantur, & filij tenebrarum filios lucis furore implicabili persequuntur (semper enim Madian prodere populum domini machinatur), cupientes igitur in futurum contra sceleratos & sacrilegos sanctam matrem ecclesiam jugiter infestantes murum defensionis opponere, & quicumque se divino servitio mancipaverunt, & in castris domini quocunque modo militaverunt, reddere ab hujusmodi persecutoribus securiores, & in domo domini tutiores; attendentes etiam sanctissimam devotionem, quam pijsissimi reges nostri temporis, sci. Edredus quondam rex & inclytus rex Edgarus nunc superstes (inspirante sancto spiritu) conceperunt, ad restauranda sacra servorum CHRISTI monasteria, & ecclesiam Dei ubicunque relevandam, chirographa eorundem regum benignissime concessi venerabili patri Turketulo Abbati Croylandensi (qui pro patriae caelestis amore divitias multas & magnas dignitates fortissime reliquit) de confirmatione sui monasterij sibi confecta nos auctoritate divina confirmamus, ratificamus; ac omnes, qui timore Dei postposito possessiones dicti monasterij diripere tentaverint, vel pacem dictorum monachorum contra intentionem & voluntatem praetactorum regionum chirographorum perturbaverint, aut perturbari procuraverint arte vel ingenio, consilio vel favore, quocunque colore sua machinamenta homo seminaverit inimicus, & filius iniquitatis sua fuderit argumenta, ex tunc excommunicantes, nomina illorum de libro vitae tollimus & a consortio sanctorum separantes, ac a limine portae caelestis longius repellentes, nisi condigna satisfactione citius sua errata correxerint, infernalibus incendijs cum Juda traditore damnandos pro suis demeritis irremissibilibus deputamus. Insuper spiritualitatem totius insulae Croylandiae, villaeque adjacentis, prout a fundatione monasterij sui dicti monachi hactenus habuerunt, viz. quicquid attinet ad archidiaconatus officium omnibus correctionibus ad instantiam partis, vel quoquomodo infligendis pro quibuscunque delictis vel criminibus, per quamcunque personam commissis vel committendis ibidem, praefato venerabili Abbati Turketulo, & omnibus successoribus suis Abbatibus in eodem monasterio futuris, & eorum officialibus ad hoc officium vice sua exequendum substituendis cum consensu Agelnothi archidiaconi procurantis istud fieri, concedimus & assignamus; excommunicantes & exterminantes a facie Dei, & a glorifica visione vultus sui in die magni judicii omnes, qui dictum patrem Turketulum, vel aliquem successorum suorum super hoc de cetero inquietaverint, vel aliquid praemissorum violarint, vel violari procuraverint quocunque modo, in perpetuum eos Sathanae sine fine tradentes, nisi citius resipuerint, & cum condigna poenitentia praedicto monasterio satisfecerint pro patratis. Istud privilegium sancitum est & immutabiliter decretum ad honorem Dei, & S. matris ecclesiae relevationem, ac Sancti Guthlaci confessoris reverentiam in praesentia regis Edgari, praetorum, procerumque suorum anno dominicae incarnat. 966 apud London collectorum. Ego Edgarus totius Albionis monarcha istud privilegium sanctae crucis indicio confirmavi. ✠. Ego Dunstanus archiep. Dorobern. praedictam censuram ecclesiasticae animadversionis in regionum chirographorum violatores irrevocabiler fulminavi. ✠. Ego Osketulus archiep. Eboracen. perpetuam damnationem in sanctae matris ecclesiae adversarios inter praelatos istam sententiam corroboraui. ✠. Ego Lefwinus Dorcastrensis episc. consensi. ✠. Ego Alstanus London

episc. commendavi. ✠. Ego Oswaldus Wigorniae episc. consensum dedi. ✠. Ego Alfwoldus episc. Donevoniae consilium praebui. ✠. Ego Kinscus Lichfeldensis episc. adjuvi. ✠. Ego Alfricus episc. Eastangliae procuravi. ✠. Ego Godwinus episc. Rossensis acquievi. ✠. Ego Athelstanus episc. Cornubiensis consilium dedi. ✠. Ego Werstanus episc. Shireburnensis annui. ✠. Ego Agelnothus archidiaconus favi. ✠. Ego Alstanus Abbas Glasconiae consensum dedi. ✠. Ego Ethelgarus Abbas novi monasterij Wintoniae consensum praebui. ✠. Ego Wulfinus Abbas S. Petri Westmonasterij extra London subnotavi. ✠. Ego Oswardus Abbas Eveshamensis ratum habui. ✠. Ego Merwenna Abbatisa consignavi. ✠. Ego Wulwina Merhamensis Abbatisa communivi. ✠. Ego Orgarus dux constitui. ✠. Ego Ailwinus dux constabili. ✠. Ego Brithnodus dux aspexi. ✠. Ego Ostacus dux affui. ✠. Ego Alferus dux interfui. ✠. Ego Elphegus dux audiui. ✠. Ego Fritlegistus minister vidi. ✠. Ego Ethelward minister vidi. ✠. Ego Ethelmund minister auscultavi. ✠. Acta sunt haec in octavis Pentecostes in ecclesia Sancti Pauli cathedrali.

NUM. XXXVIII.

Carta Cnuti regis, cum calice aureo, monasterio Croylandensi concessa.

CNUTUS rex totius Angliae & Danmarchiae & Norwagiae & magnae partis Swavorum, omnibus provincijs, nationibus & populis meae potestati subiectis, tam minoribus quam majoribus, salutem. Cum terram Angliae progenitores mei, & parentes duris extortionibus & diris depredationibus saepius oppresserunt, & (fateor) innocentem sanguinem frequenter in ea effuderunt, studium meum a principio regni mei fuit, & semper erit in futurum tam penes caelum, quam penes seculum propter haec mea peccata, & parentum meorum satisfacere, & statum totius sanctae matris ecclesiae, & uniuscujusque monasterij sub imperio meo constituti, cum in aliquo meo patrocinio indigerint, devotione debita emendare; omnesque sanctos Dei per haec, & alia bona opera mihi in meis necessitatibus reddere benignos, ac deprecationibus meis favorabiles & placatos. Ideo in arras hujus meae satisfactionis offero sancto Guthlaco de Croyland, & caeteris sanctis ejusdem loci de substantia mea unum calicem, confirmans Brithmero Abbati & monachis suis totum monasterium suum Croylandiae cum insula circumjacente, & duobus mariscis adjacentibus, scilicet, Alderlound & Goggislound, eisdem terminis & limitibus, quibus in chirographo inclyti quondam regis Eldredi restauratoris sui dicta insula, dictique duo marisci satis aperte describuntur. Confirmo etiam omnes ecclesias & capellas, terras & tenementa, libertates & privilegia in ejusdem regis chirographo contenta, cum quibus omnibus dictus rex Edredus dictum monasterium Croylandiae ad honorem Dei & Sancti Guthlaci confessoris sui in eo corporaliter quiescentis dotavit, donavit, ditavit, & suo chirographo confirmavit. Nullusque hominum meorum audeat amodo dictos monachos inquietare, vel in aliquo conturbare pro praedictis. Quod si quis facere praesumpserit, vel tentaverit usurpare, vel gladij mei sentiet aciem, vel gladij panam sacrilegis debitam subibit absque omni remissione & redemptione puniendus

Ubi supra fol. 507.

puntiendus juxta modum & mensuram injuriæ dictis monachis irrogata. Ego Cnutus rex anno dominicæ incarnationis millesimo tricesimo secundo Londonijs istud meum chirographum signo sanctæ crucis confirmavi. ✚. Ego Egelnóthus archiepiscopus Doroborn. signo sanctissimæ crucis confirmavi. ✚. Ego Alfricus archiepiscopus Eboracen. hoc régis chirographum affirmavi. ✚. Ego Lessius Wicciorum episcopus consignavi. ✚. Ego Elfwardus Lond. episcopus collaudavi. ✚. Ego Brithmerus Lichefeld. episcopus constabilivi. ✚. Ego Brithtegus Abbas Perforensis communivi. ✚. Ego Wulnothus Abbas Westmonasterij signavi. ✚. Ego Oswius Abbas Thorneiensis approbavi. ✚. Ego Godwinus comes consensi. ✚. Ego Leofricus comes concessi. ✚. Ego Edwinus frater Legrici affui. ✚. Ego Haroldus filius Godwini comitis interfui. ✚. Ego Algarus filius Leofrici comitis astiti. ✚. Ego Turkillus minister regis audiui. ✚. Ego Alfgetus minister regis aspexi. ✚.

NUM. XXXIX.

Carta Edwardi regis de confirmatione Abbatie Croylandensis, & omnium possessionum ejusdem.

Ibid. 510.

EGO Edwardus gratia Dei rex Anglorum domino Wulgato Abbate Croylandiæ postulante, dominoque Gerardo Priore dicti monasterij devote supplicante, testamenta prædecessorum meorum regum Angliæ, sc. pijsimi regis Edredi & inclyti regis Edgari avi mei monasterio Croylandiæ concessi in omnibus laudo, approbo, & confirmo. Dederunt enim & suis chirographis confirmarunt Deo & Sancto Guthlaco, ac monachis suis totam insulam Croylandiæ in situm separalem monasterij dictorum monachorum, sicut jacet circa dictum monasterium limitibus & terminis in prædictorum regum chirographis satis aperte descripta & definita, cum duobus mariscis ejus, scilicet, Alderlound & Goggisflood ex opposito ejusdem insulæ ad ejus occiduum jacentibus, similiter cum iisdem finibus & metis quibus in iisdem chirographis describuntur. Hæc & omnia alia donaria prædictorum regum, scilicet, Edredi restauratoris dicti monasterij, & Edgari avi mei, prædictis monachis & eorum successoribus concedo & confirmo, cum omnibus libertatibus & privilegijs in eorum chirographis dicto monasterio concessis & contentis, habenda Sancto Guthlaco & prædictis monachis suis in puram regalem eleemosynam in perpetuum. Testibus Egitha regina mea, Edmo & Alfrico archiepiscopis, Godwino, Leofrico & Siwardo comitibus, cum cæteris optimatibus meis, qui assunt in curia mea multis.

NUM. XL.

Carta regis Willielmi conquestoris, possessiones & privilegia Abbatie Croylandensis confirmans.

Ibid. 518.

Willielmus Dei beneficio rex Anglorum, ad humilem petitionem familiaris mei Ingulphi Abbatis Croylandensis monasterij chartam privile-

giatam, quam egregius rex Edredus prædecessor meus Deo & Sancto Guthlaco, ac monachis de Croyland concessit & donavit, coram me & concilio meo perlectam, & declaratam laudo, approbo & confirmo, & in omnibus effectualiter observari præcipio. Prohibeo etiam ne quisquam sub ditione mea illos temerarie vexare præsumat, ne excommunicationis gladio intereat, & pro jure ecclesiastico violato infernorum exquirat cruciatus. Sed habeant omnes possessiones suas in perpetuam & regalem eleemosynam ex meo dono, & confirmatione ad laudem Dei, & ob reverentiam Sancti Guthlaci confessoris ibidem corporaliter quiescentis, cum omni illo quod appellatur Socha, Sacha, Tol & Tém, cum legibus & consuetudinibus illis jure perpetuo tenendis cum quibus eas liberius & quietius tenuerunt diebus illis, quibus præfatus rex Edredus vivus fuit & incolumis.

In hujus scripti robore optimates in eodem nominati testes affuerunt Lanfrancus archiepisc. Cantuariæ, Thomas archiepisc. Eboracen. Walkelmus episc. Wintoniæ, Wilhelmus episc. Dunelmæ, Wilhelmus comes, Alfredus comes, Alfredus filius Topi, Wilhelmus Malettus, & alij.

NUM. XLI.

Carta vicecomitis Thoroldi de fundatione cellæ de Spalding ad Abbatiam Croylandiæ spectantis.

EGO Thoroldus de Bukenhale coram nobilissimo domino meo comite Leicestriæ, & nobilissima comitissa sua domina Godina sorore mea, cum consensu & bona voluntate domini & cognati mei comitis Algari, primogeniti & hæredis eorum, donavi & tradidi Deo & Sancto Guthlaco Croylandiæ in manibus domini Wulgati Abbatis dicti Croyland. monasterij ad fundationem cellæ Croylandensium monachorum, in honorem sanctæ Dei genetricis, semperque virginis Mariæ, in villa de Spalding, totum manerium meum situm juxta parochialem ecclesiam ejusdem villæ; cum omnibus terris & tementis, redditibus, servitijs, averijs & utensilibus quæ habui in dicto manerio & in dicta villa, & in campis ejus tam in parte orientali fluminis quam in ejus parte occidentali, cum omnibus appendicijs suis, scilicet Colgrinum præpositum meum, & totam sequelam suam, cum omnibus bonis & catallis, quæ habet in dicta villa, & in campis ejus, & mariscis absque aliquo de omnibus retinemento. Item Hardingum fabrum, & totam sequelam suam, cum omnibus bonis & catallis quæ habet in dicta villa & in campis ejus & mariscis absque aliquo de omnibus retinemento. Item Leftanum carpentarium, & totam sequelam suam, cum omnibus bonis & catallis, quæ habet in dicta villa & in campis ejus & mariscis absque aliquo de omnibus retinemento. Item Ringulphum primum, & totam sequelam suam, cum omnibus bonis & catallis, quæ habet in dicta villa & in campis ejus & mariscis absque aliquo de omnibus retinemento. Item Elstanum piscatorem, & totam sequelam suam, cum omnibus bonis & catallis, quæ habet in dicta villa, & in campis ejus & mariscis absque aliquo de omnibus retinemento. Item Gunterum Liniet, & totam sequelam suam, cum omnibus bonis & catallis, quæ habet

habet in dicta villa & campis ejus & mariscis absque ullo de omnibus retinimento. Item Outy Grimkelfon, & totam sequelam suam, cum omnibus bonis & catallis, quæ habet in dicta villa, & in campis ejus & mariscis absque ullo de omnibus retinimento. Item Turstanum Dubbe, & totam sequelam suam, cum omnibus bonis & catallis, quæ habet in dicta villa, & in campis ejus & mariscis absque ullo de omnibus retinimento. Item Algarum nigrum, & totam sequelam suam, cum omnibus bonis & catallis quæ habet in dicta villa, & in campis ejus & mariscis absque ullo de omnibus retinimento. Item Edricum filium Siwardi, & totam sequelam suam, cum omnibus bonis & catallis, quæ habet in dicta villa, & in campis ejus & mariscis absque ullo de omnibus retinimento. Item Osmundum molendinarium, & totam sequelam suam, cum omnibus bonis & catallis, quæ habet in dicta villa & in campis ejus & mariscis absque ullo de omnibus retinimento. Item Besy Tuke, & totam sequelam suam, cum omnibus bonis & catallis, quæ habet in dicta villa, & in campis ejus & mariscis absque ullo de omnibus retinimento. Item Elmerum de Pincebecke, & totam sequelam suam, cum omnibus bonis & catallis, quæ habet in dicta villa & in campis ejus & mariscis absque ullo de omnibus retinimento. Item Goufe Gamelfon, & totam sequelam suam, cum omnibus bonis & catallis, quæ habet in dicta villa & in campis ejus & mariscis absque ullo retinimento. Istos servos meos, & omnia bona & catalla eorum, cum omnibus coterigijs quondam meis situatis in orientali parte fluminis circa ligneam capellam Sanctæ Mariæ in villa de Spalding, ab antiquo Croilandenſi monasterio pertinentium, cum omnibus juribus & alijs rebus appendentibus, dedi Deo & Sancto Guthlaco ad constructionem prædictæ cellæ, una cum omnibus piscationibus meis tam in mariscis adjacentibus, quam in mari ad dictam villam accedente, in liberam & perpetuam eleemosynam meam, pro salute animæ meæ, & animarum omnium progenitorum & parentum meorum. Istud meum chirographum apud Leicestriam in præsentia multorum CHRISTI fidelium, ibidem in die sancto Pentecostes collectorum, anno dominicæ Incarnationis 1051. Ego Thoroldus, signo sanctæ crucis confirmavi. ✠. Ego Wulfinus Episcopus Dorcestrensis confirmavi. ✠. Ego Wulgatus Abbas Croylandiæ gaudens acceptavi. ✠. Ego Lefwinus Abbas Thorneienſis collaudavi. ✠. Ego Leofricus comes concessi. ✠. Ego Godina, comitiſſa, diu istud desideravi. ✠. Ego Algarus comes consensi. ✠. Ego Tumerus capellanus domini mei Wulfini Episcopi Dorcestrensis præſens affui. ✠. Ego Wulnarus capellanus ejusdem domini mei Wulfini Episcopi auscultavi. ✠. Ego Sitricus capellanus dicti domini mei Wulfini aspexi. ✠. Ego Stanardus minister domini mei comitis Leofrici interfui. ✠. Ego Falco monachus Croilandiæ applausi. ✠. Ego Pigotus monachus Thorneienſis conspexi. ✠. Ego Livingus clericus istud chirographum manu mea scripsi, & domino meo Thoroldo vicecomiti tradidi prædicto Wulgato Abbati Croiland de manu in manum donandum.

NUM. XLI. A.

Charta Regis Henrici Sexti de libertatibus monasterio Croylandiæ concessis.

Hist. Croyland. Co. in Rer. Ang. Scrip. Vet. Vol. 1. p. 530.

HENRICUS Dei Gratia Rex Angliæ & Franciæ, & Dominus Hiberniæ, omnibus ad quos præſentes literæ pervenerint, salutem. Sciatis nos ex mero motu & certa ſcientia noſtris, ac ob reverentiam beati & glorioſæ virginis Mariæ matris Dei, Sancti Bartholomei & beati Guthlaci, in cujus honorem monasterium de Croylandia fundatur, conſeſſiſſe Johanni Lytlyngton Abbati monasterij prædicti, & monachis ejusdem loci & ſucceſſoribus ſuis, quod ipſi in perpetuum habeant omnes fines pro tranſgreſſionibus, offenſis, miſpriſionibus, negligentijs, ignorantijs, falſitatibus, contemptibus, deceptionibus, concelamentis, & alijs delictis quibuſcunque, ac omnia amerciamenta, redemptiones, exitus & pænas, forisfact. & forisfiend. de ſeipſis & omnibus hominibus, tenentibus & reſidentibus quibuſcunque in villa de Croylandia in comitatu Lincolnæ, in quibuſcunque curijs noſtris & hæredum noſtrorum, ſeipſos, homines, tenentes & reſidentes hujusmodi, tam coram nobis & hæredibus noſtris, ac coram baronibus noſtris & hæredum noſtrorum in Scaccario, & coram juſticiarijs noſtris & hæredum noſtrorum de Banco; ac coram Senefcallo, mareſcallo, ac clerico mercati hoſpitij noſtri & hæredum noſtrorum; necnon coram juſticiarijs ad aſſiſas in comitatu prædicto — ſeu capiend. aſſign. ac juſticiarijs, itinerantibus ad placita coronæ, communia placita & placita foreſtæ, juſticiarijs ad gaolas deliberandas, aſſignandis, juſticiarijs ad felonias, tranſgreſſiones ac alia malefacta audienda, aſſignanda, & alijs juſticiarijs & miniſtris noſtris & hæredum noſtrorum quibuſcunque, fines facere & amerciari, exitus & pænas forisfacere contingent. Et quod idem Abbas & Monachi, & ſucceſſores ſui, per ſe vel ballivos ſeu miniſtros ſuos, fines, amerciamenta, redemptiones, exitus & pænas hujusmodi, ſui ipſorum hominum, tenentium & reſidentium levare, percipere & habere poſſint, ſine occasione ſive impedimento noſtri vel hæredum noſtrorum, adeo libere & integre ſicut ea nos levare percipere & habere deberemus, ſi præſato Abbati & monachis & ſucceſſoribus ſuis illa non conſeſſiſſemus. Et inſuper conſeſſimus præſato Abbati & monachis & ſucceſſoribus ſuis quod ipſi in perpetuum habeant returnum brevium, præceptorum, mandatorum, billarum noſtrarum quarumcunque & executiones earundem per eorum ballivum proprium, infra villam prædictam, licet tangant nos vel hæredes noſtros, vel prædictum Abbatem & monachos vel eorum ſucceſſores; ita quod nullus Vicecomes, Eſchaetor, Coronator, Feodarius, Ballivus, aut aliquis alius officiarius, ſeu miniſtri noſtri, vel hæredum noſtrorum de hujusmodi returno brevium, ſive executione, ullo modo ſe intromittat, ſeu dictam villam ea occasione quovis modo ingreditur, ſub gravi forisfactura noſtra. Teſte, &c.

NUM. XLI. B.

Possessiones Monasterij de Croyland, in comitatu Northamptoniæ tempore regis Guilielmi Conquestoris, ex libro vocato Domesday-Book.

Terra Ecclesiæ de CRUILAND in OPTONGEH Hundred.

Abbatia de Cruiland tenet in Wridtorp 1 hidam, & dimid. Terra est 2 carucatarum. In dominio est una, & 11 villani, & 2 bordarij cum 2 carucatis; ibi sex acræ prati, & molinum de 5 solidis, valer 40 solidos.

In Elmintone tenet Abbatia 1 hidam. Terra est 1 carucata. Hæc est ibi in dominio, & 2 villani, & 2 bordarij cum 1 carucata, & 6 acræ prati; ibi valuit 8 solidos, modo 16 solidos.

In Elmintone tenet Abbatia 2 hidas. Terra est 3 carucatarum; ibi sunt 5 villani, & 4 bordarij cum 3 carucatis; ibi 12 acræ prati, valuit 12 solidos, modo 20 solidos.

In NEVESLUND Hundred.

In Edintone tenet Abbatia 2 hidas. Terra est 4 carucatarum. In dominio est una, & 2 servi, & 6 villani, & 3 bordarij cum 1 sochamanno, habent 3 carucatas; ibi 6 acræ prati, & molinum de 13 solidis, modo 40 solidis & 4 denarijs; valuit 15 solidos, modo 40 solidos.

In Wendleberrie tenet Abbatia 5 hidas & dimid. Terra 12 carucatarum. In dominio est 1 carucata cum 1 servo, & 21 villani cum presbytero, & 7 bordarij, & 11 sochamanni, habent 11 carucatas; ibi 2 molina de 15 solidis, & 30 acræ prati; valuit 50 solidos, & post 40, modo 6 libras.

In GRAVESEND Hundred.

In Badebi tenet Abbatia 4 hidas. Terra est 10 carucatarum. In dominio sunt 4 carucata, & 8 servi, & 5 ancillæ, & 12 villani, & 8 bordarij cum 6 carucatis; ibi molinum de 2 solidis, & 28 acræ prati, silva quarentena longa, & 2 quarentenis lata; valuit, & valet 8 libras.

NUM. XLII.

Philippi & Mariæ litteræ patentes donationis Henrico Russell, armigero de Minoris Malvernæ prioratu, anno 1554.

*Transcript.
penes Fran.
Canning de
Foxcote in
comitatu
Warw. ar.
migerum.*

Philippus & Maria rex & regina Angliæ, Franciæ, Neapolis, Hierusalem & Hiberniæ, fidei defensores, principes Hispaniarum & Siciliæ, archiduces Austriæ, duces Mediolani, Burgundiæ, & Brabantæ, comites Haspurgi, Flandriæ, & Tyrolis, omnibus ad quos præsentis litteræ pervenerint, salutem. Sciat is quod nos, tam in consideratione boni, veri ac fidelis servitij nobis per dilectum servientem nostrum Henricum Russel armigerum, antehac multipliciter præstitum & impensum, quam in consideratione quadringentarum tredecim librarum octodecim solidorum & sex denariorum legalis monetæ Angliæ ad

manus dilecti conciliarij nostri Edmundi Pecham militis ad usum nostrum per eundem Henricum Russel armigerum, & quendam Carolum Brocton generosum, præ manibus bene & fideliter persolutorum, unde fatemur nos plenarie fore satisfactos & solutos, eisdemque Henricum & Carolum, hæredes, executores & administratores suos inde esse acquietatos & exoneratos per præsentis, pro nobis, hæredibus, & successoribus nostris, damus & concedimus præfatis Henrico Russel & Carolo Brocton totum illum dominium & manerium nostrum de Malvern Minore in comitatu nostro Vigornienfi, cum omnibus & singulis suis viribus, membris, commoditatibus, proficiis & pertinentijs universis nuper prioratui de Malvern Minori prædicto, in dicto comitatu nostro Vigornienfi modo dissoluto dudum spectantibus & pertinentibus, ac parcellum possessionum & hæreditamentorum ejusdem nuper prioratus dudum existentium; ac etiam totum illud messuagium nostrum, cum pertinentijs ac omnia, terras, prata, pascua & pasturas nostras quæcunque in Malvern Minore modo vel nuper cum eodem messuagio in tenura vel possessione Rogeri Burford, vel assignatorum suorum, ac dicto nuper prioratui de Malvern Minore dudum spectantia & pertinentia; ac etiam totum illud messuagium nostrum cum pertinentijs in Elfeld in dicto comitatu nostro Vigornienfi, modo vel nuper in tenura seu occupatione Willielmi Bernard, vel assignatorum suorum, ac eidem dicto prioratui de Malvern prædicto dudum quoque spectantibus & pertinentibus, ac parcellum possessionum & hæreditamentorum ejusdem nuper prioratus dudum existentium, ac etiam omnes illos redditus nostros assisos in Barrow in dicto comitatu nostro Vigornienfi extendentes non ultra duodecim solidos quatuor denarios, unum obulum & unum quadrantem, ac annuatim solutos per tenentes de Barrow prædicto, ac eidem nuper prioratui de Malvern Minore prædicto dudum spectantes & pertinentes, ac etiam omnes redditus nostros, custumos nostros in Barrow prædicto existentes, non ultra quinque solidos per annum & annuatim solutos pertinentes de Barrow prædicto, ac eidem nuper prioratui similiter spectantes & pertinentes. Ac etiam omnes illos redditus nostros assisos in Elmintree in dicto comitatu nostro Vigornienfi extendentes non ultra quatuor solidos annuatim solutos per tenentes in Elmintree prædicto, ac eidem nuper prioratui similiter spectantes ac pertinentes; ac etiam in comitatu nostro Vigornienfi extendentes non ultra sex solidos & tres denarios annuatim solutos pertinentes in Pendock, &c.

Vide reliqua in originalibus literis patentibus dicti domini Russell cum magno sigillo Angliæ appendente in viridi cera, cum imagine Philippi regis ex una parte, & Mariæ reginæ ex altera, & sic explicit.

In cujus rei testimonium has litteras præsentis fieri fecimus patentes, testibus nobis ipsis apud Westmonasterium vigesimo sexto die septembris, annis regnorum nostrorum primo & secundo.

Per breve de privato sigillo, &c.

Hawfeld.

NUM.

NUM. XLIII.

Epistola Gregorij undecimi Papæ ad regem Edwardum tertium, de non appropriando ecclesiam de Hemynburgh Conventui Dunolmensi, propter excessus monachorum.

Gregorius Episcopus, servus servorum Dei, carissimo in Christo filio, Edwardo, regi Angliæ illustri, salutem & apostolicam benedictionem.

Claræ devotionis titulis insignitus, more devotissimi filij, Romanam ecclesiam revereris ut matrem, ac personarum ecclesiasticarum profectibus desideranter intendens, studio sollicitudinis operosæ intento prosequeris quæcunque personis ipsis profutura cognoscis, aut credis; propter quod apostolicæ sedis & nostram gratiam & favorem multipliciter promereris.

Sane nuper tua sinceritas nobis scripsit ut parochialem ecclesiam de Hemynburgh, Eboracensi diæcese, dilectis filijs Priori & Capitulo ecclesiæ Dunolmensis, ordinis Sancti Benedicti, propter necessitates eis incumbentes, unire de benignitate apostolica dignaremur.

Verum (fili carissime) a multis fidedignis accepimus, quod, in eadem Dunolmensi ecclesia, quæ dudum secularis erat; dum ad religiosos translata fuit, tam seculares canonici, quam alij beneficiati, usque ad numerum centum quinquaginta erant, quorum proventus & emolumenta eisdem Priori & Capitulo fuerunt applicata; &, ultra hoc, quatuor Abbatia religionum; in quibus modo instituuntur Priores, & in quarum qualibet viginti quatuor monachi, quamvis nunc in prædictis quatuor Abbatibus ultra quindecim non morentur, eisdem Priori & Capitulo unitæ extiterunt; &, insuper, duo monasteria, in quorum quolibet quindecim personæ morabantur, & in ambobus decem de præsentibus non morantur; & ultra hæc tredecim parochiales ecclesiæ unitæ, & multa alia collata eis fuerunt.

Propter quod firmiter credimus, si ita est; unionem ipsam nullatenus fieri eadem sinceritas tua vellet; cum etiam, prout fertur, in dicta ecclesia duntaxat sint quinquaginta sex monachi residentes; qui, cum extra proficiscuntur; cum tribus vel quatuor equitaturis, non sicut decet eorum religionis modestiam incedunt; & in expensis, tam in victu & vestitu, quam in alijs, multum excedunt.

Quocirca, regalem excellentiam, nobis caram; rogamus & hortamur attente, quatinus, etiam tuæ salutis intuitu, quam sincere diligimus, quæ scribimus diligenter considerans, super eis, dilecto filio nostro, Symoni titulo fixti, Presbytero Cardinali, apostolicæ sedis Nuncio (cui etiam de hoc scribimus) in hijs quæ tibi dixerit credas indubie.

Et, si ita cordi tibi sit dicta unio, sicut eadem tuæ litteræ continebant, nobis, qui tantum cum Deo poterimus votis tuis annuemus, super hoc rescribas.

Nostræ tamen intentionis existit, quod, si dicta unio per nos fiat, tot personæ in eadem ecclesia, ultra numerum ibidem statutum, ponantur, quot ex super excrecentibus fructibus poterunt sustentari.

Dat. Avinion. duodecimo kal. Januarij; pontificatus nostri anno secundo.

Annandus

Sub filis canabaceis.

NUM. XLIV.

Carta regis Edwardi tertij super presentatione ad prioratum de Coldyngham.

Red. & Convent. fol. 5. p. 165. A. D. 1340. A. 14. E. 3. Scot. 14. E. 3. m. 17.

Rex vicecomiti Berwici super Twedam, salutem:

Supplicarunt nobis, dilecti nobis in Christo, Prior & Conventus Dunolmenses, per petitionem suam, coram nobis & concilio nostro, in parlamento nostro, apud Westmonasterium ultimo convocato, exhibitam; ut,

Cum prioratus de Coldyngham, infra dictum comitatum Berwici, cella dicti prioratus Dunolmensis existat, Priorque & Conventus Dunolmenses, qui pro tempore fuerint, in singulis vacationibus dicti prioratus de Coldyngham, unum de commonachis suis, de Conventu Dunolmensi, per litteras suas patentes, cum sigillo suo signatas, ad eundem prioratum de Coldyngham, Episcopo Sancti Andreæ de Scotia, loci illius diæcesano, sede illa plena, & Priori & Capitulo ejusdem loci, sede illa vacante, præsentare;

Et tam Episcopi loci illius, qui pro tempore fuerint, sede plena, quam Priores & Capitulum loci ejusdem, sede illa vacante, hujusmodi monachos Dunolmenses, sibi sic præsentatos, ad dictum prioratum de Coldyngham admittere, & eos in eodem prioratu instituere & inducere, iidemque sic instituti, ab eodem prioratu ad voluntatem Prioris Dunolmensis amoveri consueverint, a tempore quo memoria non existit, semper hucusque,

Ac, vacante nuper dicto prioratu de Coldyngham, præfati Prior & Conventus Dunolmenses, fratrem Willielmum de Lescheker, commonachum suum, ad dictum prioratum de Coldyngham præfatis Priori & Capitulo Sancti Andreæ, sede illa vacante, præsentaverint;

Et licet idem Willielmus,

Qui ad eundem prioratum de Coldyngham ad hujusmodi præsentationem admissus & in eodem institutus fuit & inductus, ac prioratum illum per aliquod tempus optinuit,

Super incontinentia & dilapidatione bonorum domus suæ, ac alijs criminibus, contra ordinem suum factis, & etiam de eo quod, ipse, fratrem Robertum de Kelhawæ, commonachum & focium suum, usque ad mortem vulnerasse * deberat, irretitus,

* Sic.

Ad prioratum Dunolmensem, de mandato Prioris & Conventus Dunolmensis ibidem, juxta formam regulæ suæ, pro præmissis castigandus, rediens, & statim post hujusmodi reditum suum de præmissis allocutus, & inde convictus, ac ab eodem prioratu de Coldyngham per præfatum Priorem Dunolmensem, occasione præmissa, amotus, spontanea voluntate sua, post amotionem hujusmodi, dictum prioratum de Coldyngham resignavit; omni juri, quod in eodem prioratu de Coldyngham habuit, renunciaverit, sicut per instrumentum publicum, inde confectum, liquere poterit evidenter,

Fraterque Alexander de Lamesleye, monachus dictæ domus Dunolmensis, ratione resignationis & renunciationis prædictarum, per Priorem & Conventum Dunolmensem ad prædictum prioratum de Coldyngham, sic vacantem præsentatus, & in eodem, per præfatos Priorem Sancti Andreæ & Capitulum illius loci institutus fuerit & inductus, prout antea fieri solebat;

Prædictus

Prædictus tamen Willielmus, in custodia, secundum formam regulæ suæ castigandus, detentus, se iustitiam & castigari non permittens, set malitiam suam, sic inceptam, satagens continuare, muros dicti Prioratus Dunolmensis noctanter, ut apostata, transcendens, & ad nos ad partes transmarinas se transfrens, in tantum versus nos, tacita veritate, de præmissis fuit persecutus, quod per breve, de privato sigillo nostro, tibi extitit demandatum, ut baroniam de Coldyngham, cum pertinentijs, quæ est parcella dicti Prioratus de Coldyngham, in manum nostram seisciri, & exitus & proficua, inde provenientia, de tempore in tempus, prout levati essent, præfato Willielmo, pro statu suo & honore potius manutendendis, faceres destinari,

Prætextu cujus mandati baronia illa, cum pertinentijs, per te in manum nostram est seiscita, sicut tu nobis in cancellaria nostra Angliæ, ad mandatum nostrum, tibi, ad prosecutionem dictorum Prioris & Conventus Dunolmensium, inde nobis alias conquestum, directum recognovisti, eademque baronia in manu nostra, occasione præmissa, adhuc existat,

Velimus, præmissis debite consideratis, jubere manum nostram de eadem baronia amoveri, & eam præfatis Priori & Conventui Dunolmensibus tenendam, prout eam tenuerunt ante captionem prædictam, restitui jubere:

Et quia, per dictum instrumentum, coram dilecto & fideli nostro, Edwardo duce Cornubiæ & comite Cestriæ, filio nostro carissimo, custode regni nostri, ac magnatibus de eodem regno & concilio nostro, in dicto parlamento existentibus, exhibitum apparet quod præfatus Willielmus dictum Prioratum de Coldyngham resignavit, & omni juri, quod sibi in eodem competit, renunciavit, ac per homines fidedignos, in eodem Parlamento, est testificatum quod dictæ resignatio & renunciatio factæ fuerunt, ut est dictum,

Quodque dicti Prior & Conventus Dunolmenses, virtute earundem resignationis & renunciationis, præfatum Alexandrum, jam defunctum, ad dictum Prioratum de Coldyngham, qui ad eundem admissus, & in eodem institutus fuit & inductus, ac statum suum postmodum per unum annum & amplius continuavit, præsentaverunt,

Et quod præfatus Willielmus, qui pro diversis transgressionibus incontinentiæ, & alijs criminibus, & excessibus, unde sic convictus extitit, pœnitentiæ suæ mancipatus fuit, custodiam, in qua detinebatur, fregit, & se noctanter ultra muros dicti Prioratus Dunolmensis transtulit, & ad nos, ad dictas partes transmarinas sic venit, ac ibidem dictas litteras nostras de privato sigillo, sic tibi directas, per suggestionem minus veracem impetravit.

Quodque nos, tempore vacationis dicti Prioratus de Coldyngham, proficuum aliquod inde capere non debemus, nec nos, aut progenitores nostri, aliquo tempore vacationis hujusmodi, aliquod proficuum inde unquam capere consuevimus,

Per dictos custodem & magnates, ac dictum concilium, in pleno parlamento supradicto, concordatum existit, quod manus nostra de baronia prædicta amoveatur, & quod exitus, inde a tempore dictæ captionis percepti, præfatis Priori & Conventui Dunolmensibus integre restituantur,

Nos,

Concordiam prædictam volentes debitæ executioni demandari,

Tibi præcipimus quod, manum nostram de baronia prædicta indilate amovens, exitus, per te inde perceptos, prædictis Priori & Conventui Dunolmensibus integre restitui facias, juxta concordiam supra-

dictam, & eosdem Priorem & Conventum Dunolmenses commodum & proficuum suum de baronia prædicta & exitibus (dictis litteris nostris de privato sigillo, tibi, ut præmittitur, directis, non obstantibus) ex nunc facere permittas; te de baronia prædicta, seu exitibus ejusdem, occasione præmissa, de cætero, nullatenus intromittens, jure nostro semper salvo;

Et volumus te de exitibus prædictis erga nos exonerari.

Tesse Custode prædicto apud Kenyngton, decimo quarto die Februarij

Per Petitionem de Concilio.

NUM. XLIV. B.

Memoriale pro Sancto Cuthberto.

Rex Edwardus primus concedit Priori & Conventui Dunelmenfi quadraginta libras per annum ex Scaccario.

Fadera & Convent. c. Vol. 2. p. 730. A. L. 1296. A. E. i. Pa. 24. Ed. m. 4.

REX omnibus ad quos, &c. salutem.

Ut creatori nostro in beneficijs gratificemur acceptis, sanctos suos, quos ipsius honorat dignatio, & in quibus eum honorare jubemur, promptis devotionis humanæ nos decet studijs honorare.

Et inter alios præcipue beatum Cuthbertum, gloriosum Christi confessorem, eo dignius venerari, quo pater æternus, qui in sanctis suis vere mirabilis, ipsum majorum splendore miraculorum illustrans, manifeste monstravit quantum sibi honoris & reverentiæ debeantur.

Volentes igitur ut æternum, in ecclesia Dunelmenfi, in qua ipsius sancti corpus venerabile requiescit, memoriale remaneat, per quod futuris temporibus nostri recordatio vigeat in eadem;

Ad laudem Dei & ejusdem gloriosi confessoris sui Cuthberti, concessimus pro nobis & hæredibus nostris, dilectis nobis in Christo, Priori & Conventui dictæ ecclesiæ Dunelmenfis, quadraginta libras, singulis annis, ad scaccarium nostrum Berewyci super Twedam duobus terminis percipiendas; unam videlicet medietatem ad festum sancti Martini hyemalis; & alteram medietatem ad festum Pentecostes; quousque vel nos, vel hæredes nostros, eisdem Priori & Conventui, vel eorum successoribus, de competenti ecclesiastico beneficio, ex quo quadraginta libras annuatim, deductis sumptibus & expensis, percipere & habere valeant, imperpetuum in regno Scotiæ sit provisum.

Quam quidem concessionem facimus conditionibus quæ sequuntur; videlicet,

Quod præfati Prior & Conventus, & eorum successores, qualibet duarum festivitatum sancti Cuthberti, scilicet, in principali festivitate & in festo translationis ejusdem, distribuunt tribus millibus pauperum, cuilibet videlicet unum denarium.

Et habeat idem Conventus, in qualibet ipsarum festivitatum, quinquaginta solidos pro pitantia sua.

Et quod prædicti Prior & Conventus, & eorum successores inveniant, dictis festivitatis, duos magnum cereos, quolibet de viginti libris ceræ, juxta magnum altare, ante feretrum dicti sancti decenter positos, & ardentes, quamdiu missa vel aliud obsequium, in eisdem festivitatis, celebrabitur, seu decantabitur in ecclesia supradicta.

Necnon inveniant duos minores cereos, formæ seu staturæ decentis, & ponderis congruentis, ante vexillum ipsius sancti, prout decentius fieri poterit, collocatos & ardentes singulis dominicis, & apostolorum, & in præcipuis festivitibus, quamdiu missæ, in prædicto altari, & matutina vel alia hora canonica, in præfata ecclesia cantabuntur.

Et insuper inveniant unum sacerdotem missalem de prædicto Sancto, in ecclesia memorata, in loco qui dicitur la Galileye, diebus singulis celebrantem; & duos alios cereos, ibidem ardentes quamdiu ipsam missam contigerit celebrari, imperpetuum.

Cui quidem sacerdoti libros, indumenta sacerdotalia, ornamenta altaris, & alia ad celebrandum necessaria ministrare nichilominus perpetuo teneantur.

In cujus, &c.

Teste Rege apud Berewyk super Twedam, sexto decinio die Septembr.

NUM. XLV. A.

De mutuo a religiosis ecclesiæ Christi Cantuariensis, pro passagio regis Edwardi tertij.

REX omnibus ad quos, &c. salutem. Sciatis nos recepisse de dilecto nobis in Christo Priore ecclesiæ Christi Cantuariensis, per manus dilectorum clericorum nostrorum, Roberti de Wodehouse, thesaurarii nostri, & Johannis de Leycestria, unius camerariorum nostrorum de scaccario nostro;

Ex causa mutui, pro passagio nostro versus partes transmarinas,

Diversa vassallamenta, & alia subscripta, videlicet,

Unum calicem auri, cum patena, aymellata in pomello pedis, ponderis quadraginta & duorum solidorum, & quinque denariorum, pretij viginti & quinque librarum & novem solidorum,

Unum calicem auri, cum patena, cum scucheonibus, aymellata in pede, ponderis triginta & duorum solidorum & quatuor denariorum, pretij decem & novem librarum & octo solidorum,

Unum calicem argenti, dupliciter deauratum & aymellatum, cum patena, ingravatum de diversis imaginibus, in cippo pedis, & in pomello pedis, ponderis undecim marcarum, & viginti denariorum, pretij quatuordecim librarum, quindecim solidorum, & octo denariorum,

Unum calicem auri, cum patena, aymellatum in pomello pedis, ponderis quatuor marcarum, quinque solidorum, & quinque denariorum, pretij triginta & quinque librarum, & quinque solidorum,

Unum scucheonem aureum quadratum, cum una saphiro magna in medio, cum duobus ameraldis, duobus bales, & quatuor perles orientales, pretij viginti marcarum,

Unum scucheonem auri, cum uno ameraldo magno in medio, cum quatuor ameraldis, quatuor bales, & octo perles orientales in circumferentia, pretij decem librarum,

Unum scucheonem auri, cum uno ameraldo in medio, & quatuor bales, pretij sexaginta solidorum,

Unum scucheonem auri, cum una magna saphiro in medio, quatuor saphiris, quatuor rubinis, & alijs saphiris & perles, pretij octo librarum,

Unum scucheonem auri, cum una magna saphiro in medio, cum alijs saphiris, garnettis & perles, pretij quatuor librarum,

Unum scucheonem auri, cum magna saphiro in medio, duobus ameraldis, duobus rubinis, & quatuor perles, pretij quatuordecim solidorum,

Unum firmaculum auri, cum sex ameraldis, pretij quadraginta solidorum,

Unam sasserum de orientali pent. cum duabus perles, tribus ameraldis, & tribus rubinis, pretij decem marcarum,

Unam sasserum orientalem pent. cum uno parvo baleis, pretij quadraginta solidorum,

Unum pent. cum uno baleis in medio, garnit. de ameraldo, pretij quatuor librarum,

Unum annulum auri, cum ameraldo, pretij sexaginta solidorum,

Unum annulum auri, cum uno bales, pretij triginta solidorum,

Unum annulum auri, cum una saphiro magna, pretij quinquaginta solidorum,

Unum annulum auri, cum saphiro & ameraldo in circumferentia, pretij triginta solidorum,

Quæ quidem vassallamenta, & alia jocalia prædicta, præfato Priori restituere, vel pretium inde (si sibi non restituantur) eidem Priori, in festo omnium sanctorum proximo futuro, ad ultimum, solvere promittimus bona fide.

In cujus, &c.

Teste rege apud Walton. vicesimo octavo die Junij.

Per breve de privato sigillo.

NUM. XLV. B.

Rex Edwardus quartus Priori & Conventui Ecclesiæ Christi Cantuariæ concedit acquietationem & exonerationem de custumis & subsidij triginta & trium doliorum vini annuatim.

Fed. & Convent. Vol. 12. p. 166. A. D. 1482. A. 22. E. 4. Pat. 22. E. 4. p. 2. m. 28.

REX omnibus ad quos, &c. salutem. Sciatis quod,

Cum prætextu ac virtute concessionum, per progenitoris carissimi consanguinei nostri Lodovici Franciæ, prædecessoribus nunc Prioris & Conventus Monasterij ecclesiæ Christi Cantuariensis, & eorum successoribus factarum, de triginta & tribus dolijs vini, annuatim de crescentia partium Franciæ, Gasconiæ & Burdegaliæ, in regnum Angliæ adducendis, iidem Prior & Conventus habeant & percipiant, aut habere & percipere debeant sibi & successoribus suis triginta & tria dolia vini singulis annis de crescentia dictarum partium in regnum Angliæ a partibus illis adducta & adducenda,

Nos ob sinceram & internam devotionem & amorem quod ad idem monasterium & ad gloriosum martyrem sanctum Thomam habemus & intendimus; volentes pro nobis & hæredibus nostris præfatos nunc Priorem & Conventum & eorum successores de omnibus custumis & subsidij prædictorum triginta & trium doliorum vini per annum eidem Priori & Conventui & eorum successoribus ut supradictum est concessorum, nobis debitis & debendis, erga nos & hæredes nostros singulis annis futuris penitus exonerari & acquietari, de gratia nostra speciali, ac ex certa scientia & mero motu nostris,

nostris, concedimus, pro nobis & hæredibus nostris, præfatis nunc Priori & Conventui, & eorum successoribus, quod ex nunc, singulis annis imperpetuum, ipsi per se, factores, attornatos, servientes aut deputatos suos, indigenas vel alienigenas, sive eorum aliquem, triginta & tria dolia vini, a quibuscumque partibus regni Franciæ, in quacunque navi, sive quibuscumque navibus aut vasis, in quencumque portum regni nostri Angliæ adducere & ad terram ponere valeant, absque aliquibus custumis aut subsidij, sive alijs deverijs, nobis aut hæredibus nostris, aut collectoribus sive custumarijs, sive alijs officarijs, in aliquo hujusmodi portu pro tempore existentibus, solvendis sive reddendis, & absque aliquibus prisjs, pro nobis & hæredibus nostris de vinis illis ullo modo capiendis sive habendis, & absque impetitione sive impedimento nostri, aut hæredum nostrorum, aut collectorum, custumariorum, capitalis pincernæ Angliæ, aut aliorum officariorum sive ministrorum nostrorum, aut hæredum nostrorum seu aliorum quorumcumque.

Et volumus & concedimus, pro nobis & hæredibus nostris, præfatis nunc Priori & Conventui, & eorum successoribus, quod ipsi, & eorum successores, ac omnes collectores, custumarij & officarij prædicti, & eorum quilibet, de omnibus custumis & subsidij omnium hujusmodi triginta & trium doliolum vini per annum, aliquo anno ante nunc adductorum, & ex nunc in aliquem hujusmodi portum adducendorum, de quibus ipsi Prior & Conventus & successores sui prædicti, aut hujusmodi collectores sive custumarij erga nos & hæredes nostros onerari, impeti, seu occasionari debeant aut valeant, ac de prisjs prædictis & precio eorundem erga nos & hæredes nostros exonerentur & acquietentur, & eorum quilibet exoneretur & acquietetur, aliquo statuto, actu, ordinatione, provisione seu restrictione quacumque, ante hæc tempora facta, edita sive provisæ, aut quod expressa mentio de vero valore annuo custumarum & subsidiorum prædictorum in præsentibus facta non existit, in aliquo non obstante.

In cujus, &c.

Teste rege apud Westmonasterium vicefimo primo die Octobris.

Per breve de privato sigillo.

NUM. XLV. C.

C A P. 23.

Hearnij
Edit. Text.
Ross. p. 37.

CNUD, rex Anglorum, dedit ecclesiæ Christi brachium Sancti Bartholomei apostoli, cum magno pallio, & sui capitis auream coronam, & portum de Sandwic, & omnes exitus ejusdem aquæ ab utraque parte fluminis, ita ut natante nave in flumine, cum plenum fuerit, quam longius de navi potest securis parvula super terram * proci debet a ministris ecclesiæ Christi, relictio navis accipi, nullusque, &c.

* Sic.

NUM. XLVI.

Ex Registro
Abbatie
St. Marie
Eboraci, in
Bibl. Eccl.
Cath. Eboracensis. fol.
118.

Carta Ricardi filij Radulphi de Camera, de uno messuagio, cum edificijs Abbatie Sæ Mariæ Eboraci concessa.

OMnibus Christi fidelibus præsens scriptum visuris vel auditoris Ricardus filius Radulphi de

Camera clericus salutem in domino. Noveritis me concessisse, reddidisse, remisisse, & hoc præsentis scripto meo confirmasse, Deo & beatæ Mariæ Ebor. & Simoni Abbati & Conventui ejusdem loci, pro salute animæ meæ, & antecessorum meorum, capitale messuagium meum, cum edificijs in eodem constructis, in villa de Shupton, & sex bovatas terræ in territorio ejusdem villæ, cum dominio tertiæ partis dictæ villæ, & annualem redditum quinque solidorum, cum homagio & servicio Willielmi filij Johannis de duabus bovatis terræ cum pertinentijs in eadem. Et annualem redditum trium solidorum, cum homagio & servicio Laurentij de Etton & Cecilie uxoris sue, & heredum suorum de duabus bovatis terre cum pertinentijs in eadem. Et annualem redditum quatuor denariorum, cum homagio & servicio Petri filij Ade le Gaoler de quatuor acris terre cum pertinentijs in eadem. Et annualem redditum sex denariorum, cum homagio & servicio Willielmi filij Simonis de quatuor acris terre cum pertinentijs in eadem. Quas quidem sex bovatas terræ, cum messuagio, dominio, redditibus, homagijs, & servicijs liberorum prædictorum tam in domino quam in servicio de eisdem Abbate & Conventu tenui; tenenda & habenda eisdem Abbati & Conventui & eorum successoribus universis totum prædictum tenementum, cum messuagio & dominio, redditibus, homagijs, wardis, relevijs & omnibus alijs servicijs & escaetis, cum omnibus libertatibus, & aisiamentis infra prædictam villam & extra, ad dictum tenementum pertinentibus, in liberam, puram, & perpetuam elemosinam quiete de me & heredibus meis imperpetuum. Ita quod nec ego Ricardus, nec aliquis heredum meorum, nec aliquis ex parte nostra aliquod jus vel clamium in prædictis sex bovatis terre, messuagio, dominio & alijs pertinentijs, necnon in redditibus, homagijs, wardis, relevijs, escaetis, vel aliquibus alijs servicijs dictos libere tenentes, vel eorum tenementa tangentibus de cetero aliquo casu contingente exigere vel vendicare poterimus. In cujus rei testimonium huic presenti scripto meo sigillum meum apposui. Hijs testibus dominis Willielmo de S^{to} Quintino, Paulino de Gilling, Ivone de Etton, militibus; Thoma le Gardener, Johanne le Gardener, Baldewyno de Shupton, Roberto filio Stephani de Shupton, Waltero filio Petri de eadem, Ricardo de Cutterwicks, David de Rouclif, Willielmo Bell de eadem, & alijs.

NUM. XLVII.

Carta ejusdem Ricardi de uno tofto & uno crofto eisdem concessis.

OMnibus hoc scriptum visuris vel auditoris Ricardus de Camera de Shupton salutem in domino sempiternam. Noveritis me dedisse, concessisse, & hac præsentis carta mea confirmasse Simoni Abbati S^æ Mariæ Ebor. & ejusdem loci Conventui unum toftum & unum croftum, cum pertinentijs in villa de Shupton, quod quidem toftum & croftum jacent inter toftum & croftum quondam Adæ filij Garvil ex parte una, & toftum & croftum dicti domini Abbatis ex altera. Tenendum & habendum prædictis Abbati S^æ Marie Ebor. & monachis ibidem Deo servientibus, & ecclesiæ sue prædictæ, de me & heredibus meis in liberam, puram, & perpetuam elemosinam, libere, quiete, pacifice & integre, cum

Ibid. f. 118.

cum omnibus pertinentijs, liberratibus & aiffamentis predicto tenemento infra villam de Shupton & extra pertinentibus. Et ego Ricardus & heredes mei predicti tostum & croftum cum pertinentijs predictis Abbati S^ce Marie Ebor. & monachis ibidem Deo fervientibus, & ecclesie sue predictae, ut predictum est, contra omnes homines warantizabimus, acquietabimus & defendemus imperpetuum. In cujus rei testimonium presenti carte sigillum meum apposui. Hijs testibus, Stephano le Gardener de Skelton, Thoma le Gardener de eadem, Baldewino de Skipton, David de Rouclif, Willielmo de eadem, Ricardo de Adam de Popilton, & alijs multis.

Hugo de Longo Campo concessit Helene filie Ricardi de Richemund duas bovatas terre in territorio de Shupton, reddendo inde annuatim Abbatiæ S^ce Mariæ Ebor. duos solidos annuatim.

Eadem Elena filia Ricardi de Richmund concessit eandem duas bovatas terræ in Shupton Davidi filio suo, sub eadem conditione reddendi Abbatiæ prædictæ duos solidos annuatim.

NUM. XLVIII.

Carta Davidis de Longo Campo de tota terra sua concessa Abbati & Conventui S^ce Mariæ Eboraci.

OMnibus hoc scriptum visuris vel audituris David de Longo Campo salutem in domino. Noverit universitas vestra me dedisse, concessisse & hac presenti carta mea confirmasse Simoni Abbati & Conventui S^ce Mariæ Ebor. totam terram meam cum messuagio meo, & omnibus alijs pertinentijs suis in Shupton in Galtris tam in dominicis quam in servicijs, scilicet cum servicijs & redditu duodecim denariorum annuatim percipiendo de Emma forore mea & heredibus ejus de uno tosto, & tredecem acris terre, cum pertinentijs quas de me tenuit in eadem, scilicet sex denarios ad Pentecostem, & sex denarios ad festum Sancti Martini in hieme; habendam & tenendam totam predictam terram, cum messuagio, servicio & redditu duodecim denariorum de predicta Emma & heredibus suis percipiendo eisdem Abbati & Conventui, & eorum successoribus universis cum omnibus & omnimodis pertinentijs, aiffamentis suis, tam infra villam de Shupton quam extra, libere, quiete & integre sine aliquo retinemento, in liberam, puram & perpetuam elemosinam imperpetuum. Et ego David & heredes mei warantizabimus, acquietabimus & defendemus totum predictum tenementum, cum servicio & redditu duodecim denariorum, cum omnibus & omnimodis pertinentijs suis & aiffamentis predictis, Abbati & Conventui & eorum successoribus universis in liberam, puram & perpetuam elemosinam contra omnes homines & feminas imperpetuum. In cujus rei testimonium huic scripto sigillum meum apposui. Hijs testibus domino Johanne de Raigat, D^{no} Willielmo de S^{co} Quintino, militibus, Stephano de Shupton, Ricardo de Camera de eadem, Roberto Dispensario, Petro filio Edwardi de eadem, & alijs multis.

NUM. XLIX.

Carta Stephani de Shupton de duabus carucatis terræ Abbatiæ S^ce Mariæ Eboraci concessis.

OMnibus hominibus tam presentibus quam futuris literas has visuris vel audituris Stephanus de Shupton salutem. Noveritis me consilio & assensu heredum meorum, reddidisse & quietum clamasse imperpetuum Deo & Abbatiæ S^ce Mariæ Ebor. & monachis ibidem Deo fervientibus, de me & heredibus meis totum jus & clamium meum quod habui in duabus carucatis terre in Shupton, illis videlicet super quibus movi calumpniam versus Ricardum filium Eustachij per breve domini regis de recognitione de morte antecessoris, pro salute anime mee & antecessorum meorum. Istam vero quietam clamacionem de predictis carucatis terre, cum omnibus pertinentijs suis, absque aliquo retinemento in Shupton concessi & feci inter me & prenominationum facto in curia domini regis apud Ebor. coram justiciarijs domini regis confirmavi & in curia predictae Abbatiæ prenominationis carucatas terre, cum omnibus pertinentijs suis, de me & heredibus meis imperpetuum abjuravi. Et ut hæc quæta clamatio rata firma in eternum permaneat, eam presenti scripto & sigilli mei appositione roboravi. Hijs testibus Herico Decano Ebor. Radulpho archidiacono — reforensi, Hugone Gardulf, Willielmo de Estrevilla, Henrico de Wicketon, Willielmo filio Adelmi, Galfrido Hageth tunc justiciario domini regis; Radulfo filio Radulfi, Radulfo Gardulf, Waltero de Goington, Rogero Gathnent, Thoma filio Thome, Thoma Gardemar, Hugone filio Ypoliti, Radulfo Howel, Thoma de Holteby, Bartholomeo de — Waltero de Elerby, Sewallo Forestario, Rolando de Chelyngthorp, — de Serenas, Willielmo de Santon, Roberto Gatheler, Turgisto Clerico, Osberto Portario, Johanne Cocn, Ricardo de Spinet, Waltero de Masham, Willielmo de Mowbray, Willielmo de Killam, Willielmo Parturet, Willielmo de Popilton, & Willielmo filio ejus; Thoma filio Adæ, & — ejus Galfrido de Clifron, Willielmo de Rudrton, Wigano de Miton, & Thoma & Ricardo filijs ejus.

Abbas Sanctæ Mariæ Ebor. prædictas duas bovatas terræ dimisit ad firmam, pro sexdecim solidis annuatim, Richardo filio Eustachij, ut patet per litteras ejusdem Abbatis ibidem.

NUM. L.

Alia carta ejusdem Stephani de Shupton de duabus bovatis terræ, cum tostis & croftis, &c. eisdem monachis S^ce Mariæ Eboraci concessis.

OMnibus Christi fidelibus has literas visuris vel audituris Stephanus de Shupton salutem. Sciat is me de assensu heredum meorum concessisse & dedisse, & presenti carta mea confirmasse, intuitu caritatis & pro salute anime mee, & Agnetis uxoris mee, & omnium antecessorum & successorum meorum, Deo & S^ce Mariæ Ebor. & monachis ibidem Deo fervientibus, duas bovatas terre cum pertinen-

Ibid. fol.
120.

Ibid. fol.
120.

tijs in Shupton, & quinque toftos cum croftis ad eodẽm pertinentibus in eadem villa, fcilicet illam bovataẽ quam Hugo de Stakelthorp tenuit, & illam bovataẽ quam Johannes de Skelton tenuit, & toftum illum cum crofto quem Thomas Carpentar tenuit, & illos toftos & croftos quos Willielmus Pedder & Galfridus Muarius, — Yuveday & Hugo Carbonarius tenuerunt cum predictis Hugone de Stakelthorp & Johanne de Skelton, cum omnibus catallis ejus & cum tota fequela fua. Et predicti monachi tenebunt & habebunt totam predictam terram cum duobus hominibus predictis, & cum tota eorum fequela, cum omnibus pertinentijs & aiffamentis ad eandem terram pertinentibus, infra villam & extra, fine ullo retenemento, in puram & perpetuam elemofinam, libere, honorifice, integre, & quiete ab omni feculari fervice & exactione imperpetuum. Et sciendum eft quod heredes mei non reddent minorem firmam annuatim de tenemento quod ipfi tenent in predicta villa de Shupton, Abbatie S^{te} Marie Ebor. occasione hujus doni quod predictis monachis caritative feci, quia nichilominus folvent fingulis annis plenariam firmam ejusdem monachis de tenemento quod modo ibi habent, ficut ego feci de toto tenemento illo ante hoc donum meum, fcilicet, quatuordecim folidos & octo denarios per annum. Et ego & heredes mei totam predictam terram cum pertinentijs, & duos homines fupradictos cum tota eorum fequela warrantizabimus imperpetuum predictis monachis contra omnes homines, ficut puram & liberam elemofinam noſtrani. Hijs teſtibus, Thoma de Wilton, Waltero de Earl, Roberto de Apelton, Roberto Bachelor, Gervafio de

Cetera defunt.

NUM. LI.

Carta Willielmi le Gaoler de uno toſto, uno croſto & una bovata terræ Abbatie S^{te} Mariæ Eboraci conceſſis.

Ibid. fol. 121.

OMnibus hoc ſcriptum viſuris vel audituris Willielmus filius Johannis filij Walteri le Gaoler de Shupton ſalutem in domino. Noverit univerſitas veſtra me dediffe, conceſſiffe & hac preſenti carta mea confirmaffe Simoni Abbati Sancte Marie Ebor. & ejusdem loci Conventui unum toſtum cum croſto, & unam bovataẽ terræ, cum pertinentijs in Shupton. Illam ſcilicet bovataẽ terræ, cum toſto & croſto, & alijs pertinentijs ſuis que fuit de libero maritagio Agnetis matris mee filie Radulfi de Camera, & quam Johannes pater meus michi reddidit & quietum clamavit tanquam jus meum & hereditatem pro quadam ſumma pecunie quam mihi dederunt pre manibus, habendam & tenendam predictam bovataẽ terre cum toſto & croſto & omnibus alijs pertinentijs & aiffamentis infra villam de Shupton & extra, tam in boſcis, pratis, paſcujs & paſturis, quam in moris & turbarijs & omnibus alijs locis fine aliquo retenemento, eiſdem Abbati & Conventui & eorum ſucceſſoribus univerſis, in liberam, puram & perpetuam elemofinam contra omnes homines tam Judeos quam Chriſtianos imperpetuum. Et ut hec mea donatio ſtabilis & firma imperpetuum permaneat, huic preſenti ſcripto ſigillum meum appoſui. Hijs teſtibus domino Johanne de Rygate, Ricardo de Multon tunc Senefchallo domini Abbatis Sancte Marie Ebor. Ricardo

de Camera de Thornton, David Gardinar juniore, Stephano de Schupton, Petro filio Edwardi de eadem, Thoma filio Gervafij de Rouclif, Ricardo Maunſel de Hoton, Thoma de Pangtofts, Johanne le Cerf, & alijs. Actum quarto idus Julij anno domini milleſimo ducentefimo ſeptuageſimo.

NUM. LII.

Carta Willielmi le Gaoler de omnibus terris avunculi ſui, & alijs in villa de Schupton; Abbatie Sancte Mariæ Eboraci conceſſis.

UNiverſis Chriſti fidelibus ad quos preſens ſcriptum pervenerit, Willielmus filius Johannis le Gaoler de Schupton ſalutem in domino. Noverit univerſitas veſtra me conceſſiffe, remiſſiffe & pro me & heredibus meis imperpetuum quietum clamaffe religioſis viris Abbati & Conventui monasterij beate Marie Ebor. & eorum ſucceſſoribus totum jus & clamium, quod habui, habeo vel habere potero in omnibus terris & tenementis que ipſi habent in villa de Smytheton, que aliquo tempore fuerunt Ade de Schupton avunculi mei in predicta villa de Smytheton, & etiam in omnibus terris & tenementis que ijdem Abbas & Conventus habent ex dono & conceſſione Petri de Schupton in eadem villa de Schupton. Ita quod nec ego Willielmus nec heredes mei, nec aliquis nomine noſtro, aliquid juris ſeu clamij in predictis terris & tenementis in predicta villa de Smytheton, nec etiam in predictis terris & tenementis in predicta villa de Schupton exigere ſeu vendicare poterimus quoquomodo. In cujus rei teſtimonium preſenti ſcripto ſigillum meum appoſui. Hijs teſtibus domino Thoma de Houks, Willielmo Graa, Roberto de Ancotes de Shupton, Johanne de Hunkelby, Ricardo le Meſſanger, & alijs. Datum apud Overton die Mercurij proxima poſt feſtum Sancti Thomæ apoſtoli, Anno regni regis Edwardi filij regis Edwardi nono.

Cecilia filia Willielmi de Shupton, in viduitate ſua quietum clamavit eidem Conventui omne jus ſuum in duabus acris terræ arabilis in villa & territorio de Shupton, quas dicti religioſi habuerunt de dono mariti ſui.

NUM. LIII.

Carta Rogeri de Thornton clerici de uno toſto & uno croſto & una bovata terræ, Abbatie Sancte Mariæ Eboraci conceſſis.

OMnibus Chriſti fidelibus ad quos preſens ſcriptum pervenerit, Rogerus de Thornton clericus ſalutem in domino. Noverit univerſitas veſtra me dediffe, conceſſiffe, & hac preſenti carta mea confirmaffe, Simoni Abbati & Conventui Sancte Mariæ Ebor. unum toſtum & croſtum, & unam bovataẽ terre, cum pertinentijs, in villa & territorio de Shupton in Galtris que habui de dono Willielmi filij Johannis de Middlethorp & Matilde uxoris ſue, tenendum & habendum totum predictum tenementum eiſdem Abbati & Conventui & eorum ſucceſſoribus

foribus universis libere, quiete & integre, cum omnibus & omnimodis pertinentiis & assiammentis suis tam infra villam de Shupton quam extra, sine aliquo retenemento, in liberam, puram, & perpetuam elemosinam imperpetuum. Et ego Rogerus & heredes mei, vel assignati predictum tenementum predictis Abbati & Conventui & eorum successoribus universis, sicut predictum est, contra omnes homines & feminas warrantizabimus, acquietabimus & defendemus imperpetuum. In cujus rei testimonium huic presenti scripto sigillum meum apposui. Hijs testibus dominis Johanne de Rygate, Willielmo de S^{to} Quintino militibus, Stephano de Shupton, Petro filio Everardi de eadem, Roberto le Despenfer, Johanne de Alne de Overton, Johanne le Jouen de Miton, & alijs.

NUM. LIV.

Carta Emmæ de Kent de una acra & una roda terre Abbatiæ Sanctæ Mariæ Eboraci concessis.

OMnibus hoc scriptum visuris vel auditoris Emma de Kent salutem in domino sempiternam. Noveritis me in viduitate mea constitutam dedisse, concessisse, & hac presenti carta mea confirmasse Simoni Abbati monasterij Sanctæ Mariæ Ebor. & monachis ibidem Deo servientibus, unam acram & unam rodam terre cum pertinentiis in villa & territorio de Shupton, sicut jacent in duobus selionibus in uno loco qui vocatur le Intak, inter terram Simonis ad ecclesiam de Shupton ex una parte, & terram Petri filij Eduardi de eadem ex altera, tenenda & habenda predictis Abbati & monachis & ecclesie sue predictæ in liberam, puram, & perpetuam elemosinam, libere, quiete, pacifice, & integre cum omnibus pertinentiis, libertatibus & assiammentis predictæ terre infra villam & extra pertinentibus, ab omni servicio, seculari exactione, consuetudine & demanda. Et ego Emma & heredes mei predictas acram & rodam terre cum pertinentiis predictis Abbati & monachis & ecclesie sue predictæ contra omnes homines warrantizabimus, acquietabimus & defendemus imperpetuum. In cujus rei testimonium huic presenti scripto sigillum meum apposui. Hijs testibus dominis Johanne de Rygate, Willielmo de Sancto Quintino, Paulino de Gilling militibus, Gandewyno de Shipton, Thoma le Gardiner, Johanne le Gardiner, Roberto de Shupton, Petro filio Eduardi de eadem, Simone ad ecclesiam de eadem, Willielmo filio Johannis de eadem, Johanne de Henyngburgh, & alijs.

NUM. LV.

Carta Marjoriæ viduæ Rogeri de Wighton de uno tosto, duabus bovatis terre & quatuor solidatis redditus Abbatiæ Sanctæ Mariæ Eboraci concessis.

SCiant omnes tam presentes quam futuri, quod ego Marjorina, que fui uxor Rogeri de Wighton, dedi, concessi, & hac presenti carta mea confirmavi religiosiis viris Abbati & Conventui monasterij beate Mariæ Ebor. dominis meis capitalibus, unum tostum,

duas bovatas terre & quatuor solidatas redditus, cum omnibus suis pertinentiis, quod & quas habui in villa de Shupton in Galtris sine ullo retenemento michi & heredibus meis; habenda & tenenda eisdem Abbati & Conventui & eorum successoribus imperpetuum libere, quiete, bene & in pace cum communi pastura, & cum omnibus libertatibus, assiammentis, proficiis, liberis consuetudinibus & alijs suis pertinentiis quibuscunque predictis tosto, duabus bovatis & quatuor solidatis redditus infra predictam villam de Shupton & extra qualitercunque pertinentibus de capitalibus dominis feodi illius per servicia inde debita & consueta. Et ego vero Majorina predicta, heredes mei & assignati predictum tostum & predictas duas bovatas terre & quatuor solidatas redditus cum omnibus suis pertinentiis, ut predictum est, predictis viris religiosiis Abbati & Conventui monasterij Sanctæ Mariæ Ebor. & eorum successoribus contra omnes gentes warrantizabimus, acquietabimus & imperpetuum defendemus. In cujus rei testimonium presenti cartæ sigillum meum apposui. Hijs testibus dominis Thoma de Honk, Roberto Constabulario militibus, Philippo de Gilling, Johanne de Foston, Roberto Cadman, Roberto de Mouthum, Willielmo de London, Johanne filio Roberti Corett, Thoma le Skynner, Wyndon de Appilton, & alijs.

Eadem carta sequitur in registro verbatim repetita, nisi quod inter testes ponitur Robertus Cadman de Skelton, & Thomas le Skynner de Fulford.

NUM. LVI.

Carta Willielmi de Couthorp & Matildis uxoris ejus de quatuor acris terre Abbatiæ Sanctæ Mariæ Eboraci concessis.

OMnibus hoc scriptum visuris vel auditoris Willielmus de Couthorp & Matildis uxor ejus salutem in domino. Noverit universitas vestra nos concessisse, remisisse, & pro nobis & heredibus nostris imperpetuum quietum clamasse religiosiis viris Abbati & Conventui monasterij beate Mariæ Ebor. & eorum successoribus totum jus & clameum quod habemus, habuimus, vel aliquando habere potuimus in quatuor acris terre cum suis pertinentiis in villa & territorio de Shupton juxta Galtris, videlicet, duas acras quas iidem Abbas & Conventus habent ex dono & concessione Emme de Kent in villa de Shupton, & dimidiam acram quam habent ex dono Petri de Shupton, & unam acram & dimidiam quas habent ex dono magistri Willielmi de Grampton in predicta villa de Shupton. Quæ quidem quatuor acra terre fuerunt aliquo tempore Emme de Kent in eadem villa de Shupton. Ita quod nec nos Gulielmus de Couthorp, nec Matildis predicta, nec heredes nostri, nec aliquis nostro nomine aliquid juris seu clamij in predictis quatuor acris terre cum suis pertinentiis de cetero exigere vel vendicare poterimus quoquo modo. In cujus rei testimonium presenti scripto sigilla nostra apposuimus. Hijs testibus, Roberto de Amcotes, Thoma de Eton, Johanne de Shupton, Roberto Cadman, Ricardo de Escrik, Willielmo de London, & alijs.

Ibid. fol. 127.

NUM. LVII.

Carta Johannis filij Walteri de Marisco de sex bovatis terræ in Genyngburgh Abbatie Stæ. Mariæ Eboraci concessis.

Ibid. fol. 130.

OMnibus Christi fidelibus hanc cartam visuris vel audituris Johannes filius Walteri de Marisco salutem in domino. Sciatis me concessisse & dedisse, & hac presenti carta mea confirmasse, caritatis intuitu, Deo & ecclesie Sancte Marie Ebor. & monachis ibidem Deo servientibus, sex bovatas terre in Genyngburgh quas Walterus pater meus tenuit, cum toftis & croftis & cum omnibus alijs pertinentijs suis, tenenda & habenda imperpetuam elemosinam. Et ut hec mea concessio & donatio stabilis & firma imperpetuum permaneat, eam sigilli mei appositione corroboravi. Hijs testibus, Thoma de Wilton, Radulpho Houel, Willielmo Fairfax, Johanne de Hamerton, Roberto de Apilton, Roberto Gatheler, Roberto Supe, Paulino de Moubray, Willielmo Thurkill, Radulfo filio Ricardi de Camera.

Carta Walteri filij Willielmi de Genyngburgh est confirmatio donationis supradictæ de sex bovatis supradictis.

Supradictus Johannes filius Walteri de Marisco per aliam cartam confirmat suam donationem supradictam de dictis sex bovatis terre, cum pertinentijs, & totum Grianriding cum adjacentibus super moram & assartum quod vocatur Patecrofts, & assartum quod vocatur Hughriding, & quinque seliones terræ super Langlandes, cum una bovata prati.

Willielmus filius Henrici de Genyngburgh carta sua confirmat prædictam donationem Johannis filij Walteri de Marisco.

NUM. LVIII.

Carta Willielmi filij Walteri de Genyngburgh de una bovata terræ in territorio de Genyngburgh Abbatie Stæ. Mariæ Eboraci concessa.

Ibid. fol. 131.

OMnibus Christi fidelibus presentes literas visuris vel audituris Willielmus filius Walteri de Genyngburgh salutem in domino. Noveritis me concessisse, dedisse & hac presenti carta mea confirmasse Deo & ecclesie beate Marie Ebor. & monachis ibidem Deo servientibus, unam bovatom terre cum pertinentijs in territorio de Genyngburgh, que jacet inter terram Johannis de Marisco & terram Willielmi filij Hugonis, tenendam & habendam dictis ecclesie & monachis in liberam, puram, & perpetuam elemosinam imperpetuum cum omnibus pertinentijs & assamentis. Et ego Willielmus & heredes mei dictam bovatom terre cum omnibus pertinentijs & assamentis dictis ecclesie & monachis in liberam, puram & perpetuam elemosinam contra omnes gentes warantizabimus, defendemus & acquietabimus imperpetuum. In cujus rei testimonium presenti scripto sigillum meum apposui. Hijs testibus, Willielmo persona ecclesiæ de Neuton, Johanne de Marisco, Johanne de Clifford, Waltero filio Hu-

gonis: Clemente de Shupton, Radulfo de Camera, Waltero le Gaoler, Eduardo filio Sewali, Ricardo de Camera, Willielmo Cervo, Willielmo de Lyllyng, Thoma Janitore, Ricardo de Sartrio, Johanne de Seleby, Johanne Malet, & alijs.

NUM. LIX.

Carta Roberti Albi de Genyngburgh de tota terra sua in eadem villa Abbatie Stæ. Mariæ Eboraci concessa.

OMnibus Christi fidelibus ad quos presens scriptum pervenerit Robertus Albus de Genyngburgh salutem in domino. Noveritis me pro salute anime mee & antecessorum & successorum meorum dedisse, concessisse, & hac presenti carta mea confirmasse Deo & ecclesie Ste. Marie Ebor. & monachis ibidem Deo servientibus, totam terram meam cum omnibus pertinentijs; scilicet, illam que jacet inter novum gardinum quod fuit quondam Ricardi Malebis & exitum ville de Genyngburgh versus orientem, tenendam & habendam in liberam, puram, & perpetuam elemosinam dictis monachis imperpetuum de me & heredibus meis, libere, pacifice, integre & quiete absque omni seculari servicio & exactione, cum omnibus libertatibus & assamentis, & cum omnibus pertinentijs ad predictam terram infra villam & extra & in omnibus locis absque aliquo retenemento pertinentibus. Et sciendum est quod ego Robertus Albus & heredes mei totam predictam terram cum omnibus suis pertinentijs dictis monachis warantizabimus, defendemus & acquietabimus contra omnes gentes imperpetuum. In cujus rei testimonium presenti scripto sigillum meum apposui. Hijs testibus, domino Roberto de Skegnesse tum Senescallo Abbatis, magistro Johanne de Hamerton, magistro Roberto de Saham, domino Johanne de Marisco, Willielmo filio Hugonis, Waltero Gaoler, Radulfo de Camera, David Gardiner, Thoma de Overton, Johanne Wandelard, & alijs.

Ibid. fol. 131.

NUM. LX.

Carta Petri de Gruse de sex bovatis terræ in Genyngburgh Abbatie Stæ. Mariæ Eboraci concessis.

OMnibus hoc scriptum visuris vel audituris Petrus de Gruse salutem. Noveritis me caritatis intuitu & pro salute anime mee & antecessorum necnon & successorum meorum concessisse & confirmasse Deo & ecclesie Ste. Marie Ebor. & monachis ibidem Deo servientibus, sex bovatas terre in villa de Genyngburgh quas habent de dono Johannis Nuvel; quas scilicet idem Johannes de eis tenet cum toftis & croftis & omnibus pertinentijs eisdem bovatis terre pertinentibus infra villam & extra, & tres bovatas terre cum pertinentijs in eadem villa quas Willielmus filius Hugonis de predictis monachis tenet; habendas & tenendas de me & heredibus meis in liberam, puram & perpetuam elemosinam libere & quiete ab omni consuetudine, servicio seculari & exactione imperpetuum. Et ut hec mea concessio & confirmatio perpetuam firmitatem optineat, presenti scripto

Ibid. fol. 131.

scripto figillum meum apposui. Hijs testibus, Willielmo de Thamton, Hione de Humet, Ricardo de Horton, Willielmo de Hamerton, Gerardo de Fontibus, Roberto de Kethouhe, magistris J. de Hamerton, & Eustachio de Kyma, Roberto de Skegness tunc temporis Senescallo Abbatis, Willielmo Cervo, Ricardo del Puncel, Thoma Janitore, Waltero de — & alijs.

Rogerus Lovel per cartam suam concessit eidem Abbatiæ quatuor perticatas terre in Corhou.

NUM. LXI.

Carta Magistri Hugonis Rectoris Hospitalis Sti. Leonardi Eboraci & fratrum ejusdem Hospitalis de terra in Genyngburgh Abbatiæ Stæ. Mariæ Eboraci concessa.

OMnibus Christi fidelibus ad quos presens scriptum pervenerit magister Hugo Rector & fratres hospitalis Sancti Leonardi Ebor. salutem. Noverit universitas vestra nos concessisse Abbati & Conventui Sancte Marie Ebor. pro quadam summa pecunie quam nobis dederunt, quod ipsi teneant imperpetuum de nobis totam terram illam cum pertinentiis ejus quam Johannes Nuuel aliquando jure hereditario de nobis tenuit in Genyngburgh; libere, integre & quiete, reddendo inde nobis annuatim pro omni consuetudine & exactione ad nos pertinente sex denarios ad duos terminos, videlicet, medietatem ad Pentecostem, & aliam medietatem ad festum Sancti Martini in hieme; salvis nichilominus nobis omnibus terris cum pertinentiis suis quas tempore predicti Johannis in Genyngburgh pacifice possedimus. In cujus rei testimonium huic scripto chirographato figillum nostrum apposuimus. Hijs testibus, fratre Roberto tunc celerario, fratre Willielmo de Eskelby, magistro Johanne de Hamerton, magistro Rogero Pepyn, domino Roberto de Skegness, Willielmo de Gillyng, Radulpho rectore ecclesie de Neuton super Ufam, magistro Nicholao de London, Michaelé Capellano, & multis alijs.

NUM. LXII.

Carta Walteri filij Gulielmi de Genyngburgh de tribus bovatis terre Abbatiæ Stæ. Mariæ Eboraci concessa.

OMnibus ad quos presens scriptum pervenerit Walterus filius Gulielmi de Genyngburgh salutem. Noverit universitas vestra me pro salute anime mee & antecessorum meorum concessisse, dedisse & hac presenti carta mea confirmasse, Deo & beate Marie Ebor. Abbati & Conventui ibidem Deo fervientibus, tres bovas terre in territorio de Genyngburgh quas Willielmus filius Hugonis de me tenuit, tenendas & habendas in liberam, puram, & perpetuam elemosinam. Ego vero & heredes mei warrantizabimus predictas tres bovas terre cum omnibus pertinentiis suis infra villam & extra in bosco, in plano & in omnibus alijs locis predicto Abbati & Conventui ut nostram puram & perpetuam elemosinam contra omnes homines imperpetuum. Et ad majorem securitatem huic scripto figillum meum

apposui. Hijs testibus, Roberto de Skegness tunc Senescallo, Johanne de Marisco, Clemente de Shup-ton, Radulpho de Camera, Waltero le Gaoler, Everardo filio Sewalli, David le Gardener, Gervasio de Rouclif, Willielmo de Gilling, & multis alijs.

NUM. LXIII.

Carta Johannis de Nittel de tota terra sua, &c. in Genyngburgh elemosinarie Abbatiæ Stæ. Mariæ Eboraci concessa.

OMnibus hanc cartam visuris vel auditoris Johanes de Nittel salutem in domino. Sciatis me dedisse, concessisse & hac presenti carta mea confirmasse Deo & ecclesie beate Marie Ebor. & elemosinarie ejusdem loci totam terram meam & totum servitium cum omnibus pertinentiis in Genyngburgh ex dono domini mei Petri de Grus; habendam & tenendam dicte ecclesie & dicte elemosinarie in liberam & perpetuam elemosinam, libere, integre & quiete, cum omnibus libertatibus & assimentis, & cum omnibus alijs pertinentiis infra villam & extra & in omnibus locis absque aliquo retenemento, reddendo inde annuatim michi & heredibus meis unum denarium ad natale domini apud Genyngburgh pro omni servicio & exactione, & faciendo sectam comitatus & Wapentachij que ad dominum regem pertinet. Et ego Johannes & heredes mei totam predictam terram & totum predictum servitium cum pertinentiis dicte ecclesie & dicte elemosinarie in liberam & perpetuam elemosinam imperpetuum warrantizabimus. Et in hujus rei testimonium presenti scripto figillum meum apposui. Hijs testibus, Roberto de Skegness tunc Senescallo abbatie, Johanne Lovel, Stephano Shupton, Ricardo de Camera, Waltero le Gaoler, Willielmo de Gilling, Nicholao Janitore, Roberto Supe Clerico, Thoma Clerico grammatico, & alijs.

Robertus de Usegate rector ecclesie Stæ. Crucis Eboraci per cartam suam concessit Abbati & Conventui Stæ. Mariæ Eboraci tres acras & tres rodus prati in villa de Genyngburgh, in liberam & perpetuam elemosinam.

NUM. LXIV.

Carta Roberti de Mainil de villa de Miton Abbatiæ Stæ. Mariæ Eboraci concessa.

NOTUM sit omnibus tam presentibus quam futuris, quod ego Robertus de Mainil dedi ecclesie Stæ. Mariæ Ebor. Abbati villam que vocatur Miton in elemosinam liberam ab omni re que ad me vel ad heredes meos pertinet, ita ut nichil amplius ex illa exigere debeam, sed meam donationem super altare prescripte ecclesie ponens sic liberam concessi sicut aliquis rem a se, possessam liberius donare potest, coram hijs testibus, Stephano primo Abbate ejusdem ecclesie, Laurencio Grammatico, Willielmo Senerli, & ejus fratre Hugone, Hamone Camerario, Malgero de Rodestem, Gerardo Cementario, Daniele Rogero Portario, Renerio Conger, Gernan. Hij sunt testes qui cum multis alijs fuerunt in ecclesia cum monachis quando predictus R. donum hoc super altare posuit, pro qua elemosina ipse

ipse & uxor sua Gertrudis & filius suus Stephanus in elemosinis & orationibus & omnibus ecclesie beneficiis ab omni conventu monachorum recepti fuerunt.

NUM. LXV.

Confirmatio donationis superscriptæ per Stephanum de Maisnil.

Ibid. fol.
137.

NOTUM sit omnibus tam futuris quam presentibus, quod ego Stephanus de Maisnil dedi ecclesie Ste. Marie Ebor. Abbacie villam que vocatur Miton in elemosinam liberam ab omni re que ad me vel heredes meos pertinet, ita ut nichil amplius ex ea exigere debeam, sed meam donationem super altare prescripte ecclesie ponens sic liberam concessi sicuti aliquis rem a se possessam liberius donare potest. Hoc concedo perpetualiter in puram elemosinam pro anima patris mei Roberti de Maisnil qui prius hanc donationem fecit predictæ ecclesie & pro anima matris mee, & pro mea anima & uxoris mee & liberorum meorum & omnium parentum & amicorum meorum. Concedo etiam simili modo eidem ecclesie unam carrucatum terre & dimidiam in Suttuna juxta pontem de bello in illa parte Dernenti fluminis que est versus civitatem Eborum; pro qua elemosina receptus fui in fraternitatem ab omni conventu monachorum in capitulo suo, testimonio vicecomitis Bertranni, Herberti Clerici, Aalard filij Cuneftarij, Serlonis, Roberti fratris vicecomitis, Walteri Prepositi, Walteri filij Radulphi, Walteri Fraunces, Radulphi Capellani, Willielmi Despenfer, Nicholai, Achardi, Stephani, Abraham, Albert Romer.

NUM. LXVI.

Libertates concessæ monachis Stæ. Mariæ Eboraci a Roberto de Moubray.

Ibid. fol.
138.

Universis ecclesie filijs Rogerus de Moubray salutem. Quoniam tam per me quam per meos multa dampna multotiens Abbacie Eborum illata sunt, in recompensationem & satisfactionem eorum firmam & perpetuam pacem futuris temporibus a me & heredibus meis & omnibus qui ad me pertinent predictæ ecclesie concessi & presenti cartula confirmavi, videlicet, ut ipsa ecclesia deinceps libera & quietasit ab omni exactione mei & meorum tam de operibus castrorum quam de tensarijs que violententer & injuste a castrensibus exigi solent. Concessi etiam prefate ecclesie ut habeant apud Miton villam suam molendinum, & stagnum, & piscariam suam, sicut unquam melius preteritis temporibus habuerunt. Quoniam vero pontem ejusdem ville destruxi, ad proprium transitum suum & suorum, & omnium, salva pace castri mei, transire volentium, & ab deferenda sive referenda quecumque eis necessaria sunt, navim eis concessi donec eis pontem suum quem in tempore patris mei & meo habuerunt, reparare licuerit. Omnem communem quoque illam que diu habita fuit inter Genyngburgh & duas villas eorum, Overton scilicet & Schupton de terra interjacentem in bosco & plano per juramentum duodecim legitimorum virorum quos Abbas predictæ ecclesie supposuit presente Augustino Priore de Novo Burgo & hominibus Willielmi de Arches ad cujus sedum predicta villa de Genyngburgh pertinet, Widone scilicet de Wive-

lesthorpe, Alberico de Merston, Fulcone de Hamerton, qui ex precepto meo ad diem statutum interfuerunt prorsus pacificando removi; ita videlicet ut terram illam ab omni calumpnia deinceps quietam & liberam futuris temporibus possideant. Terram etiam de Uflet in prato & in terra culta quam Normannus & Willielmus filij Mazelme ob patrocinium & tuicionem meam michi dederunt prefate ecclesie libere & quiete reddidi. Hanc conventionem & pacem inviolabiliter tenendam propria manu affidavi, & Robertus de Payvil & Hugo — scilicet affidavit.

Eustachius Conesacius in puram elemosinam quietum clamavit eisdem monachis totam calumpniam quam pater suus & ipse movere solebant super terram que jacet inter Miton & regiam viam quæ ducit ad Eboracum versus Richemund per Flathwaith & per Gyrtre & per Lundam Michaelis & per Gradfarton.

Stephanus filius Radulphi de Miton dedit eisdem monachis tres acras terræ in campo de Miton, & per aliam cartam duas acras terræ in eadem villa.

Johannes le Joven de Miton dedit eisdem monachis quinque acras terræ & unam acram prati in campo de Miton.

NUM. LXVI.

Concordia facta inter Johannem le Joven de Miton ex una parte & Abbatem & Conventum Stæ. Mariæ Eboraci ex altera.

Omnibus Christi fidelibus hoc scriptum visuris vel audituris Johannes le Joven de Miton salutem. Noveritis me habere scriptum Abbatis & Conventus Ste Marie Ebor. de concordia in hec verba. Hec est concordia facta apud Ebor. in curia beate Marie Ebor. die sabbati vigilia beati Petri ad vincula anno domini M. CC. quinquagesimo quarto, inter Thomam Abbatem & Conventum Ste. Marie Ebor. ex una parte, & Johannem le Joven de Miton ex altera, de servicijs & consuetudinibus quas dictus Thomas Abbas & Conventus exigebant de dicto Johanne de una carucata terre cum pertinentijs in Miton; scilicet, tres solidos de firma & octo gallinas & duas percarias cum caruca sua per annum & unam herciam per unum diem, & auxilium ad voluntatem Abbatis; videlicet, quod predictus Abbas & Conventus concesserunt dicto Johanni & heredibus suis & assignatis suis dictam carucatam terre cum pertinentijs in Miton, tenendam & habendam dicto Johanni & heredibus suis, & assignatis suis de dictis Abbate & Conventu & successoribus eorum per istas consuetudines & servicia superscripta; videlicet, per octo gallinas per annum infra natale & sexaginta ova ad pascha, & duas percarias carucarum, unam in yvernagio & aliam in termefio, & unam herciam per annum in yvernagio, & tres solidos firme per annum, medietatem ad festum Sancti Martini in hieme, & medietatem ad Pentecostem, & tres solidos per annum solvendo nomine tallagij ad festum Sancti Michaelis pro omni servicio seculari, consuetudine, exactione & demanda, salvo tamen dicto Abbati & Conventui & successoribus suis quod possint aprobiare vastum suum de villa de Miton; salvo dicto Johanni & heredibus suis & assignatis suis libero introitu & exitu & pastura sufficiente quantum pertinet ad dictum tenementum. Se non licebit dicto Johanni & heredibus suis, vel assignatis suis dictam terram

Ibid. fol.
140.

terram vendere, dare vel invadiare viris religiosis, nec Judeis. Et pro hac concordia & remissione dictus Johannes pro se & heredibus suis remisit & quietum clamavit predictis Abbati & Conventui totum jus & cladium quod habuit vel habere potuit in quinque toftis cum pertinentijs in predicta villa; scilicet, de illo tofto quod Henricus Lefay tenuit, & illo tofto quod Alanus de Muneford tenuit, & illo tofto quod Agnes Thurkill tenuit, & illo tofto quod Walterus Chaunceller tenuit, & illo tofto quod Ricardus Molendinarius tenuit; habendum & tenendum dicto Abbati & Conventui in puram & perpetuam elemosinam imperpetuum; & ad faciendum inde commodum suum secundum quod melius sibi viderint expedire. Hoc autem eidem Johanni & heredibus suis & assignatis suis concessimus quam diu se legaliter erga nos habuerint, & predictam firmam bene reddiderint. Si vero contingat quod dictam terram vi vel ratione amiserit, non dabimus eis excambium. In cujus rei testimonium presenti carte sigillum meum apposui. Hijs testibus, domino Johanne de Outon tunc Sancte Marie Ebor. Simone de Lilling Militibus, Alexandro de Kyrkeby, Willielmo de Dimesford, Stephano de Shupton; Thoma filio Thome de Miton, Stephano Garn de eadem, & alijs.

Ricardus Molendinarius de Miton & Elena uxor ejus per cartam suam concesserunt Abbatiæ supradictæ unum toftum, sex acras terræ & unam acram prati cum pertinentijs, in villa & territorio de Miton.

Sequuntur in hoc registro aliæ multæ cartæ confirmatoriæ supradictarum acrarum, & aliorum donatorum de una vel duabus & etiam quatuor acris, de uno tofto, de una roda, de uno messuagio, quas omnes cartas hic inferere vel saltem nominare nimis longum esset & tedium generaret.

Willielmus de Grampton dedit eidem Abbatiæ duo messuagia & sexaginta acras terræ cum pertinentijs in Miton.

Johannes de Hellebek dedit eidem quatuor tofta & quatuor bovatas terræ in villa de Miton.

N U M. LXVII.

De Capella de Miton.

QUOD semel recte finitum est literarum solet commendari memorie, ut sublata litium materia, omnis quoque litigandi amputetur occasio. Inde est quod veterem & diu agitatam controversiam inter ecclesiam beati Petri Ebor. & monasterium beate Marie amabili compositione interveniente hoc modo decidere & terminare utriusque loci capitulo placuit. Petebat siquidem Ebor. ecclesia per J. Thesaurarium suum, ad cujus videlicet honorem rem que in controversiam deducebatur, specialiter pertinere dicebat, in subjectionem ecclesie beate Marie de Alna, Capellam de Miton que in territorio predictæ Abbatiæ sita est, asseverans quod omnis capelle illius ordinatio tam in sacerdote ibi constituendo, quam in decimis percipiendis, vel mortuis sepeliendis, ad ecclesiam de Alna modis omnibus pertinere deberet, & per multorum annorum curricula pertinuerit. Contra dominus S. qui tunc Abbas erat, & monachi, non Capellam illam, sed matrem ecclesiam esse & ab omni omnis ecclesie subjectione liberam, necnon & assensu bone memorie H. Archiepiscopi — consecratione honoratam fuisse dicebant; dumque cimeterio careret

se parochianorum corpora libere sepelienda transportasse quocunque volebant. Set hac contentione nondum terminata contigit memoratum Thesaurarium, de suscepti honoris melioratione sollicitum, molendinum quoddam quod super aquam quæ fossa dicitur — ad ejus honorem pertinebat, a loco quo predecessorum suorum tempore immobile fuerat ad commodum suum movere, illudque molendino monachorum in eadem plus solito vicinum facere; quod quidem monachi ei non licere assererent dampna ex hoc facto monasterio suo imminere proponentes. Qui etiam federa de eisdem molendinis inter utramque ecclesiam antiquitus venite, & insuper piscariam in qua molendinum suum firmaverat locum quo prius sedem suam habuit ex integro juris sui esse dicebant. Dum itaque Thesaurarius de prenominata capella ecclesie sue injuriam fieri quereretur; & eidem ab Abbate & monachis de molendini sui transpositione —; tandem in hanc pacis formam decursum est, ut Abbati & monachis liberum sit in prefata capella clericum quem voluerint constituere, qui decimas omnium parochianorum recipiat, & eisdem cum viam univere carnis ingressi fuerint in eodem loco sepeliat, & Thesaurarius qui pro tempore erit molendinum suum in loco ad quem translatum supermemoratur inconcussè possidere liceat. Quod sicut iidem monachi de prenominata capella trium solidorum pensionem Thesaurarijs annuatim persolvent, dimidium videlicet ad Pentecostem & dimidium ad festum Sancti Martini, sic decimam partem totius emolumenti molendini Thesaurarij obtinebunt; in optione sua habentes vel eandem partem in manu sua retinere, vel de monasterio suo pro annua pensione tenendam cui voluerint concedere. Sciendum quoque est neutrum molendinorum a loco quo hac lite sopita firmata fuerunt alteri approximando debere moveri, nec cujuslibet molendini stagnum cum alterius detrimento magis eminens quam tempore compositionis contracte fuerit posse fieri. Et ut omnis occasio litigandi amputetur, piscaria a molendino monachorum usque ad pontem solis eorum usibus debetur, illa vero que a ponte versus Aquilonem est Thesaurario tum Ebor. ex tunc mancipata fuisse dinoscatur. Sicut igitur monachis predictam pensionem non licet minuire vel subtrahere; nec in prefato molendino ultra quam superius diffinitum est aliquid exigere; sic nec canonicis nec Thesaurarijs qui pro tempore erunt licebit aliquid ulterius in prenominata capella sibi petere, nec quod in eodem molendino monachis concessum est quicquam mutare, nisi forte Thesaurario Ebor. visum fuerit molendinum suum ad pristinum locum transferre. Quod si contigerit, ex tunc monachi de sepedicta Capella 13 solidorum pensionem ad predictos terminos Thesaurario supramemorata ecclesie annuatim persolvent, manus suas ad hoc quod in molendino suo habebant ex toto continentes, ceteris quidem omnibus ratis, que de capella superius diffinita sunt & utroque molendino & piscaria quantum ab uno ad alterum extunc extendatur in suo antiquo statu permanentibus. Hec itaque omnia ad perpetuam utriusque ecclesie pacem provisa, utriusque capituli sigillo roborata omnibus diebus firma & inconcussa permaneant. Testibus hijs; Roberto Decano, Johanne Thesaurario, Magistro Simundo, Nicholao de Tailli, Thoma de Ramavilla, Beroldo Canonico, Willielmo Bayocensi, Willielmo filio Holdeby.

Sequitur quieta clamatio Nicholai de Miton Capellani de uno tofto, duabus acris terræ, & tribus

tribus rodīs terræ, & medietate unius acræ & dimidiæ rodæ prati in territorio de Miton.

Item, quieta clamantia Willielmi filij Stephani le Yong de uno messuagio & tribus acris terræ & dimidia.

Item carta indentata Sigani de Miton de duabus bovatis terræ in eadem villa eidem ab Abbate & Conventu Beatæ Mariæ Eboraci in hereditatem ad firmam dimissis, cum alijs ejusdem generis.

NUM. LXVIII.

Littera inductionis Vicarij de Miton.

Ibid. fol.
152.

B. Permissione divina Abbas monasterij beate Mariæ Ebor. dilecto sibi in Christo filio de Tollerton salutem cum dilectione paterna. Cum nuper vicariam ecclesie de Miton vacantem & ad nostram collationem spectantem domino Thome de Acum Capellano contulimus de consensu nostri Conventus, ipsumque canonice instituimus in eadem, ac in corporalem possessionem ejusdem fecimus induci prout incumbabat, nonnulli tamen iniquitatis filij ipsum dominum Thomam super possessione ejusdem vicarie & domuum ad ipsam pertinentium molestant ut intelleximus & perturbant, in animarum suarum periculum & dicti Thome prejudicium, ac contemptum ecclesiastice libertatis; quocirca vobis committimus & mandamus quatinus amoto a dicta vicaria & domibus ejusdem quolibet illicito detentatore prefatum dominum Thomam & suos gaudere faciatis pacifica possessione dicte vicarie, cum suis pertinentijs, & de fructibus ejusdem integraliter respondere, contradictores & rebelles si quos inveniatis per suspensionis & excommunicationis censuras compescendo. Dat' Ebor. iij Id. Junij a^o Dⁿⁱ M. CCC tertio.

Carta Elyæ de Flamvill de Dalby militis, per quam concedit Abbatiæ Sanctæ Mariæ Eboraci totam terram suam in villa de Dalby, cum villanis & eorum sequela, molendinum cum secta & cum advocacione & jure patronatus ecclesie, &c. Est etiam alia carta ejusdem de advocacione ecclesie.

Emma de Humaxe concessit Abbati & Conventui Sanctæ Mariæ Eboraci viginti marcas argenti annuatim percipiendas de ecclesia de Shirefhoton per manum ipsius qui persona fuerit ejusdem ecclesiæ, quæ donatio confirmatur a filiis suis.

Walterus persona de Shirefhoton per cartam suam obligat se annuatim reddere in tota vita sua prædictas viginti marcas eidem Abbati & Conventui.

Abbas & Conventus Sanctæ Mariæ quietum clamaverunt advocacionem prædictæ ecclesiæ de Shirefhoton prædictæ Emmæ de Humaxe & heredibus ejus, salvis viginti marcis annuatim quas dicta Emma & filij ejus eidem Abbatiæ concesserunt de dicta ecclesia.

Galfridus de Thornton dedit Abbati & Conventui Beatæ Mariæ Eboraci duas bovatas terræ in Thornton, & per aliam cartam quietum clamavit & remisit totum tenementum & jus quod habuit in eadem villa de Thornton.

Adam de Gutterwik dedit eidem duas bovatas terræ cum tofto & crofto in Thornton.

Ricardus de Morlund dedit unum toftum & duas bovatas terræ in villa de Foston.

Willielmus filius Willielmi de Barton dedit sex bovatas terræ cum duobus toftis in villa de Barton.

Herbertus de Etton concessit Abbatiæ Sanctæ Mariæ Eboraci duas carrucas terræ ad perpetuam firmam, reddendo ei & heredibus suis xx solidos

annuatim, pro quo servitio Abbatiæ acquiétavit ab omni alio servitio, præter commune geldum regis.

Lambertus filius concessit eidem Abbatiæ duas bovatas terræ in villa de Hoton.

Simon filius Walteri Sikelyng donavit eidem Abbatiæ capitale messuagium suum & quatuor bovatas terræ, cum pertinentijs in Hoton.

Hægo filius Henrici filij Rogeri de Hoton concessit duas bovatas terræ cum uno tofto & crofto & pertinentijs in villa de Hoton.

Dominus Walterus Percehay dedit & concessit eidem Abbatiæ in liberam, puram & perpetuam elemosinam totam terram suam in longitudine super Houthwit quod dicitur le Riding juxta Hoton sub tus le Hegh.

Rogerus de Moubray carta sua concessit & confirmavit eidem Abbatiæ in puram & perpetuam elemosinam totam villam de Hoton in Ridale, cum omnibus pertinentijs suis.

NUM. LXIX.

Carta Henrici regis de Foresta de Spaunton.

H. Rex Anglorum & Dux Norman. & Aquit. *Ibid.* fol. 177.
& Comes Andeg. justiciarijs & omnibus ministris & baronibus suis Francis & Anglis Ebor'shire salutem. Precipio quod Abbas & monachi de Ebor. teneant bene & in pace & honorifice totum boscum suum & totam terram suam ab aqua de Gonne usque ad aquam que appellatur Syvenē sicut melius tenuerunt tempore Henrici regis avi mei; & de feodo forestarijs meis ne se inde intromittant, set Abbas Ebor. faciat custodiri cervum & cervam, aprum & ancipitrem, sicut fecit in tempore regis Henrici avi mei. Teste Thoma Cancellario apud Godeftok.

NUM. LXX.

Littera directa Archiepiscopo Eboracensi de inspectione cartarum & instrumentorum Abbatis & Conventus Sanctæ Mariæ Eboraci de confirmatione regum.

Reverendo Domino & Patri in Christo karissimo *Ibid.*
W. Dei gratia Ebor. Archiepiscopo etiam Anglie primati suus devotus clericus S. de Eglesfeld salutem & tam debitam quam devotam obedientiam. Noverit reverenda paternitas vestra me inspexisse quedam instrumenta Abbatis & Conventus Sanctæ Mariæ Ebor. in hæc verba.

Henricus rex Anglorum Archiepiscopo Ebor. & vicecomiti, & omnibus ministris & baronibus D'everwickschira Francis & Anglis salutem. Concedo Deo & Sancte Marie & Abbati Abbacie Sancte Mariæ Ebor. imperpetuum habere totam decimam totius venacionis mee de Everwickschira in carne, scilicet & corijs quicunque capiat & lardenarij mei eis liberent totam, & vicecomes meus de Everwik videat ut sine labore & molestia semper habeant. predicti monachi. Testibus Unfredo Byng capellano & Everardo Dapifero apud Pikering.

—Rex Anglorum Dux Normannie & Aquitanie & Comes Andegavie Archiepiscopo Ebor. vicecomiti, & omnibus ministris & baronibus de Eboracshire Francis & Anglis salutem. Sciatis me concessisse & presenti

& presenti carta mea Deo & Sancte Marie, & Abbati & monachis Ebor. confirmasse totam, &c. verbatim sicut superius.

—Rex Anglie & Dux Normannie & Aquitanie & Comes Andegavie Archiepiscopis, Episcopis, Comitibus, Abbatibus, & omnibus baronibus & justiciariis & ministris suis, & omnibus fidelibus suis Francis & Anglis salutem. Sciatis quod ego Ricardus rex Anglie pro salute anime mee & pro salute animarum Henrici regis patris mei & Henrici regis proavi mei, & redemptione animarum patris & matris mee, & omnium parentum meorum, necnon pro statu regni mei, concedo & dono in perpetuam elemosinam Roberto Abbati & successoribus ejus, & Abbatie Sancte Marie Eboraci, & monachis ibidem Deo servientibus, terras, decimas, &c. Et infra. Preterea concedo & confirmo predictis monachis totam decimam venationis mee, &c. ut supra.

Sequitur etiam alia carta regis Henrici in eadem verba.

Carta Johannis filij Petri de Spaunton concedit & confirmat eidem Abbatie unum messuagium & unum tostum cum duabus bovatis terre in villa de Spaunton.

Robertus Chaunceller per cartam suam remisit & relaxavit eidem Abbati totum jus & clamium quod habuit in omnibus terris & tenementis que habuit in villa & territorio de Spaunton.

Sic etiam Jacobus Vicarius de Popilton & de Pikenham capellanus quietum clamaverunt totum jus quod habebant in tribus acris & una roda terre arabilis in campo de Spaunton.

Johannes de Gilling concessit & confirmavit eidem Abbatie unum messuagium & novem acras terre arabilis in territorio de Spaunton.

Robertus Page dedit, concessit & carta sua confirmavit eidem Abbatie totam terram quam habuit in villa & territorio de Apilton.

Willielmus filius Savarici de reddidit & imperpetuum quietum clamavit eidem Abbatie totam terram cum capitali messuagio & cum omnibus pertinentiis quæ tenuit de eis in territorio de Apilton; & per aliam cartam eidem Abbatie dedit tres acras terræ in Apilton; & per aliam cartam dedit eisdem monachis in puram & perpetuam elemosinam unam bovatom terræ in Apilton cum omnibus pertinentiis.

Thomas Cotibald dedit eidem Abbatie tostum suum & totam terram suam in villa de Dweldapilton in puram & perpetuam elemosinam.

Radulphus de — concessit & confirmavit huic Abbatie boscum quod vocatur Calangia, a Cristianakelda usque ad Copaeik & a Copaeik usque ad Nerkeldale, & a Nerkeldale per vallem viam & sic usque ad Harestemes & sic usque ad Depedale.

Simon le Brêt relaxavit & quietum clamavit eidem Abbatie totum jus & clamium quod habuit in villa de Normanby cum omnibus pertinentiis suis.

Thomas de Wilton remisit & quietum clamavit eidem Abbatie omne jus & clamium quod habebat vel habere poterat in duabus bovatis terræ cum pertinentiis in villa de Normanby.

Gilbertus de Hoby recepit ab Abbate beate Mariæ Eboraci quadraginta solidos argenti pro recognitione & quietâ clamatione sua de Parco de Normanby, unde contentio inter eos mota fuerat per breve nove disseisine; & de una acra terre in eadem, unde similiter contentio mota fuerat inter eos per breve de utrum.

NUM. LXXI.

Compositio facta inter dominum Thomam Abbatem monasterij beate Mariæ Eboraci & dominam Elizabetham de Latimer de itinere habendo ultra moram de Syvelyngton. *Ibid. fol. 228.*

Ceste endenture faite entre Elizabeth que fu la femme William Latimer d'une part, & Thom. Abbe nostre Daine Deverwik d'autre part, tesmoigne come le dit Abbe & ses predeceffours, leur Servants & leur Tenaunts leur nayse terre tenants du temps dount y ny ad memoire ount eu & usee d'avoir chymyn outre la more de Syvelyngton de Normanby a Spaunton; ceo est a savoir au pce & chival, chace & rechace ad tote manere des bestes, charres & charettes, & de carier & recarier toute manere de choses a leur volentes. La dite Elizabeth grant, ratifie & confirme audit Abbe & ses successeurs leur servaunts & leur tenaunts leur nayse terre tenants le dit chymyn en la manere come avant esse dit, sauvé en b'eds & en prees si que le dit Abbe ne ces successeurs, leur servaunts, ne leur tenaunts leur nayse terre tenants du dit chymyn desormes par la dite Elizabeth ne nul des foens soient destourbes en nul temps. Done a Everwik le xvi jour Doctobre, lan du regne nostre seignur le roy Edward tiers apres le conquest disme.

NUM. LXXII.

Carta A. filij Geroldi de ecclesia de Kirkeby Misperton. *Ibid. fol. 229.*

A. Filius Geroldi omnibus suis dominis & amicis celestia adipisci. Notifico vobis tam futuris quam presentibus quia ecclesie Sancte Marie Ebor. do ecclesiam Kirkeby cum tota decima ipsius ville & mei domini & cum una carrucata terre de meo proprio similiter in elemosinam concedo sine servicio & aliqua consuetudine. Testibus existentibus tunc temporis, scilicet, L. sua uxor & suus frater Wido, & G. suus Dapifer, & A. frater Luponis, & R. de Grai villa.

Alanus filius Alani supradicti carta sua hanc donationem confirmavit.

Amicia quondam uxor Laurentij de Kirkeby Misperton dedit eisdem monachis unum tostum cum crosto in villa de Kirkeby Misperton, in puram & perpetuam elemosinam; & per aliam cartam dedit eisdem sex bovatas terræ in eadem villa, cum tosto, & prato pertinente ad alias sex bovatas, sed hoc tantum pro vita sua.

Robertus filius Laurentij de Kirkeby Misperton dedit & concessit eisdem monachis unam carucatam terræ cum pertinentiis in villa de Kirkeby Misperton; & per aliam cartam dedit eis tres bovatas terræ.

Thomas filius Ricardi Barre dedit eisdem dimidiam carrucatam terræ in eadem villa; idem per aliam cartam dedit eis unum tostum in eadem villa, cum omnibus edificiis & cum gardino.

Eustachius filius Johannis dedit eisdem quatuor carucatas terræ in Gilling in Ridale.

Radul-

Radulphus de Surdeval dedit ecclesiam de Gilling in Ridale, & totam terram suam in eadem villa.

Ricardus filius Beatricis de Butterwik dedit eisdem monachis duas bovatas terræ cum pertinentijs in territorio de Butterwik in Ridale.

Emma filia Walteri de Butterwik dedit duas bovatas terræ in territorio de Butterwik in Ridale, & per aliam cartam unam bovatom terræ cum duobus toftis & croftis in eadem villa, & filius ejus Ricardus confirmavit hanc donationem.

Rogerus de Craven dedit monachis unum toftum in villa de Midelton, & unam acram terræ.

Rogerus de Clere dedit eisdem monachis sex bovatas & triginta acras terræ in territorio de Marton & quinque toftos in villa de Marton, & quinque acras prati cum omnibus pertinentijs suis infra villam & extra in puram & perpetuam elemosinam; & idem per aliam cartam concedit eisdem septem acras terræ & dimidiam in eadem villa.

Emma de Benefeld dedit eisdem dimidiam bovatom terræ cum pertinentijs in villa de Marton, & per aliam cartam dedit unam bovatom terræ in eadem villa.

Robertus Bateman de Marton dedit sex bovatas terræ.

Robertus filius Willielmi dedit eisdem unum toftum in Boston, & totam terram & pratum suum in Markemod, & totam terram suam inter Bracane-haves, & totam terram suam in valle Burlehou & quatuor perticatas in latitudine in Alnuselecarlewik & in longitudine sicut vicinæ terræ se extendunt.

Nicholaus filius Benedicti clerici de Pikering dedit eisdem monachis in puram & perpetuam elemosinam unum toftum in Wicham.

Ribaldus frater Comitum dedit quatuor carucatas terræ in Grimston in puram & perpetuam elemosinam.

Robertus de Musters confirmavit eisdem monachis ecclesiam de Grymston quam avus ejus Robertus donavit dicto Conventui in puram & perpetuam elemosinam, & quatuor carucatas terræ in eadem villa.

N U M. LXXIII.

Conventio facta inter Abbatem & Conventum Sanctæ Mariæ Eboraci & dominam Mariam de Nevill dominam de Midelham super metis & divisas in marisco.

HÆC indentura testatur quod cum contencio orta esset inter Abbatem & Conventum beate Mariæ Ebor. ex una parte, & dominam Mariam de Nevill dominam de Midelham ex altera, super quibusdam metis, bundis, & divisas inter mariscum ipsorum Abbatis & Conventus in Grymston, & mariscum dicte domine Mariæ domine de Midelham in Snape. Ita concordatum est quod mete, bunde & divise predictæ linialiter se teneant del Suthgrenhill usque se Northgrenhill inter mariscos de Snape & Grymston predictos; ita quod nec predicti Abbas & Conventus nec successores sui decetero aliquid juris vel clamij in predicto marisco de Snape ultra dictas divisas versus Snape, nec aliquam comuniam, herbagium, seu aliquod aliud proficuum exigere, habere; vel vindicare poterunt imperpetuum. Et dicta domina Maria de Midelham concedit pro se & heredibus suis, quod ultra divisas predictas versus

Grymston nullum jus vel clamium in marisco de Grymston predicto clamabunt, nisi tantum communia pasture ad omnimoda animalia sua, & hominum suorum herbagium, & arundinem pro se, heredibus & hominibus suis de Snape, Welle, & Faverwald. Et hoc ad comitandum & capiendum in predictis divisas inter mariscos predictos usque quandam divisam que vocatur Quenhilgote que est ad finem calceti de Grymston in marisco de Grymston predicto. Et quod predicti Abbas & Conventus habeant & teneant totum residuum predicti marisci versus Grymston in suo separali imperpetuum, absque reclamatione & contradictione juris vel clamij dicte domine & heredum suorum imperpetuum. In cujus rei testimonium presentibus scriptis ad modum chirographi confectis dicte partes, videlicet, prefati Abbas & Conventus parti hujus indenture penes predictam dominam residenti sigillum capituli sui apposuerunt; & dicta domina parti penes predictos Abbatem & Conventum residenti sigillum suum apposuit. Hijs testibus dominis Roberto de Plumpton, Johanne de Garton, militibus, Roberto de Wyclif, Johanne de Helleck, Roberto de Amcotes, Willielmo de Gaytenby, Johanne de Thenton, & alijs.

N U M. LXXIV.

Scriptum domini J. de Marinyon de marisco de Grymston.

UNiversis Christi fidelibus pateat per presentes, quod cum placitum fuisset motum coram domino rege per breve de transgressionem inter religiosos viros Abbatem & Conventum monasterij beate Mariæ Eborum querentes, & dominum Johannem Marinyon dominum de Carthorp juxta Grymston defendentem; videlicet, de diversis transgressionibus five injurijs per tenentes ipsius domini Johannis de Carthorp vi & armis factis infra divisas marisci ipsorum Abbatis & Conventus apud Grymston, tandem mediantibus communibus amicis placitum illud amabili concordia in modum infrascriptum conquievit. Videlicet, quod predictus dominus Johannes Marinyon pro se & heredibus suis recognovit mariscum & calcetum marisci de Grymston esse jus ipsorum Abbatis & Conventus, & successorum, & ecclesie predictæ beate Mariæ Eborum, sicut calcetum de villa de Grymston predicta se extendit a solo predictorum religiosorum ab oriente versus occidentem usque medium marisci ad quendam locum qui dicitur Suthgrenhill, & ab illo calceto de Grymston usque divisas de Thexton, in latitudine versus boream ad quendam locum qui dicitur Northgrenhill, renunciando insuper & penitus remittendo pro se & heredibus suis imperpetuum omni juri & accioni quod ultra calcetum predictum versus boream, vel in illo calceto aliquo tempore vendicaverat quoquomodo, vel quod ipse, vel heredes sui, vel assignati vindicare poterunt in futurum. Ita quod nec ipse, nec heredes sui, vel assignati aliquod jus vel clamium in predicto marisco vel calceto per divisas predictas de cetero exigere poterunt vel vindicare in futurum. Et pro hac recognitione & quietâ clamacione predicti Abbas & Conventus remiserunt predicto domino Johanni & tenentibus suis de Carthorp omnes expensas in placito predicto factas, & omnem actionem quam erga predictos habuerunt nomine transgressionis & injuriæ eis & suis illate usque ad diem confectiois presentium. In cujus rei testimonium presen-

presentibus scriptis cirographatis tam predicti Abbas & Conventus pro se & successoribus suis sigillum capituli sui, quam dictus dominus Johannes Marinyon pro se & heredibus suis sigillum suum alternatim apposuerunt. Hijs testibus dominis Arstulpho de Cleseby, Radulpho filio Radulphi, Thoma de Lascels, Roberto de Goynton, Henrico de Watlons militibus, Roberto de Monstres, Johanne de Helbek, Henrico de Staynford, Willielmo de Gaytenby, Willielmo Manlovel, Petro de Swyngthwayt, Johanne de Thexton, & multis alijs. Dat. apud Cansfeld septimo idus Februarij anno Domini millesimo trecentesimo septimo.

Clemens filius Stephani de Edelingthorp dedit eisdem monachis unum toftum, videlicet quantum pertinebat ad duas bovatas terræ, & dimidiam acram terræ in crofto illius tofti & dimidiam acram in Thothelandes; & per aliam cartam concedit duas bovatas terræ cum tofto & crofto; & per aliam cartam dedit eis in puram & perpetuam elemosinam unum pratum in Swaledale quantum pertinebat ad unam carucatam & ad tertiam partem unius bovatae terræ, & aliud pratum quod jacet ad caput de Swaledale juxta Crakethorn.

Agnes quæ fuit uxor Alexandri de Edelingthorp confirmavit eisdem monachis pratum cum pertinentijs in Edelingthorp.

Stephanus de Ponte concessit eidem Conventui in liberam & perpetuam elemosinam pratum suum quod habebat in Praeria de Edelingthorp ad sustentationem pontis de Miton.

Johannes Rabot de Honyngtham dedit eisdem monachis messuagium & terram arabilem & pratum in villa de Edelingthorp.

Rogerus de Sutton dedit unum messuagium, unam bovatom & quatuordecim acras terræ & dimidiam in villa de Edelingthorp.

Arnaldus filius Huberti de Huddefswell dedit Abbatie Sanctæ Mariæ Eboraci, & prioratui Sancti Martini juxta Richemund, in puram & perpetuam elemosinam, unum toftum cum crofto in villa de Huddefswell.

NUM. LXXV.

Littera de homagio Johannis filij Arnaldi de terra in Huddefswell.

UNIVERSIS Christi fidelibus pateat per presentes, quod ego Johannes filius Arnaldi filius Huberti de Huddefswell feci homagium & fidelitatem domino meo domino Johanni Abbati monasterij beate Marie Eborum pro uno tofto & crofto & duabus bovatis terræ quas de eo teneo in Huddefswell in camera predicti Abbatis in die pasche ante prandium, anno domini millesimo CCC^o. octavo, & regni regis Edwardi filij regis Edwardi primo, astantibus & presentibus domino Harchulpho de Clesby milite, Johanne de Helbeck, Simone Stotevill, Willielmo de Ellerton fratribus, Willielmo de Tollerton & Thoma de Sutton monachis, Johanne de Ayrmy, Johanne filio Willielmi de Cleseby domino de Dunum, Hardulpho fratre ejus domino de Mersk, & Alano de Kendal camerario Abbatis. In cujus rei testimonium presentibus literis sigillum meum una cum sigillis astantium & præsencium est appensum. Dat. Ebor. in camera predicti Abbatis domini mei die & anno supradictis.

Idem Johannes per duas cartas reddidit & quietum clamavit eisdem monachis prædictum toftum & croftum, & prædictas duas bovatas terræ, Willielmus Nepos ejus confirmavit hanc donationem, & Abbas & Conventus de Sancta Agatha juxta Richmond in eodem comitatu Eboracensi quietum clamaverunt eidem Abbati & Conventui Sanctæ Mariæ Eboraci totum jus & clamium quod unquam habuerunt in homagio & servicio prædicti Willielmi, & in omnibus terris ejus in Huddefswell.

NUM. LXXVI.

Carta Eustachij de Fauconberg de una marca nomine Vicarie Ecclesie de Katerik solvenda Abbati beate Marie Eborum annuatim

NOVERINT presentes & futuri, quod ego Eustachius de Fauconberg teneorolvere annuatim Abbatie Sanctæ Mariæ de Ebor. unam markam argenti nomine Vicarie ecclesie de Katerik quam Robertus de Longo Campo Abbas & Conventus de Ebor. mihi contulerunt. Exceptis omnibus garbis totius parochie ecclesie predictæ de Katerik, cum tota terra pertinente ad eandem ecclesiam, nec quod in qualibet villa ubi capellani manere consueverunt habeam capitale messuagium. Concedo etiam quod Prior de Richemond percipiat minutas decimas in parochia de Katerik sicut percipere consuevit. Ego autem Eustachius promisi fideliter adjuvare predictos monachos de Ebor. pro posse meo si quis eos super tertia parte garbarum que debent ad ipsam ecclesiam de Katerik pertinere presumpserit fatigare. Episcopalia autem acquietabo & omnia onera sustinebo. Hanc autem conventionem fideliter tenendam tactis sacrosanctis in capitulo monachorum de Ebor. coram multis juravi, & hujus scripti testimonium sigillo meo roboravi. Hijs testibus Waltero de Boynton, Hugone de Longo Campo, Roberto Bachelier, Johanne de Rungeton, Roberto Suye, Pagano de Ely, Radulpho de Longa Villa, Waltero Coco.

NUM. LXXVII.

De Cantaria concessa Harstulpho de Cleseby militi in villa de Ellerton juxta Swale in parochia de Caterik.

UNIVERSIS presens scriptum visuris vel audituris Harstulphus de Cleseby miles salutem in eo qui est omnium vera salus. Noverit universitas vestra me habere cartam religiosorum virorum Abbatis & Conventus monasterij beate Marie Ebor. tenorem qui sequitur continentem. Universis sancte matris ecclesie filijs has literas visuris vel audituris J. permissione divina Abbas monasterij beate Marie Ebor. & ejusdem loci Conventus salutem in domino sempiternam. Pia justorum desideria eo libentius benigna exauditione convenit adimplere quo ea ad exitationem devocionis fidelium ad superna animarumque suarum salutem, ac divini cultus continuum incrementum tendere manifestius declarat. Devocionem igitur nobilis viri domini Harstulphi de

Clefeby militis favorabiliter inclinati, & eo favorabilius quo nobis antecessores predicti domini Harstulphi tres acras terre in villa de Ellerton super Swale juxta Bolton in parochia nostra de Katerik in puram & perpetuam elemosinam antiquitus contulerunt, ut in capella sua de Ellerton predicta infra parochiam predictam sine nostro vel nostrorum successorum impedimento habere possit perpetuam cantariam, & facere ibidem divina celebrari sumptibus suis proprijs per proprios capellanos, qui vicario nostro ecclesie predictae qui pro tempore fuerit canonicam obedientiam faciant ut est justum, ad quod faciendum sine difficultate per vicarium hujusmodi admittantur, sibi-que & successoribus suis de consensu domini Johannis nunc vicarij ecclesie nostre predictae liberam quantum in nobis est concedimus licentiam & donamus, jure matris ecclesie nostre de Katerik predictae in omnibus semper salvo. In cujus rei testimonium sigillum capituli nostri una cum sigillo predicti domini Johannis vicarij presentibus est appensum. Dat. in capitulo nostro Ebor. vij idus Februarij, anno domini millesimo CCC. quinto, in premisso- rum vero testimonium ego Harstulphus supradictus sigillum meum apposui huic scripto, penes eos religiosos permanenti. Dat. Ebor. die & anno superius annotatis.

Willielmus de la Mara dedit huic Abbatiæ unam carucatam terræ quæ vocatur Parva Danby cum omnibus pertinentijs suis in puram & perpetuam elemosinam.

Ricardus de Graftavilla & Willielmus filius ejus de consilio domini sui Willielmi de la Marre concesserunt eidem Abbatiæ in perpetuam elemosinam totam terram de feodo suo in Parva Danby prædicta, & extra eandem villam intra fossatam usque ad pontem lapideum, retinentes sibi de eadem terra duodecim denarios annuatim sibi persolvendos a predictis monachis.

Hermannus & Briennus Brito dederunt eidem Abbatiæ duodecim acras terræ & quasdam mansuras in Parva Danby in puram & perpetuam elemosinam.

Ricardus de Gretevilla dedit eidem sexdecim acras terræ de suo feodo Parvæ Danby, quæ acra vocabantur Westcroft, & etiam tria tosta cum omnibus pertinentijs, scilicet cum prato & pastura versus occidentem, & tribus tostis.

Magister Johannes de Aseby Rector ecclesiæ de Thornton Stiward recognoscit se teneri solvere Conventui supradicto viginti solidos sterlingorum annuatim nomine pensionis. Sequuntur aliæ sex cartæ de eadem ecclesia.

Adam filius Willielmi de Richemond dedit eidem monachis septem acras terræ & tostum & croftum in villa sua de Erethorp.

Ricardus Carpentarius dedit eidem unam bovata terræ in Sturveton.

Magister Gilbertus de Lincoln per cartam suam recognoscit se teneri annuatim solvere Abbati & Conventui Sanctæ Mariæ Eboraci nomine pensionis de Vicaria Ecclesiæ de Gilling centum solidos argenti; & quod nihil juris sibi vendicabit in decima fani totius parochiæ ecclesiæ de Gilling, nec etiam in terra sive in edificijs spectantibus ad elemosinariam dictæ Abbatiæ in villa de Couton; & quod sustinebit insuper omnia onera dictæ Ecclesiæ de Gilling in Richemundshire.

Johannes de Erghom dedit eidem Abbatiæ totam culturam suam in territorio de Erghom.

Philippus de Erghom quietum clamavit eidem Conventui totum jus & clamum quod dicebat se habere in advocatione capellæ de Erghom in Richemundshire.

Rogerus de Lascels dedit eidem Conventui in puram & perpetuam elemosinam tertiam partem decimationum de dominio suo de Thirntoft.

NUM. LXXVIII.

Carta regis Edwardi de permutatione terræ *Ibid. fol. 265.*
in Mortham.

Edwardus Dei gratia Rex Angliæ, Dominus Hiberniæ, Dux Aquitanie, omnibus ad quos presentes littere pervenerint salutem. Licet de communi concilio regni nostri statutum sit quod non liceat viris religiosis seu alijs ingredi feodum alicujus, ita quod ad manum mortuam deveniat sine licentia nostra & capitalis domini de quo res illa immediate tenetur; volentes tamen dilecto & fideli nostro Thome de Rokeby gratiam facere specialem, concessimus & licentiam dedimus pro nobis & heredibus nostris quantum in nobis est eidem Thome, quod ipse unum messuagium & tres acras terre cum pertinentijs in Mortham in comitatu Eborum dare possit & assignare dilectis nobis in Christo Abbati & Conventui beate Mariæ Eborum, habenda & tenenda eidem Abbati & Conventui & successoribus suis imperpetuum, in escambium pro uno messuagio & una acra terre cum pertinentijs in eadem villa de Mortham eidem Thomæ per predictos Abbatem & Conventum danda & concedenda, habenda & tenenda eidem Thomæ & heredibus suis imperpetuum. Et tam eidem Abbati & Conventui quod ipsi predicta messuagium & tres acras terre cum pertinentijs sibi per predictum Thomam sic danda & assignanda ab eodem Thoma habenda & tenenda eidem Abbati & Conventui & successoribus suis predictis, quam prefato Thome quod ipse predicta messuagium & unam acram terre cum pertinentijs sibi per predictos Abbatem & Conventum danda & concedenda ab eidem Abbate & Conventu habenda & tenenda eidem Thome & heredibus suis predictis recipere possint & tenere in escambium predictum imperpetuum, sicut predictum est tenore presencium, scilicet, licentiam dedimus specialem; nolentes quod predictus Thomas vel heredes sui, aut prefati Abbas & Conventus seu successores sui ratione statuti predicti per nos vel heredes nostri inde occasionentur, molestentur in aliquo seu graventur. Salvis tamen capitalibus dominis feodi illius servicijs inde debitis & consuetis. In cujus rei testimonium has litteras nostras fieri fecimus patentes. Teste meipso apud Westmonasterium vicesimo tertio die Aprilis, anno regni nostri duodecimo.

Gaufridus de Forset per cartam suam dedit & confirmavit huic Abbatiæ Sanctæ Mariæ Eboraci duas bovatas terræ Estlaton, in puram & perpetuam elemosinam.

Ricardus filius Simonis de Dalton concessit & confirmavit eidem Abbatiæ duas acras terræ cum pertinentijs in villa & territorio de Kirkeby Ravenswath.

Enisant Musard dedit, concessit & confirmavit eidem Abbatiæ ecclesiam de Croft & quatuor carucatas terræ in eadem villa, scilicet quartam partem villæ cum omnibus pertinentijs, &c. in puram & perpetuam elemosinam.

Crucius persona ecclesiæ de Croft per cartam suam recognoscit se juramento personaliter prebito teneri solvere annuatim Abbati & Conventui Sanctæ Mariæ Eboraci decem libras argenti, quas sibi tenuerunt nomine

mine pensionis solvendas de ecclesia de Croft ipsi ab eis concessa. Salvis decimis ad prioratum Sancti Martini Richemund inde spectantibus; salvis etiam decem marcatis bladi de decimis ecclesie ejusdem magistro Johanni de Hamerton a predictis Abbate & Conventu, de assensu ejusdem Crucij ei in vita sua annuatim concessis; salvis dictis decimis eidem Crucio post decessum vel resignationem ejusdem magistri Johannis de Hamerton.

Hermes filius Archilli dedit eidem Abbatie duas bovatas terre in Bolton in puram & perpetuam elemosinam.

Gudes, quando devenit monachus, dedit huic Abbatie in puram & perpetuam elemosinam capellam suam de Bolton, cum duabus bovatis terre.

Thomas filius Ranulphi dedit duas rodas & dimidiam terre in Bolton.

Ricardus de Rullos dedit ecclesiam de Bolton, & duas bovatas terre quae prius pertinebant ad eandem ecclesiam, & insuper alias duas bovatas terre.

Acariis de Tuntal dedit terram in Bolton quae appellatur Sarcumwaltheof, & continet in se duas acras & unam perticam, in puram & perpetuam elemosinam.

Adam Clericus de Caterik dedit unam rodam & quartam partem rodæ in campo de Bolton.

Amicia filia Roberti de Bellerby dedit dimidiam acram terre in campo de Bolton.

Willielmus de la Mara dedit unam rodam & quartam partem rodæ in campo de Bolton.

Ricardus filius Thomæ de Gilmanby dedit eidem Abbatie unum toftum & unum croftum in villa de Gilmanby.

Ricardus de Gilmanby dedit eidem totam terram quam habuit in villa de Gilmanby in puram & perpetuam elemosinam.

Willielmus de Scobes dedit unam bovatom terre cum uno tofto in Gilmanby.

Ricardus filius Thomæ de Gilmanby dedit unum toftum & unam acram terre & unam acram prati, & alibi unum toftum & dimidiam acram prati, & etiam unum toftum & dimidiam acram prati, & aliam dimidiam acram prati in puram & perpetuam elemosinam.

Robertus Pridic de Multon dedit eidem Abbatie in puram & perpetuam elemosinam unum toftum in eadem villa de Multon.

Alma de Midelton dedit quandam terram in Midelton.

Ricardus filius Thomæ de Midelton dedit duas bovatas terre in villa de Kneton cum tofto & crofto & omnibus pertinentijs, & alias tres acras terre cum tofto & crofto.

Idem Ricardus dedit eidem Abbatie totam terram suam in Walewrtès, & unum toftum cum crofto in villa de Kneton, & tres acras terre juxta Gamelefthorn; & totam terram suam in quadam cultura quae vocatur Lynacredale, in puram & perpetuam elemosinam.

Walterus de Kelwingholm dedit eidem monachis molendinum suum de Magna Smythton situm super aquam de Teyse juxta Pilcotwath, & totam terram de Bingham cum pertinentijs in puram & perpetuam elemosinam.

Galfridus filius Ranulphi de Magna Smythton dedit eidem in puram & perpetuam elemosinam sex bovatas terre in villa & in territorio de Smythton, cum quatuor toftis & croftis ad dictas carucatas terre pertinentibus, & quinque alios toftos in eadem villa de Smythton, cum croftis eidem adjacentibus, & duas acras terre, cum pratis, &c.

NUM. LXXIX.

Abbas & Conventus Sanctæ Mariæ Eboraci concesserunt Laurentio de Wilton clerico ecclesiam de Stokesley. *Ibid. fol. 298.*

SCiant omnes qui viderint vel audierint literas has, quod Ego Robertus de Longo Campo Abbas Sancte Marie Eborum, cum consilio & assensu capituli nostri, concessi & dedi intuitu caritatis Laurencio de Wilton clerico nostro ecclesiam de Stokesley cum omnibus pertinentijs suis, tenendam tota vita sua; reddendo inde annuatim ecclesie nostre sexaginta solidos nomine pensionis, medietatem ad festum Sancti Martini, & medietatem ad Pentecostem. Preterea idem Laurencius faciet ibi Abbati singulis annis unum hospicium, quando ipsi Abbati placuerit, episcopalia persolvat, & omnia onera ad eandem ecclesiam sustinebit. Hoc ei concedimus quamdiu se legaliter erga nos habuerit, & predictam pensionem reddiderit. Si vero contigerit cum vi vel ratione predictam ecclesiam amittere, non dabimus ei ex-cambium. Hijs testibus, Waltero de Boyngton, Guidone de Fontibus, Johanne de Hamerton, Roberto de Apilton, Johanne de Fulford, Roberto & Adam & Sampson Clericis, Roberto Supe, Radulpho de Longa-villa, & multis alijs.

NUM. LXXX.

De altaragio ecclesie de Stokesley Guidoni de Fontibus concessio nomine Vicarie. *Ibid.*

SCiant omnes qui viderint vel audierint literas has, quod ego R. de Longo Campo Abbas Sancte Marie Eborum, cum communi consilio & assensu capituli nostri, & de assensu Laurentij de Wilton persone ecclesie de Stokesley, concessi intuitu caritatis Guidoni de Fontibus altaragium ecclesie de Stokesley cum omnibus pertinentijs suis, scilicet, cum terra & domibus ad eandem ecclesiam pertinentibus, & cum obventionibus & decimationibus villarum de Stokesley & de Tameton, tenendum tota vita sua, imperpetuam vicariam; reddendo inde annuatim predicto Laurentio & successoribus suis unum Bisancium nomine vicarie infra octavas Pentecostes. Et ut hec nostra concessio rata & inconcussa permaneat, eam sigilli nostri appositione roboravimus. Hijs testibus, Waltero de Boyngton, Guidone de Fontibus, Johanne de Hamerton, Roberto Supe, Radulpho de Longa-villa, Roberto de Appilton, Sampson Clerico.

NUM. LXXXI.

Carta Laurentij de Wilton de pensione sexaginta solidorum annuatim solvenda Abbati & Conventui Sanctæ Mariæ Eboraci pro ecclesia de Stokesley. *Ibid.*

SCiant omnes has literas visuri vel audituri, quod Ego Laurentius de Wilton persona ecclesie de Stokesley, nomine pensionis, medietatem ad festum Sancti Martini, & medietatem ad Pentecostem, pre-
terea

terea singulis annis faciam unum hospitium Domino Abbati, quando ipsi placuerit. Ego etiam Episcopalia jura persolvam & omnia onera ad eandem ecclesiam pertinentia sustinebo. Et hoc me fideliter observaturum tactis sacrosanctis juravi. Hijs testibus, Waltero de Boyngton, Guidone de Fontibus, Johanne de Hamerton, Roberto de Appilton, Roberto Supe.

Deest supra in charta mentio pensionis, sed sic habetur in registro unde hæc desumpta sunt.

Sequuntur aliæ chartæ, per quas constat quod advocatio predictæ ecclesiæ de Stokesley ad prædictos Abbatem & Conventum Beatæ Mariæ Eboraci de jure pertinebat. Inter quas duæ sunt chartæ Guidonis de Balliolo, per quas concedit eisdem dictam ecclesiam de Stokesley, & unam carrucatam terræ in eadem villa, & decimam de dominio ejusdem villæ, & ecclesiam de Gaynesford, & duas bovatas terræ, & decimam de suo dominio ejusdem manerij, & ecclesiam de Steynton, & duas bovatas terræ, & decimam de dominio suo ejusdem villæ. Et hæc donatio facta fuit tempore regis Henrici primi.

Hugo de Balliolo confirmavit dictam donationem de ecclesia de Gaynesford cum capella de Castro Bernardi & de Midelton & omnibus alijs pertinentijs suis, & duas bovatas terræ cum tofto & crofto in Midelton, in puram & perpetuam elemosinam; & etiam ecclesias de Stokesley & de Staynton cum terris supradictis.

Sunt & aliæ plures chartæ confirmatoriæ ejusdem donationis quas hic inferere supervacaneum videtur; confirmatio autem Archiepiscopi Cantuariensis sequitur in hæc verba.

NUM. LXXXII.

Confirmatio Thomæ Cantuariæ Archiepiscopi de Ecclesijs de Gaynesford & Steynton, & Stokesley, &c.

THOMAS Dei gratia Cantuarie Archiepiscopus, Anglorum primas, & apostolice sedis legatus, universis sancte ecclesiæ fidelibus salutem. In amplificationem honoris ecclesiæ Dei studium & diligentiam adhibere & in usus divinos pie collata fovere & firmare, pium & sanctum est, & ad nostram precipue spectat sollicitudinem. Inde est quod donationem ecclesiarum & decimarum & terrarum quam Guido de Baillol dedit & concessit in perpetuam elemosinam ecclesiæ beate Mariæ Eborum & monachis ejusdem loci, scilicet ecclesiæ de Stokesley, & unam carrucatam terre in eadem villa, & decimam dominij ejusdem ville, & ecclesiam de Gaynesford, & duas bovatas terre, & decimam dominij ejusdem manerij, & ecclesiam de Steynton, & duas bovatas terre, & decimam dominij ejusdem ville, nos concedimus & auctoritate qua fungimur eis imperpetuum confirmamus, prohibentes sub anathemate, ne quis in bona illa manum violentam extendat, nec fratribus predictis injuriam inferre, vel inquietacionem movere attemptet. Valet.

Reliquas cartas ad ecclesiam parochialem de Gaynsford pertinentes, & huic Conventui spectantes, vide inter ecclesias parochiales sub ecclesia de Gaynesford.

Sunt & aliæ variæ chartæ de ecclesia de Steynton, quam ijdem monachi similiter habebant in proprijs usus, & vicarius ejusdem reddebat eis annuatim unam marcā argenti nomine pensionis.

NUM. LXXXIII.

Inspectio cartarum facta per Willielmum Archiepiscopum Eboracensem de presentatione ecclesiæ de Midelton in Tefdale, & confirmatio ejusdem.

UNIVERSIS pateat per presentes, quod nos Willielmus permissione divina Eborum archiepiscopus, Angliæ primas, visis antiquis libris monasterij beate Mariæ Eborum, quos ejusdem monasterij registrum fore asserunt, de quorum veritate tam propter eorum vetustatem quam gravitatem exhibentium est verisimiliter presumendum in serie dictorum librorum tenorem cujusdam litere contineri, inspeximus sub hijs verbis. Venerabili in Christo Patri Domino A. Dei gracia Dunelmensi Episcopo, suus devotus S. permissione ejusdem Abbas Sancte Mariæ Eborum, salutem & reverenciam omnimodam tam debitam quam devotam ad ecclesiam de Midelton in Tefdale vacantem & ad nostram presentationem spectantem, dilectum nobis in Christo dominum Johannem filium Henrici reverendi viri domini F. de Balliolo regis Scocie illustris clericum diaconum presentamus vestre paternitati, supplicantes humiliter quatinus ipsum ad ecclesiam antedictam admittere velitis intuitu caritatis ac instituere in eadem. Vos conservet altissimus ad regimen ecclesiæ sue per tempora longa. Dat' apud Eboracum iij nonas Februarij anno Domini M^o CC^o nonagesimo tercio. In cujus inspeccionis testimonium sigillum nostrum presentibus est appensum. Dat' apud Thorp juxta Ebor. ij kalendas Martij anno Domini M^o CCC^o tricesimo secundo, & pontificatus nostri sextodecimo.

NUM. LXXXIV.

Littera presentationis de ecclesia de Midelton in Tefdale.

REVERENDO Patri in Christo Domino S. miseratione divina Abbati Sancte Mariæ Eborum, Alexander de Balliolo dominus de Balliolo salutem in eo qui est vera salus. Ad ecclesiam de Midelton in Tefdall vacantem per mortem Reginaldi de Sesselio ultimi rectoris ejusdem, vobis dilectum clericum meum magistrum Willielmum de Pothou presento supplicans attentius quatinus ipsum ad eandem ecclesiam secundum formam finalis concordie olim apud Stadbergh coram justiciarijs facte inter bone memorie W. quondam Abbatem beate Mariæ Eborum & quondam dominum Johannem patrem meum super eadem ecclesia domino B. dei gracia Dunelmensi Episcopo presentare dignemini. In cujus rei testimonium presenti scripto sigillum meum apposui. Datum apud Castrum Bernardi anno domini M^o CC^o lxxiiij. xvi kalendas Februarij.

Sequuntur in eodem registro presentationes Johannis & Edwardi regum Scotiæ, & postea vacante eadem ecclesia Thomas Comes Warewyk nominavit ad eandem. Inquisitione capta per officialem & commissarium Ludovici Episcopi Dunelmensis, anno 1333, jurati dixerunt quod presentatio ad hanc ecclesiam pertinebat ad Abbatem & Conventum beate Mariæ Eboraci, & dictus Episcopus ad eorum presentationem tunc admisit Walterum de Langcester.

NUM. LXXXV.

Carta Marmeducis Darell de ecclesia de Cessay monachis Sanctæ Mariæ Eboraci concessa.

SCiant omnes qui viderint vel audierint literas has, quod ego Marmeducus Darell dedi in puram & perpetuam elemosinam ecclesiam de Cessay cum omnibus pertinentiis suis ecclesie Sancte Marie Eborum, & monachis ibidem Deo servientibus, pro anima mea & pro animabus patris & matris mee & fratrum meorum, & pro animabus parentum meorum. Et volo ut eam habeant & possideant libere & quiete. Testibus hijs Waltero filio Famolf, Thoma filio Wlivet, Serlone Brim, Godfrido filio Romundi, Hugone filio Havan.

NUM. LXXXVI.

Alia charta ejusdem Marmeduci de eadem ecclesia.

OMnibus Sancte Matris ecclesie filiis ad quos presens scriptum pervenerit Marmeducus Darell salutem. Sciatis me concessisse & hac presenti carta mea confirmasse Deo & ecclesie beate Marie Eborum, & Abbati & monachis ibidem Deo servientibus, pro salute anime mee & omnium parentum meorum in puram & perpetuam elemosinam ecclesiam de Cessay cum omnibus pertinentiis suis libere & quiete sine aliquo retenemento mei vel aliquorum heredum meorum. Et ut hæc donatio mea rata & inconcussa permaneat, eam sigilli mei testimonio corroboravi. Testibus hijs, Jocelino Capellano, Waltero de Kirkby, Adam Lovel, Gervasio Constabulario, Galfrido Janitore, Turgisio Dispensatore, Willielmo de Elmefwell, Reginaldo filio ejus, Willielmo Clerico de Athelingsflet, Waltero filio ejus, & multis alijs.

Willielmus filius supradicti Marmeduci hanc donationem carta sua in eadem fere verba confirmavit, sicut & etiam Marmeducus filius ejusdem Willielmi.

NUM. LXXXVII.

Charta Willielmi filij Thomæ de Roucheclif de uno tofto & duabus bovatis terræ in villa de Rouclyf Abbati & monachis Beate Mariæ Eboraci concessis.

HOC scriptum cyrographatum testatur quod Willielmus filius Thome de Roucheclif juxta Ebor. concessit & dimisit domino J. Abbati monasterij Beate Marie Ebor. & ejusdem loci Conventui, unum toftum & duas bovatas terre cum pertinentiis suis in villa & territorio de Rouclyf pro quadam summa pecunie quam idem Abbas & Conventus predicto Willielmo solverunt pre manibus. Quod quidem toftum Willielmus le Tynkeler quondam tenuit, sicut jacet inter toftum quondam Cecilie de Rouclyf ex una parte, & toftum quondam magistri Henrici de Skipton ex altera parte, in latitudine & in longitudine a via ville usque ad fossatum versus moram de Clyfton, & illas duas bovatas terre quas

dominus Galfridus de Limin vicarius in ecclesia beati Petri Ebor. quondam ad terminum annorum de eodem Willielmo tenuit, quarum una bovata jacet in le Southfeld particulariter inter divisam ex una parte & terram Mariote filie predicti Willielmi ex altera. Et quia dicta bovata minus plene inter bundas predictas assignata, concedit predictus Willielmus quod dicti Abbas & Conventus habeant duos seliones in le Nethercroftes abbuttante super le Menegates inter terram dicte Mariote & divisam ad complementum ejusdem bovatæ quatenus sufficere poterit. Et alia bovata jacet in le Northfeld a loco qui dicitur Menegate usque ad campum de Skelton, sicut jacet inter terram Cecilie de Denton ex una parte & terram dictorum Abbatis & Conventus ex altera, tenenda & habenda predicto Abbati & Conventui & eorum successoribus universis ad terminum quadraginta annorum plenarie completorum, termino incipiente ad festum Pasche anni domini millesimi trecentissimi decimi, salva predicto domino Galfrido de dictis bovatis vestura istius anni. Ita tamen quod predicti Abbas & Conventus commodum suum de toto warecto ad illas bovatas pertinate ad proximum Pascha facere valeant sine alicujus impedimento. Et predictus Willielmus & heredes sui predictum toftum cum duabus bovatis terre prenominate prefatis Abbati & Conventui & eorum successoribus universis usque ad predictum terminum contra omnes homines warrantizabunt, adquietabunt & defendent. In cujus rei testimonium parti penes prefatos Abbatem & Conventum remanenti predictus Willielmus sigillum suum apposuit, & parti penes predictum Willielmum remanenti prefati Abbas & Conventus sigillum capituli sui apposuerunt. Hijs testibus Roberto de Lochinton, David de Roucheclif, Hugone de Selby de Elkerike, Johanne filio Raduphi de Clyfton, Ricardo Pistore de eadem, Hamundo de Heworth, Johanne de Hunkilby, Jacobo de Milington, Richardo Brette, & alijs. Dat' Ebor. die Lune in crastino Conversionis Sancti Pauli, anno domini M^o trecentesimo nono.

Idem Willielmus postea, viz. Anno millesimo trecentesimo decimo, per aliam cartam dedit easdem duas bovatas cum tofto eisdem monachis in puram & perpetuam elemosinam.

Thomas vicarius ecclesie de Miton dedit eisdem monachis duo messuagia & duas bovatas terre & omnia alia que habuit in villa de Miton in liberam, puram, & perpetuam elemosinam, anno 1367. & per aliam chartam confirmavit eandem donationem.

Johannes de Danby vicarius ecclesie de Brymston dedit Abbati & Conventui Beate Mariæ Eboraci unum toftum & croftum & duas bovatas terræ, cum pratis, pasturis & alijs pertinentiis in Thornton, & 16 denariatas redditus de uno tofto & sex acris terræ in puram & perpetuam elemosinam.

Adam de Thornton Clericus & Johannes Pothowe dederunt eisdem unum toftum & croftum & unam bovatom terræ cum pertinentiis in villa de Critor de Gylling in Rydale.

Johannes Harald Capellanus dedit eisdem unum messuagium, tria cotagia & quatuordecim bovatas terræ cum pertinentiis in Foston juxta Kyrkham, & unum messuagium, unam bovatom & tres acras terræ cum pertinentiis in Scituomdunil, cum omnibus alijs terris & tenementis & possessionibus suis in eisdem villis.

Johannes de Rosse rector ecclesie Sancti Salvatoris in Eboraco & Johannes Harrald vicarius ecclesie de Ounton dederunt eisdem religiosis unam bovatom terræ in villa & territorio de Shupton.

Johannes Harrald & Symon de Wodappylton dederunt eidem Conventui totam terram suam in villa & territorio Appylton juxta Spaunton, scilicet unum messuagium vocatum toftun cum crofto & unam bovata[m] terræ cum omnibus pertinentijs, &c.

Hugo filius Danielis de Appylton dedit eidem Conventui tres bovatas terræ in Appylton cum omnibus pertinentijs.

Adam de Thornton Clericus per cartam suam concessit eidem religiosi[s] tria messuagia & tres bovatas terræ cum pratis & pasturis & omnibus alijs pertinentijs in Appelton super Wysk.

N U M. LXXXVIII.

Carta Gilberti filij Remfredi de quibusdam ecclesijs monachis Sanctæ Mariæ Eboraci concessis.

Ex Orig.
penes Dom.
Walterum
Calverley
de Calverley,
Baronetum.

Omnibus sancte matris ecclesie filijs ad quos presens scriptum pervenerit; Gilbertus filius Remfredi, & Helewisa uxor ejus, salutem in domino. Noverit universitas vestra nos intuitu caritatis concessisse & hac presenti carta nostra confirmasse Deo & ecclesie sancte Marie Eborum, & monachis ibidem Deo servientibus, ecclesias de Clapham & de Kirkeby in Lonsdale, de Burton in Kendale, de Biethum, de Guerheim, de Kirkebi in Kendale, de Murlund, de Brunefeld & ecclesiam de Wirkintan. Has autem predictas ecclesias confirmamus eis cum capellis, molendinis, terris, pasturis, possessionibus, libertatibus & omnibus alijs pertinentijs suis, sicut carte antecessorum nostrorum testantur. Hijs testibus Ricardo de Mariscb, Ada de Biechum, Rogero de Heuerheim, Nicholao de Kendale, Johanne de Lonsdale, Magistro Hugone Rufo, Gualtero de Ancurt, Henrico de Bedenam, Waltero de Boyinton, Johanne de Hedunerton, Petro Blain, Johanne Blein, Roberto Bacheler, Magistro Gregorio de Eboraco, Roberto Sure, Johanne & Waltero Coets, Waltero de Aistin, Osberto Janitore, Turgistro Granetario, Samsone Clerico, & alijs multis.

Unum sigillum deest, aliud remanet tantum in parva parte.

N U M. LXXXIX.

Indentura de manerio de Bromfeld concessa ad firmam Willielmo Osmundrylake per Abbatem & Conventum Beatæ Mariæ Eboraci.

Ex Orig.
penes eundem.

HEC indentura facta inter dominum Abbatem beate Marie Eborum & ejusdem loci Conventum ex parte una, & Willielmum Osmundrylake de Bromfeld in comitatu Cumbrie Gentyلمان ex parte altera, testatur, quod predicti Abbas & Conventus concesserunt, tradiderunt & ad firmam dimiserunt prefato Willielmo manerium & dominium suum de Bromfeld cum ejus amerciamentis, finibus, gressumis & fine partium, exceptis wardis, maritagijs, relevijs, eschaetis & homagijs prefatis Abbati & Conventui reservatis. Ac etiam predicti Abbas & Conventus similiter concesserunt prefato Willielmo omnes decimas suas garbarum & feni pertinentes ecclesie pa-

rochiali de Bromfeld predicto. Habendum & tenendum totum predictum manerium & dominium cum pertinentijs suis, ac etiam omnes decimas suas garbarum & feni dicte ecclesie pertinentes prefato Willielmo ad terminum sex annorum proxime futurorum & plenarie completorum, exceptis prius exceptis. Reddendo & solvendo inde annuatim prefatis Abbati & Conventui & eorum successoribus quadraginta libras legalis monete Anglie infra monasterium predictum, termino prime solutionis incipiente ad festum Sancti Petri quod dicitur ad vincula quod erit in anno domini millesimo CCC^{mo} tricesimo quinto, & sic de anno in annum ad predictum festum Sancti Petri quadraginta libras durante termino predicto. Et predictus Willielmus, heredes & executores sui predictum manerium & dominium cum omnibus libertatibus ac domos omnium tenentium ibidem bene & competenter in omnibus suis necessarijs reparabunt, sustentabunt & manutenebunt sumptibus suis proprijs & expensis durante termino predicto, & eas sic competenter reparatas in fine termini predicti sursum liberabunt & dimittent. Et si contingat quod predictæ decime garbarum & feni postquam fuerint inoriate & hospitate per publicam guerram Scocie publice proclamata[m], vel domi ibidem distructe & cremate fuerint, tunc per considerationem duodecim proborum & legalium hominum parochialium predictæ juratorum dampna erunt allocata prefato Willielmo per predictos Abbatem & Conventum durante termino predicto. Et si contingat dictam summam quadraginta librarum a retro fore in parte vel in toto post aliquem terminum supradictum per tres menses non solutum, quod bene licebit prefatis Abbati & Conventui & eorum successoribus in predictum manerium & dominium cum pertinentijs suis & similiter in decimas predictas reintrare, rehabere, ut in pristino statu habuerunt, hijs indenturis in aliquo non obstantibus. Et similiter predictus Gulielmus, heredes & executores sui omnes tenentes dictorum Abbatis & Conventus ibidem bene & fideliter sustentabunt & subportabunt in omnibus suis causis & negocijs suis justis secundum suum posse durante termino predicto. Et ad istas convenciones omnes & singulas ex parte prefati Willielmi bene & fideliter observandas, & modo predicto in omnibus perimplendas prefatus Willielmus Osmundrylake de Langrygg, Thomas Osmundrylake de eadem, Robertus Osmundrylake de Hyldekyrk, Thomas Keldsyek de Gelemely in comitatu Cumbrie, Gentyلمان, & Thomas Duns de Carlell Mercer, obligant se, heredes & executores suos in centum marcis legalis monete Anglie solvendis eidem Abbati & Conventui, aut eorum successoribus, certo die, prout in scripto quodam obligatorio plenius continetur, cujus datum est primo die mensis Julij anno millesimo CCC^{mo} tricesimo quarto. In cujus rei testimonium parti harum indenturarum penes predictum Willielmum remanenti prefatus Abbas sigillum suum apposuit, & parti penes Abbatem & Conventum predictis remanenti predictus Willielmus sigillum suum apposuit. Datum primo die mensis Julij anno domini millesimo CCC^{mo} tricesimo quarto.

Cera rubra sigilli appendet, sed impressio nulla.

N U M.

NUM. XC.

Carta R. de Appeltun de sex bovatis terræ in Appeltun monachis Sanctæ Mariæ Eboraci dimissis.

SCiant omnes tam presentes quam futuri, quod ego R. de Appeltun dimisi Abbati & monachis Sanctæ Mariæ Eboraci per sex annos duas bovatas de terra mea in Appeltun, illas scilicet que proxime sunt illi bovate quam Abbas & monachi tenent de me; & preterea unum tostum, quod ultimum est de quatuor que habeo in eadem villa, cum crofto & tofto, & omnibus pertinentijs suis, & Orm qui in eodem tofto manet, cum filijs suis, & tota sequela sua usque ad terminum sex annorum; & hoc sciendum quod nullum facio retenementum de predicto Orm, neque de sequela sua. Finitis autem sex annis predictæ due bovate quiete & libere mihi remanebunt. Hec conventio incepit ad Pentecosten proximum, postquam dominus rex suscepit crucem domijni. Testibus hijs, Roberto de Appeltun filio meo, Roberto Bachiler, Osberto Camerario, Ricardo de Beverlaco, Domino Stephano de Scirleu, Willielmo Pincerna, Turgisio, Ricardo de Borvile, & alijs.

Non habet sigillum.

NUM. XCI.

Licentia appropriandi sibi ecclesiam de Bromfeld concessa Abbati & Conventui Beate Mariæ Eboraci ab Edwardo primo.

EDwardus Dei gratia Rex Angliæ, Dominus Hiberniæ, & Dux Aquitanie, omnibus ad quos presentes littere pervenerint salutem. Licet per inquisitionem, quam per vicecomitem nostrum Cumbrie fieri fecimus, acceperimus quod non est ad dampnum vel prejudicium nostrum aut aliorum, si concedamus dilectis nobis in Christo Abbati & Conventui Beate Mariæ Eborum, quod ipsi ecclesiam de Bromfeld Karliolensis diocesis que est de patronatu suo proprio sibi in proprios usus possidendam appropriare, & eam sic appropriatam sibi ecclesie sue & successoribus suis tenere possint in perpetuum, nisi in hoc quod si vacante Abbacia beate Mariæ Eborum & in manu nostra existente predicta ecclesia vacaret, nos ad eandem ecclesiam presentare non possemus ratione vacationis Abbacie predictæ; per finem tamen quem predictus Abbas fecit nobiscum coram dilecto clerico nostro Philippo de Wylgheby tenente locum Thesaurarij nostri & baronibus nostris de Scaccario, concessimus & licenciam dedimus prefatis Abbati & Conventui quod ipsi predictam ecclesiam de Bromfeld sibi in proprios usus possidendam appropriare, & eam sic appropriatam sibi ecclesie sue & successoribus suis tenere possint in perpetuum, sicut predictum est, sine obstructione vel impedimento nostri vel heredum nostrorum justiciariorum, escaetorum, vicecomitum aut aliorum ballivorum seu ministrorum nostrorum quorumcunque, salvo jure cujuslibet. In cujus rei testimonium has litteras nostras fieri fecimus patentes. Teste meipso apud villam Sancti Johannis de Perth decimo die Julij, anno regni nostri tricesimo primo.

Per breve de privato sigillo.

Deest sigillum.

NUM. XCII.

Littera Regis Henrici Quinti, Thomam Spofford, Abbatem Sanctæ Mariæ Eborum, associans ambassiatoribus, ad interessendum in Concilio Constanciensi.

Fed. & Convent. Vol. 9. p. 169. A. D. 1414. A. 2. H. 5. Franc. 2. H. 5. m. 11.

REX omnibus ad quos, &c. salutem. Sciatis quod,

Cum nuper constituerimus, fecerimus & creaverimus, venerabiles patres Nicholaum Bathon. & Wellen. Robertum Sarum, Johannem Meneven. Dei gratia, Episcopos, ac carissimum Consanguineum nostrum Ricardum comitem Warriwice, & religiosum virum Willielmum Abbatem Westmonasterij, ac dilectum & fidelem nostrum Henricum dominum Fitz-Hugh, Camerarium nostrum, necnon religiosum virum Priorem Wigornie, ac dilectos & fideles nostros Walterum Hungerford & Radulphum Rocheford, Milites, & dilectum clericum nostrum magistrum Honyngbam legum professorem, prothonotarium nostrum, nostros ambassiatores, oratores, veros & indubitatos procuratores, actores, factores, & nuncios speciales, ad interessendum, pro nobis & nomine nostro, in Concilio generali celebrando in civitate Constanciensi, & incipiendo die primo mensis Novembris proximo jam futuro, cum continuatione & prorogatione dierum subsequen-

tium, Necnon ad tractandum, communicandum & concludendum, de & super reformatione universalis ecclesiæ, tam in capite, quam in membris,

Ad consentiendum etiam, agendum & dissentiendum non fiendis, juxta deliberationem dicti Concilij, & prout eis pro utilitate ecclesiæ videbitur faciendum,

Prout in literis nostris patentibus, inde confectis, plenius continetur,

Nos,

De fidelitate, circumspectione & industria, dilecti nobis in Christo, religiosi viri Thomæ Spofford, Abbatis beate Mariæ Eborum, plenius confidentes,

Associavimus ipsum Abbatem prefatis Episcopis, Comitibus, Abbati Westmonasterij, Camerario nostro, Priori, Waltero, Radulpho & Johanni, ad tractandum, communicandum & concludendum de & super præmissis, & quolibet præmissorum, una cum eisdem Episcopis, Comite, Abbate Westmonasterij, Camerario nostro, Priore, Waltero, Radulpho & Johanne, juxta tenorem & effectum litterarum nostrarum prædictarum,

Promittentes, bona fide, nos ratum, gratum & firmum perpetuo habituros totum, & quicquid per predictum Abbatem beate Mariæ Eborum, una cum ambassiatoribus, oratoribus & procuratoribus nostris prædictis, aut majori parte eorundem, actum, factum, sive gestum fuerit in præmissis & singulis præmissorum,

Et hoc idem, cum de eo certiorati fuerimus, quantum ad nos, ut Christianum principem, attinet, executioni debitæ curabimus demandare.

In cujus, &c.

Dat. in palatio regis Westmonasterij xxi die Octobris.

Per ipsum regem.

Et

Et mandatum est præfatis Episcopis; Comiti, Abbati Westm. Camerario regis, Priori, Waltero, Radulpho & Johanni, quod ipsum Abbatem beatæ Mariæ Eborum, ad præmissa omnia & singula cum eis in forma prædicta facienda & exequenda admittant.

Dat. ut supra.

Aliæ chartæ plurimæ spectantes ad hanc Abbatiam Sanctæ Mariæ Eboraci sunt inter chartas Prioratus de Wetheral qui fuit cella Sanctæ Mariæ supradictæ. Chartæ illæ incipiunt NUM. CCCXXXII.



NUM. XCII. A.


Hist. Brit. & Angl. Script.
Vol. I. p. 519.


Privilegium Ædgari regis Abbatiae de Ely concessum.


Universa opum secularium patrimonia incertis nepotum hæredibus relinquuntur; & omnis mundi gloria, appropinquante vitæ mortis termino, ad nihilum reducta fatiscit. Idcirco terrenis caducarum [rerum] possessionibus semper mansura supernæ patriæ emolumenta adipiscentes domino patrocinate lucremur. Quamobrem ego Ædgarus totius Britanniae Basileus, quandam ruris particulam, decem videlicet cassatōs, in loco qui celebri & Lyntune nuncupatur vocabulo, domino ejusque genetrici Mariæ, nec non Ætheldrydæ perpetuæ virgini, ad monasterium quod in Elig situm est, ad usus monachorum ibi degentium perpetua largitus sum hæreditate, ut illo perpetualiter, cum omnibus utensilibus, pratis videlicet, pascuis, silvis pertineat. Ad hanc autem tellurem multa jugera ex diversis circumjacentibus villis pertinent, perpetua insignita libertate. Sit autem predictum rus omni terrenæ servitutis jugo liberum, tribus exceptis, rata videlicet expeditione, pontis arcisve restauratione. Si quis igitur hanc nostram donationem in aliud quam constituimus transferre voluerit, privatus consortio Sanctæ Dei ecclesiæ æternis barathri incendijs lugubris jugiter cum Juda proditore Christi ejusque complicitibus puniatur; si non satisfactione emendaverit congrua, quod contra nostrum deliquit decretum.


Anno dominicæ incarnationis nongentesimo septuagesimo scripta est hæc carta, his testibus consentientibus, quorum inferius nomina caraxantur.


Ego Ædgar præfatam donationem concessi. 
Ego Dunstan Dorobernensis Ecclesiæ Archiepiscopus consignavi. 


Ego Æthelwold Epif. expressi. 


Ego Osulf Epif. consignavi. 


Ego Ælstan Epif. adquevi. 


Ego Oswold Epif. subscripsi. 


Ego Adelm Epif. non renui. 


Ego Brihdelm Epif. confirmavi. 


Ego Alfwold Epif. consolidavi. 


Ego Eswig Abbas. 

Ego Elfric Abbas. 

Ego Osgar Abb. 

Ego Elstan Abb. 

Ego Ethelgar Abb. 


Ego Kyneweard Abb. 


Ego Alreah Abb.


Ego Æthelhere Dux.


Ego Æthelwine Dux.


Ego Bryhtnod Dux.


Ego Osgar Dux. 


Ego Oslac Dux. 


Ego Ælfwine Minister. 


Ego Æthelward Minister. 


Ego Wulstan Minister. 


Ego Ælfrige Minister. 

Ego Ænulf M. 

Ego Elfric M. 

Ego Edwine M. 

Ego Elfwold M. 


Ego Elfward M. 


NUM. XCII. B.


Aliud privilegium ejusdem regis eidem Abbatia concessum.


Flebilia fortiter detestanda titillantis seculi piacula diris obscenæ horrendæque mortis circumsepta latratibus, non nos patria indeptæ pacis securos, sed quasi fætidæ corruptelæ in voraginem casuros provocando ammonent, ut ea toto mentis conamine cum casibus suis non solum despiciendo, sed etiam velut fastidiosam melancholiæ nauseam abominando fugiamus, tendentes ad illud propheticum, divitiæ si affluent, nolite cor apponere. Qua de re infima quasi peripsēma quisquiliarum abiciens, superna ad instar præciosorum monilium eligens, animum sempiternis in gaudijs figens, ad adipiscendam mellifluæ dulcedinis misericordiam, perfruendamque infinitæ lætitiæ jucunditatem, ego Ædgar per omnipatrantis dexteram totius Britanniae regni solio sublimatus, quandam ruris particulam, decem videlicet cassatos in loco qui celebri Ætstoche nuncupatur vocabulo, Sanctæ Dei ecclesiæ ob reverentiam beati Petri apostoli principis, nec non beatæ Ætheldrydæ perpetuæ virginis dedicatæ; loco qui celebri Elig nuncupatur onomate, ob æternæ beatitudinis remunerationem perpetua largitus sum hæreditate, quatenus rus præfatum ad usus monachorum inibi degentium, uti Æthelwoldus Episcopus suo famulatu obtinuit devote, deserviat. Prædicta equidem tellus cum omnibus utensilibus, pratis videlicet, pascuis, molendinis ac suburbanis, prædictæ jugiter subiaceat ecclesiæ — sit autem prædictum rus omni terrenæ servitutis jugo liberum, tribus exceptis, rata videlicet expeditione, pontis arcisve restauratione. Si quis igitur hanc nostram donationem in aliud quam constituimus transferre voluerit, privatus consortio Sanctæ Dei ecclesiæ, æternis barathri incendijs lugubris jugiter cum Juda Christi proditore ejusque complicitibus puniatur; si non satisfactione emendaverit congrua, quod contra nostrum deliquit decretum.


Anno dominicæ incarnationis nongentesimo septuagesimo scripta est hæc carta, his testibus consentientibus, quorum nomina inferius caraxantur.


Ego Ædgar rex totius Britanniae præfatam donationem cum sigillo sanctæ crucis confirmavi. 


Ego Dunstan Dorobernensis ecclesiæ Archiepiscopus ejusdem regis donationem cum signo crucis consignavi. 


Ego Ælstan Epif. consignavi. 

Ego Æthelwold Epif. consensi. 

Ego Osulf Epif. 

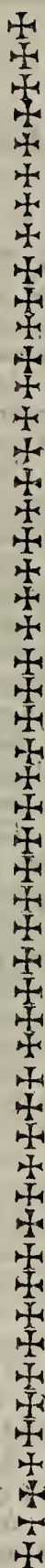
Ego Winfige Epif. 

Ego Oswald Epif. 

Ego Alfwold Epif. 

Ego

Ego Ædelm Epif.
 Ego Alfwold Epif.
 Ego Ælstan Epif.
 Ego Wulfric Epif.
 Ego Wulfge Epif.
 Ego Ælfrige Epif.
 Ego Eſcwig Epif.
 Ego Oſgar Epif.
 Ego Ælfric Abb.
 Ego Ælſtan Abb.
 Ego Æthelgar Abb.
 Ego Kywewearð Abb.
 Ego Elreah Abb.
 Ego Folbriht Abb.
 Ego Godwine Abb.
 Ego Brihtnod Abb.
 Ego Orward Abb.
 Ego Brighteh Abb.
 Ego Ælphere Dux.
 Ego Alpeah Dux.
 Ego Ethelſtan Dux.
 Ego Ethelwine Dux.
 Ego Brihtnod Dux.
 Ego Oſlac Dux.
 Ego Wulſtan M.
 Ego Elfwald M.
 Ego Eanwulf M.
 Ego Oſweard M.
 Ego Oſulf M.
 Ego Ælfwine M.
 Ego Eadwine M.
 Ego Elfric M.
 Ego Ælphelm M.
 Ego Elwige M.
 Ego Winpige M.
 Ego Wulget M.
 Ego Ethelrige M.
 Ego Wulſtan M.
 Ego Brythric M.
 Ego Leofa M.
 Ego Hringulf M.
 Ego Oſulf M.
 Ego Dureferd M.
 Ego Hearnric M.
 Ego Leofric M.
 Ego Edwig M.
 Ego Leofrine M.
 Ego Athulf M.
 Ego Oſferd M.
 Ego Ælphelm M.
 Ego Sigeferd M.
 Ego Oſgød M.



loco qui celebri at. Littlanbyrig nuncupatur vocabulo, domino ejuſque genetrici Mariæ & B. Petro apoſtolorum principi, necnon Sanctæ Ætheldrydæ virgini præcipuæ, ac reliquis virginibus ſibi cognatis, ad monaſterium ſc. quod in Elig ſitum eſt, ad uſus monachorum ibi degentium perpetua largitus ſum hæreditate, ut illis perpetualiter cum omnibus utiliſibus, pratis viz. paſcuſ, ſilvis pertineat. Sit autem prædictum ruſ omni terrenæ ſervitutis jugo liberum, tribus exceptis cauſarum laboribus, rata viz. expeditione, pontis arcive reſtauratione. Siquis igitur, &c. ut ſupra.

Anno dominicæ incarnationis — quarto ſcripta eſt hæc carta. Indictione ſecunda, hiſ teſtibus quorum inferius nomina caraxantur.

Ego Æthelredus rex Anglorum præfatam donationem cum ſigillo ſanctæ crucis confirmavi.

Ego Ælſtanus ejuſdem regis filius una cum fratribus meis corroboravi.

Ego Ælfricus Dorobernenſis eccleſiæ Archiepiſcopus ejuſdem regis donationem cum trophæo agiæ crucis conſignavi.

Ego Wulſtanus Eboracenſis eccleſiæ Archipræſul conſenſi.

Ego Ælfeah Winton. eccl. pontifex adquevi.

Ego Lyſingus Epif. conſolidavi.

Ego Ordbryhtus Epif. expreſſi.

Ego Athulfus Epif. ſubſcripſi.

Ego Ælſgarus Epif. non renui.

Ego Wulſgar Abbas.

Ego Ælfwine Abb.

Ego Germanus Abb.

Ego Elphere Abb.

Ego Kenulf Abb.

Ego Ælfric Abb.

Ego Ælfric Dux.

Ego Ælfelm Dux.

Ego Leofrine Dux.

Ego Æthelmer M.

Ego Ordulf M.

Ego Wulgeat M.

Ego Ædric M.

Ego Wlfcytel M.

Ego Ælmer M.

Ego Æthelmer M.

Ego Godwine M.

Ego Siweard M.

NUM. XCII. C.

Privilegium Æthelredi Regis Abbatie de Ely conſeſſum.

UNIVERſa ſecularium opum patrimonia incertis nepotum hæredibus relinquuntur; & omnis mundi gloria, appropinquante iſtius vitæ termino, ad nihilum reducta fatiſcit, ſicut per quendam ſapientem dicitur, mundus hic quotidie tranſiens deficit, & pulchritudo ejus ut flos ſæni areſcit. Idcirco terrenis caducarum rerum poſſeſſionibus indeficientia ſupernæ patriæ gaudia domino patrocinate lucrandæ ſunt. Quamobrem ego Æthelredus totius Britannæ cæterarumque gentium in circuitu perſiſtentium baſileus, quandam ruris poſſeſſionem, xx viz. manſas n

NUM. XCII. D.

Carta Cnuti Regis. de villa de Dittune monachis de Ely in excambium conſeſſa.

PIn nomine Chriſti ſalvatoris mundi in perpetuum regnantis, cujus ſunt diſpoſitione univerſi ordines & poteſtates totius dignitatis & principatus ordinati, qui jure cunctis principatur & dominatur, utpote creator omnium. Ego Cnut totius gentis Angligenæ ejus amore provocatus, & venerabilis orientalis Epifcopi Alfwini & Abbatis Leofrici monaſterij Elienſis & fratrum eorundem peticionibus incitatus, ac pro remedio animæ meæ, feci commutationem apud Abbatem ejuſdem monaſterij, Leofricum ſc. dando eis pro ea viciffitudine villam quæ proprio nomine appellatur Diſtun, cum omnibus ad ſe jure attinentibus in longitudine & latitudine, ut mihi in poteſtate ſtetit, accipiens pro ea quoque villam ſilvoſam vocabulo Ceaflea, cum omnibus

bus quæ ad eam attingunt, in pratis, in pascuis, in silvis & in quibuscumque negocijs. Facta est hæc commutatio anno incarnationis dominicæ millesimo viceſimo ſecundo, indictione quinta, epactæ xv concurrentes vii, die ſeſtivitatis viii. Æthedryda reginæ & virginis, quæ ſanctis ſuis meritis cum ſororibus ſuis, viz. Wyrburga, Sexburga & filia Sexburgis Ærmenhilda, illud monaſterium patrocinatur & regit. Si quis hæc noſtram placitam viciffitudinem malo molimine machinatur mutare, abſque voluntate ſervorum Dei in monaſterio illo inhabitantium, ſit pars ejus cum diabolo, participium ſumens de omnibus pœnis ejus æternaliter, nec contingat ei perpetualiter viciffitudo, cujus viciffitudine poſſit ſibi gaudium aliquod in hoc ſeculo vel futuro ſperare. His aſtipulantibus fulcitur hæc commutatio.

Imprimis ego Knut baſileus totius Albionis gentis cum vivifico ſigno crucis corroboravi, æque perenniter volo ut inviolabiliter ab omnibus fidelibus roboretur.

Ego Ælfgifu reginæ præſcripti regis cum omni alacritate mentis hoc ſancivi, ut perpetualiter inconcuſſum ſit.

Ego Wulfsdanus Archiepiſcopus Eboracenſis civitatis apoſtolica auctoritate confirmavi.

Ego Æthelnothus modernus Archipræſul Cantuariorum cum principalitate & decreto Petri principis apoſtolorum confirmavi.

Ego Geſbrandus Roſcylde parochiæ Danorum gentis confirmavi.

Ego Brithwoldus Epiſ. confirmavi.

Ego Elſſinus Epiſ. corroboravi.

Ego Æthericus Epiſ. consolidavi.

Ego Elmerus Epiſ. conſignavi.

Ego Leofrinus Epiſ. affirmavi.

Ego Æthelwinus Epiſ. conſenſi.

Ego Brihtrinus Epiſ. ſtabilivi.

Ego Elfrig Epiſ. ſancivi.

Ego Godwinus Epiſ. corroboravi.

Ego Ælſfroinus orientalium Anglorum Epiſ. qui hæc viciffitudinem petivi, ut fieret cum conſenſu ejusdem regis Cnut corroborando ſancivi.

Ego Brihtwig Abbas.

Ego Elfrige Abb.

Ego Æluere Abb.

Ego Æthelwinus Abb.

Ego Elmenus Abb.

Ego Ælfweardus Abb.

Ego Leofwinus Abb.

Ego Æthelſtanus Abb.

Ego Yric Comes aſſentiendo corroboravi.

Ego Eglaf Comes ratum duxi ſtabilire ſapientum decretum.

Ego Godwine Comes quod dominus meus rex ſtatuit confirmo.

Ego Godricus M.

Ego Æthelwinus M.

Ego Dunſtanus M.

Ego Druniin M.

Ego Wulfricus M.

Ego Ælſwinus Satriapa.

Ego Ælſwig Satriapa.

Ego Ælfricus Satriapa.

Ego Godwinus Satriapa.

Ego Ælfweardus Satriapa.

Vide alia privilegia in Monaſtico, ut ſupra.

NUM. XCIII.

Excerpta e libro monaſterij de Egneſham.

In Comitatu Oxon.

Bibl. Cot.
Veſpaſiani
B. XV. 2

STOKES, anno domini 1256. 7 quarter. & dimid. frumenti. 11 quart. & dimid. mixtill. 18 quart. & dimid. orde. 7 quart. tramafij. 12 quart. avenæ.

Item anno 1257. 9 quart. 3 quar. frumenti. 14 quarter. mixtill. 8 quarter. & dimid. orde. 7 quart. 69 tramafij. 6 & dimid. avenæ.

Item anno 1259. 10 quart. 6. 69 frumenti. 14 quarter. mixtill. 13 quarter. & dimid. orde. 6 quart. tramafij. 11 quart. avenæ.

Summa frumenti communibus annis 8 quarter. pretium quarter 4 s. ſumma mixtill. 11 quarter. pretium quarterij 2 s. 6 d. ſumma orde. 10 quarter. pretium quarter. 2 s. ſumma tramafij 5 quarter. pretium quarter. 1 s. ſumma avenæ 8 quarter. pretium quarter. 12 d.

Summa denariorum 4 l. 15 s. & ſic ſubtractis de illa ſumma 24 s. pro conductione & locatione hominum & caretarum, & remanent 71 s.

CHERLEBURY, anno domini 1256. 13 quarter. frumenti. 22 quarter. orde. & tramafij. 40 quarter. avenæ.

Anno 7º ibidem. 11 quarter. & dimid. frumenti. 20 quarter. orde. & tramafij. 30 quarter. avenæ.

Anno 8º ibidem. 10 quarter. & dimid. frumenti. 10 quarter. & dimid. orde. & tramafij. 10 quarter. avenæ.

Anno 9º ibidem. 14 quarter. & dimid. frumenti. 12 quarter. & dimid. orde. & tramafij. 25 quarter. 3. 69. avenæ.

Summa frumenti communibus annis 10 quarter. pretium quarter. 4 s. ſumma orde. & tramafij 26 quarter. pretium quarter. 20 d. ſumma avenæ 30 quarter. pretium quarter. 12 d.

Summa denariorum 4 l. 16 s. 8 d. & ſic ſubtractis de iſta ſumma pro conductione & locatione hominum & caretarum remanent 66 s. 8 d.

BERCKON, anno domini 1256. 18 quarter. 5. 69. frumenti. 45 quarter. tramafij. 13 quarter. & dimid. avenæ.

Anno 7º. 12 quarter. frumenti. 14 quarter. orde. 11 quarter. & dimid. tramafij. 19 quarter. fabarum.

Anno 8º. 10 quarter. frumenti. 5 quarter. ſiliginis. 13 quarter. & dimid. fabarum. 15 quarter. & dimid. tramafij.

Anno 9º. 12 quarter. & dimid. frumenti. 1 quarter. & dimid. ſiliginis. 15 quarter. fabarum. 10 quarter. tramafij.

Summa frumenti communibus annis 12 quarter. pretium quarter. 4 s. ſumma tramafij 12 quarter. pretium quarter. 18 d. ſumma fabarum 13 quarter. pretium quarter. 2 s. ſumma avenæ 8 quarter. pretium quarter. 8 d.

Summa denariorum 4 l. 17 s. 4 d. & ſic ſubtractis de iſta ſumma pro conductione & locatione hominum & caretarum & remanent 67 s. 4 d.

Summa ſummarum 10 l. 5 s. extractis expenſis prenomminatis.

Abbas de Egneſham habet manerium de Cherlebury, & habet in eodem de libero redditu 10 s. 4 d. & habet ibidem in villenagio 32 virgatas terræ quæ valent per annum ad opus Abbatis 8 l. tam in redditibus, quam in ſervitijs, & conſuetum pretium virgatz

Bibl.

gatae terrae 5 s. & habet ibidem in dominio tres hidas terrae, quae valent per annum 60 s. pretium hidae 20 s.

Veredatum 12 juratorum apud Oxon de hundredo Dorcestre die Sanctae Luciae anno 53^o qui dicunt quod Abbas de Egnesham habet in Stokes tres carucatas terrae & pratum, & valent per annum 40 s.

Abbas de Egnesham habet apud Wodethou fere duas carrucatas terrae cum pertinentiis quae valent per annum 4 marcas. Item habet sex acras prati, & valent per annum 6 s.

Item habet apud Baldindone unam virgatam terrae, quae solvit per annum 5 s.

Abbas de Egnesham habet in dominio apud Syford duas carucatas terrae, quae valent per annum 5 marcas. Item de Chertnes 6 buff. frumenti ad valorem 27 d.

Item Abbas habet apud Welde 9 virgatas terrae & dimidiam, quae solvunt per annum 7 l. & 20 d.

Item habet Abbas apud Northon Brun. unam virgatam terrae, & valet per annum 13 s. 4 d.

Jurati dicunt super juramentum suum quod Abbas habet sex carucatas terrae in campis de Egnesham, & quaelibet carucata terrae valet per annum 20 s. Et 24 acras prati, pretium acrae 20 d. Item habet 6 virgatas terrae in villenagio, & debent laborare in septimana 4 dies per annum, & valet operatio per 5 dies 2 d. a festo Sancti Michaelis usque ad Hokeday; & a festo de Hokeday usque ad festum Sancti Johannis Baptista 1 d. & a festo Sancti Johannis usque ad festum Sancti Michaelis 2 d. Et debent facere tres, viz. unam Beder sine cibo ad suum bustum cum uno homine, quod valet 2 d. Et duas Beder cum duobus hominibus, & valet 2 d. quia sunt ad cibum domini. Item in tallagio 1 marcam communibus annis. Item in pannagio communibus annis 2 s. Item dicunt de Cherlet 1 quarterium frumenti & 15 gall. &c.

Abbas habet in dominico sex carucatas terrae, quarum estimatio est 60 s. Item habet apud Coges quatuor acras arabiles, quae valent dimidium marcae.

Abbas habet apud Cherlebury in dominico tres carucatas terrae, quarum verus valor est 40 s.

Habet apud Parvam Rocheudeest duas carucatas terrae, & est verus valor 20 s.

NUM. XCIII. A.

Thomas de S. Walerico concedit ecclesiam de Teccebery monachis de Egnesham.

Thomas de S. Walerico omnibus hominibus suis Francis & Anglis salutem. Sciant, &c. quod ego concessi Deo & S. Mariae de Egnesham, & monachis ibidem Deo servientibus, in puram & perpetuam elemosinam, pro salute animae meae & patris mei & matris meae & omnium antecessorum meorum & heredum meorum, ecclesiam de Teccebery cum omnibus pertinentiis suis & libertatibus, sicut eam habent ex dono R. de Sancto Walerico avi mei. Concedo etiam aliam terram, sicut eam habent ex dono Rad. Basset, & ex concessione avi mei, necnon & villam sicut eam possident ex dono Walkelini Hareng. Testes sunt Clemens Prior Osen. Mr. Waler. Supprior Sanctae Fredeswithae, Mr. Alardus de Sancta Mildreda, Rad. Hareng, Rad. de Norton, Rob. de Estrop, Rogerus de Nova Foresta.

NUM. XCIII. B.

Charta Regis Henrici secundi de protectione Abbatis de Egnesham.

Ibid.

Henricus Dei gratia Rex Angliae, & Dux Normannie, & Comes Andegaviae, Archiepiscopis, Episcopis, Abbatibus, Archid. Decan. Comit. Baron. Justic. &c. Ministris & omnibus fidelibus suis Angliis salutem. Sciatis quod Abbatis de Egnesham, & Abbas & monachi ibidem Deo servientes, & terrae & redditus & omnes res & possessiones suae sunt in manu & custodia & protectione mea; & ideo praecipio quod ipsam Abbatiam & Abbatem & monachos & terras & redditus & omnes res & possessiones suas custodiat & manuteneatis & protegat sicut meas, ita quod nullam injuriam vel contumeliam eis faciat nec fieri permittatis, & de nullo reneamento, quod in dominico suo teneant, ponantur in placitum, nisi coram me. Et si quis eis super hoc in aliquo forisfacere praesumpserit, plenariam eis inde sine dilatione justitiam fieri faciat. Teste Willielmo de Num. Constabulario & Ricardo Ausar apud Wodestocke.

De Ecclesia de Meritona.

Alexander Lincoln. Episc. Guidoni de Chaam parochiano suo salutem. Mando tibi ut cito reddas Ecclesiae de Egnesham & Waltero Abbati ecclesiam suam de Meritona, &c. quod nisi feceris, praecipio ut Walterus Archidiaconus inde justitiam faciat, &c.

De Decimis.

Robertus Lincoln. Episcopus Roberto de Madelton. Praecipio quod habeatis habere Abbati de Egnesham decimationes omnes de dominico de Thoma, sicut eas plenius habuerit tempore praedecessoris nostri Roberti Episcopi, &c.

De Ecclesia de Newenton.

Robertus Dei gratia Lincoln. Episcopus universis filijs salutem. Noverit universitas vestra fratrem nostrum dominum Hugonem de Chesnei, filiosque suos, nepotes nostros Radulphum & Willielmum, consentiente uxore sua domina Dionisia, ecclesiam de Newenton monasterio de Egnesham dedisse, & nos eandem confirmavimus. Teste David Archidiacono Buckingham, Roberto Oxeneford Archidiacono, Martino Thesaurario, Magistro Radulpho, Willielmo Capellano, Willielmo de Stratford, Alexandro de Chesnei, Milone de Langetot, Radulpho Hareng, Ricardo fratribus, Rogero Oily, Roberto Bataile, & multis alijs.

De Capella de Chersinton.

Omnibus, &c. Hugo Dei gratia Lincoln. Episcopus. Noveritis nos ex inspectione autentici scripti bonae memoriae Roberti quondam Lincoln. Episcopi intellexisse quod capella de Chersinton pertinet ad ecclesiam de Egnesham. Nos igitur eandem confirmamus donationem, salvo in ea jure magistri Nicholai de Lenechenor quamdiu vixerit. His testibus, Magistro Ricardo Grim, Roberto de Capella, & Theobaldo Canonicis Lincoln. ecclesiae, Magistro Alexandro de Elneftow, Galfrido de Dexing, Eustachio de Wilton.

NUM. XCIII. C.

Ibid. Hugo Episcopus Lincoln. confirmat ea quæ collata sunt monasterio de Egnesham.

HUGO Episcopus Lincoln. omnibus, &c. Nos ea quæ monasterio de Egnesham collata sunt duximus proprijs vocabulis exprimere & præsentiscripto confirmare, viz. ecclesiam Sanctæ Ebbæ in Oxeneford ex dono Johannis de Sancto Johanne, ecclesiam de Stanton ex dono David Regis Scotiæ, ecclesiam de Mereton ex dono Jordani de Sai, ecclesiam de Sulethone ex dono Hugonis de Cheisn, ecclesiam de Newenton ex dono Alexandri de Berton, ecclesiam de Berton ex dono Watchelini Hareng, ecclesiam de Norton ex dono Stephani de Punfeld & Aliciæ uxoris suæ, &c. His testibus, Hamo Decano Lincoln, Stephano Cancellario, Herberto Priore de Sancto Neoto, Magistro Rogero de Rolveston, Magistro Simone de Suwella, Magistro Ricardo de Swaleclin.

Charta Roberti de Anvers de terra concessa monasterio de Egnesham in villa de Fauflore.

Robertus de Anvers salutem, &c. Do per chartam factam monasterio de Egnesham terram quæ de feodo Roberti de Chevalcheful jure hereditario ad præfatum Robertum de Anvers descendere poterat in villa de Fauflore, scilicet, medietatem tementi quod idem Robertus de Chevalchefull habuit in eadem villa, salvo servicio domini regis, & salva Nicholao filio meo & heredibus suis tertia parte dominici mei in prædicta villa, & salva etiam Radulpho filio meo & heredibus suis dimidiata virgata terræ in eadem villa. Et hoc fideliter observandum tam ego quam Willielmus heres meus pro nobis & heredibus nostris affidavimus. His Testibus Petro Thaletnasco, Hugone Pouere, Willielmo Blando, G. Taillard, W. filio Baldewini, Ricardo Taillard, Johanne Janitore, Avenello, Roberto de Sidem, Thoma de Berton, Ricardo Pull Clericis, & multis alijs.

Charta Ricardi Taillard de una virgata terræ eidem monasterio concessa in villa de Fauflore.

Omnibus Christi fidelibus, &c. Ricardus Taillard salutem. Noverit, &c. me dedisse monasterio de Egnesham unam virgatam terræ in Fauflore, illam videlicet quam Robertus filius Humfridi & Alexander filius Alfredi tenuerunt. His testibus, Petro Tholemasce, W. filio Baldwin, Roberto de Anvers, W. de Staci, Johanne Janitore, Osberto Morel, G. Taillard.

Charta Regis Willielmi de Abbazia de Stowe eidem concessa.

Willielmus Rex Angliæ, Thomæ Archiepiscopo & Turolde & Earnevio Vicecomiti, & omnibus Baronibus suis de Snothingehamscire & Lincolnscire Francigenis & Anglis salutem. Sciatis me concessisse Abbati Columbano Abbatiam de Sancta Maria de Stow, sicut ego illam Episcopo Remigio concessi, ut charta sua testificatur. Teste Roberto filio Haymonis.

Charta Matildis Imperatricis de ecclesia de Cumba eidem concessa.

Matildis Imperatrix Regis Henrici filia & Anglorum Domina, &c. salutem. Sciatis me concessisse pro anima Regis Henrici patris mei, & pro me & filiorum meorum salute, monasterio de Egnesham ecclesiam de Cumba, &c. Teste Roberto fratre meo Comite Glocestriæ, Johanne de Sancto Johanne, Roberto de Oili, Gaufrido Liwell apud Oxeneford.

NUM. XCIII. D.

De mercato a rege Stephano eidem concessa apud Egnesham.

STEPHANUS Rex Angliæ Episcopo Lincoln. & Justiciarijs & Baronibus & Vicecomitibus & Ministris & omnibus fidelibus suis Francis & Anglis de Oxenefordscire salutem. Sciatis me concessisse Abbati & Monachis de Egnesham, quod habeant mercatum die dominica singulis septimanis ad Egnesham, &c. Teste Roberto de Oili & Ricardo de Luci, & urg de Ab, & Warnero de Lus. & Hugone de Chaisn. & Willielmo de Elaston apud Oxeneford.

De restitutione omnium terrarum Abbatis de Egnesham per Regem Stephanum.

Stephanus Rex, &c. Sciatis me reddidisse & concessisse Waltero Abbati de Egnesham omnes terras suas unde seiscitus fuit die qua Rex Henricus fuit vivus & mortuus, &c. Teste Episcopo Sarum & Episcopo Lincoln. & Roberto de Ver apud Oxeneford.

De Heremo de Phelebeia a Comite de Mellent huic Abbatis concessa.

E. Comes de Mellent, &c. salutem. Sciatis quod cum Rex Stephanus daret mihi Blocchefam, inveni ecclesiam de Egnesham de Heremo de Phelebeia investitam canonice, donatione scilicet Regis Henrici, & assensu A. Lincoln. Episcopi, deinde Regis Stephani, & ideo me concessisse prædictæ ecclesiæ de Egnesham ipsam Heremum de Phelebeia, quæ mei juris est donatione Regis Stephani. Teste Henrico de Novo Burgo & Willielmo de Pinu & Rogero Capellano.

De Warennam de Mucletona per Henricum Regem eidem monasterio concessa.

Henricus Rex Angliæ, & Dux Normanniæ & Aquitaniæ, & Comes Andegaviæ, Justiciarijs & Vicecomitibus & Ministris suis & hominibus de Glocestre, salutem. Concedo quod Abbas de Egnesham habeat warennam suam de Mucleton, sicut antecessor ejus habuit tempore Henrici Regis avi mei; & prohibeo ne quisquam in ea fugiat vel leporem capiat sine ejus licentia super 10 lib. forisfacturæ. Teste Man. Biset, Dapifero apud Walingeford.

De exsartis a rege Henrico huic monasterio concessis.

Henricus Rex, &c. Justiciarijs, Vicecomitibus, Ministris & Forestarijs & Visoribus de Oxenefordscire, salutem.

salutem. Sciatis me concessisse Abbati & Monachis de Egnesham quod ipsi exsartent & habeant in perpetuam eleemosynam totam terram quæ est inter Bladenam & Chininum Betrinum, & sint quieti de exsartis & non numerentur inter exsarta. Teste Man. Biset Dapifero & H. de Oili Constabulario apud Wdestocke.

Henricus Rex concedit quod necessaria ad usus monachorum de Egnesham sint quieti de thelonio & passagio.

Henricus Rex Angliæ & Dux, &c. Præcipio quod totus victus & vestitus monachorum de Egnesham, & quicquid pertinet ad necessarios usus suos, sint quieti de thelonio & passagio & omni consuetudine ubicunque emerint ea infra burgum & extra. Teste Nigello Episcopo Eliensi, & Thoma Cancellario, & Man. Biset Dapifero, & War. filio Ger. apud Danfront.

De ecclesia de Merston & duabus hidis terræ monachis de Egnesham concessis.

Henricus Rex Angliæ & Dux, &c. Episcopo Lincoln. &c. & fidelibus suis de Buckinghamscire, salutem. Sciatis me concessisse monasterio de Egnesham ecclesiam de Merston & duas hidas terræ in Fulebroc, sicut Wigandus nepos Briencij illis dedit. Teste Comite Reginaldo Cornubiæ & Henrico de Essex, & Henrico filio Geroldi apud Walingeford.

De molendinis eidem monasterio concessis.

Henricus Rex Angliæ & Dux, &c. Episcopo Wigornia, &c. & omnibus fidelibus suis Glocestrescire, &c. salutem. Sciatis me concessisse monasterio de Egnesham molendinum de Wiggewald, & in uno meo alio molendino ejusdem villæ 10 s. per annum, sicut Man. Biset Dapifer meus illis dedit. Teste Thoma Cancellario, Ricardo de Haimot Constabulario & Henrico de Essex, Gar. filio Gir. Cam. Hugone de Piris, Gaufrido de Bruere apud Glocestriam.

NUM. XCIII. E.

Rogerus Episcopus Wigorniensis confirmat ecclesiam de Tetteberia monachis de Egnesham.

Rogerus Dei Gratia Wigorniensis Episcopus, &c. Ecclesiam de Tetteberia confirmamus ecclesiæ de Egnesham, sicut habent eam ex dono nobilis viri Reginaldi de Sancto Walerico. His testibus, Matheo Archidiacono de Glocester, Magistro Moyle, Ricardo Lunet, Gilberto Capellano, Sampfone Clerico, Roberto Monacho, Roberto de Camped.

De ecclesia de Sulthom.

Robertus Archidiaconus Oxeneford, &c. salutem. Notum sit nos recepisse Rad. Clericum in Personam ecclesiæ de Sulthomia ad præsentationem Godefridi Abbatis de Egnesham.

De ecclesia de Cornewelle.

Robertus Archidiaconus Oxeneford, salutem, &c. Ad omnium notitiam volumus pervenire, quod

Stephanus de Ponsfold & A. de Grai uxor sua dederunt Abbati & Monachis de Egnesham ecclesiam de Cornewella cum omnibus pertinentiis suis, & Walterus qui eandem ecclesiam habuit in manu nostra refutavit.

Confirmatio ecclesiæ de Witeford.

A. dictus Abbas Dorcestria, salutem, &c. Hoc vidimus & audivimus, quod cum Willielmus Prior de Elleham ecclesiam de Witefeld in manus domini G. venerabilis electi Lincoln. refutasset, idem electus eandem ecclesiam G. Abbati & Monasterio de Egnesham concessit. Unde & idem electus Abbatem cum literis suis misit ad Gregorium tunc Archidiaconum de Northampton Officalem, præciens, &c.

De terra de Corestona.

Radulphus Basset filius Ricardi Basset. Sciatis me concessisse monasterio de Egnesham illam terram quam Radulphus Basset, avus meus, jampridem devoverat eidem ecclesiæ, & concessionem feci pro salute animæ meæ & A. uxoris meæ & natorum meorum. His testibus, Ricardo Abbate Roberto fratre ejus, Adelicia uxore mea, Thoma de Lais, Willielmo & Roberto filiis ejus, Gerun. filio Ricardi, Adam filio Radulphi, Willielmo de Villers, Willielmo filio Ailmari, Hugone Canonico de Lande, Jordano de Colleia, Willielmo de Benefeld, Waltero de Terraunast, Gilberto Marefcallo, Roberto de Muchelton, Rogero de Saunundun.

De ecclesia de Totteberia.

Reginaldus de Sancto Walerico salutem, &c. Sciant quod ego dedi monasterio de Egnesham ecclesiam de Totteberia pro salute Henrici Regis & A. Regina Angliæ & liberorum suorum, & pro salute mea & Bernardi filij mei, & pro animabus patris & matris meæ & antecessorum & benefactorum meorum. Concedo etiam predictæ ecclesiæ terram de Finestoches sicut Radulphus Basset eam dedit, & Godefridus Abbas de Egnesham & Conventus dederunt mihi 10 marcas argenti. Teste Roberto Capellano, Waltero de Bleia, Radulpho Hereng.

Compositio facta inter Abbatem & Monachos de Egnesham & Priorem & Canonicos de Berencester.

Hæc est compositio quæ facta est inter Godefridum Abbatem & Monachos de Egnesham & Priorem & Canonicos de Berencestr. super duabus garbis decimarum de dominico Gilleberti Basset de Strattona coram Philippo Priore Sanctæ Frideswidæ & Magistro Ricardo de Ailesbiria, quibus auctoritate venerabilis patris domini Hugonis Lincoln. Episcopi causa quæ inter ipsos super eisdem decimis vertebatur commissa fuerat, & per quos lis amabili compositione sopita est, anno ab incarnatione Domini 1188. apud Stanton in ecclesia ejusdem villæ, feria quarta post dominicam quæ cantatur misericordia domini. Et postmodum apud Sanctam Frideswidam apud Oxeneford plene confirmata, &c.

De terra in Mullesford monasterio de Egnesham concessa.

Robertus de Oileio & uxor ejus & filij dederunt ecclesiæ de Egnesham terram de feodo suo quæ est in Mullesford, & totam illam terram quam tenuit

nuit de eo Ruoldus in Oxeneford, pro anima regis & pro animabus suis, &c. Testes sunt, Robertus filius Widonis, Radulphus filius Rogeri & Hugo frater ejus, & Nigellus frater ipsius, Robertus & Adeliza filia Reginaldi Resel & Lefwinus Cant. Nicholaus filius Sawoldi & Robertus filius Roberti, Ranulfus.

De dimidiata hida terræ in Efton eidem monasterio concessa.

Robertus de Oileio, &c. Notum fit dimidiatam hidam de terra, quam Rogerus de Oleio dedit de feodo meo in Efton ecclesiæ de Egnesham cum filio suo quem ibi fecit monachum, ego & uxor mea Edith & filius meus Henricus concessimus eidem ecclesiæ imperpetuum possidendam, liberam & quietam ab omni servitio præter Denegeld & Murdrum tantum, quæ ad regis coronam pertinent. Hujus rei testes sunt, Matheus Clericus meus, Walchelinus Woard, Anschetillus de Grai & Willielmus frater ejus.

Ego Editha uxor Roberti de Oileo.

De quinque solidatis terræ eidem monasterio concessis.

Henricus de Oileo Constabularius Regis omnibus hominibus suis ballivis atque ministris Francis atque Anglicis tam præsentibus quam futuris salutem. Sciatis me dedisse ecclesiæ de Egnesham 5 solidatas terræ, &c. in escambio 5 virgatarum terræ, quas pater meus illis dederat, tali conditione quod si ego aliquo modo Rogero de Oili terram suam reddiderim, ego illis escambium reddam ad grantum suum, & si quid superest 5 solidorum prædicti homines mei mihi reddent ad grantum meum, & præter hoc grantum illis & charta mea confirmo donationem patris mei de terra Araldi & Roaldi de Oxeneford quam prius fecerat ecclesiæ prædictæ. Teste Leonardo Dapifero, Bard. filio Rogeri, Hugone filio Willielmi Udard, Roberto Brito, Rogero filio Hemming, Philippo Clerico, &c.

Henricus de Oili Constabularius Regis confirmavit donationem terræ quam fecit Rogerus de Oili cum filio suo, quem fecit monachum in Abbacia de Egnesham.

Henricus de Oili confirmavit donationem patris sui Abbatiæ de Egnesham factam de terra de Mullesford.

Sequuntur aliæ quamplurimæ donationes in hunc modum.

Ego Hugo de Oili dedi Abbatiæ de Egnesham dimidiam hidam terræ quam Ricardus Wring tenuit & modo eam tenent Reginaldus & Aldith vidua. His testibus, Rogero de Oili, Radulpho de Cheifum, Roberto de Stanford, Alizia sorore ejusdem, Rogero & Hugone de Oili, Reginaldo Hareng, Roberto Bataile, Jordano de Colleie, Rogero de Beresford.

Ego Rogerus de Oili concedo donationem Hugonis fratris mei de dimidia hida, &c. quam Hugo frater meus donavit die qua devenit monachus, Abbatiæ de Egnesham. His testibus, Radulpho de Cheifum, Rogero de Beresford, Rogero de Leuchenor, Henrico Banestre, Protasio.

Ego Rogerus de Oili concessi ecclesiæ de Egnesham dimidiam hidam terræ in Efton quam pater meus dedit eidem ecclesiæ cum Willielmo fratre meo, quando eum in monachum suscepit. Teste Willielmo de Stratford, Hugone de Caham, Ricardo de Caham, Pigano de Moubrei.

Ego Rogerus de Oili concessi ecclesiæ de Egnesham virgatarum terræ in Efton quam Thomas re-

nuit, ita liberam sicut pater meus aut aliquis antecessorum meorum eam unquam tenuit quamdiu pater meus vixerit. Post mortem autem patris mei reddent mihi 5 solidos annuatim donec terram de Efthole recuperare possim. His Testibus, Radulpho Murdac, Radulpho de Cheifum, Amico de Wdestocke, Ricardo de la Mare, Rogero de Wircestr, Reginaldo Paules, Roberto de Novilla, Rogero de Chevecot.

Ego Henricus de Oili Constabularius domini Regis dedi ecclesiæ de Egnesham dimidiam hidam terræ de Sefewella quam pater meus eis ante donaverat. Et pro hujus concessione libertatis Godefridus Abbas præfata ecclesiæ donavit mihi unum palefridum optimum. His Testibus, Radulpho filio Rogeri, Bardulfo fratre ejus, Willielmo de Straford.

Ego Henricus Constabularius Domini Regis, &c. confirmo, &c. omnes donationes quæ eis collatæ sunt de feodo meo, scilicet, terram de Mildecumba quam Nigellus de Oili eis donavit, & terram de Mullesford, & totam terram illam quam Ruoldus tenuit in Oxeneford de dono Roberti de Oili, & terram de Cestreton quam habent ex dono H. de Oili patris mei, &c. His Testibus, Widone de Oili, Willielmo Banel, Hugone de la Heifa, Thoma filio Haraldi.

Simoni Comiti Northampton. Domino & amico suo Willielmus de Cheifum, & Magister Robertus frater ejus, salutem. Sciatis quod Rogerus de Cheifum frater noster amicus vester in vita sua concessit ecclesiæ de Egnesham molendinum de Deilinton. Et hoc concessit Eva uxor Walleri de Cheifum quæ heres est feodi illius, & inde sumus testes, quare præcamur pro servicijs nostris quod nullo modo Wallerus nec alius aliquis aliquam loci injuriam inferat, quod vobis grates sciamus & deserviamus.

Wallerus de Caisneto concessit ecclesiæ de Egnesham molendinum de Dailintona, sicut Rogerus de Cheifneto prædictæ ecclesiæ illud concesserat. Istud idem concedit Eva uxor mea. Teste Willielmo de Caisum avunculo meo, Humfrido Clerico, Alizia de Langetot, Willielmo Avenel, Geroldo de Noos, Maunilla Gaufr. de Plessez.

Et alia charta Walteri de Chaifn. & Evæ uxoris ejus filiarum Eustachij de Broc de eodem molendino. His testibus, Willielmo Clerico de Cubilinton, Milone Medico, Waltero Scriba.

Ego Eva filia Eustachij de Broc, uxor Walteri de Cheifum. dedi molendinum ut supra, & hoc consilio mariti mei Walteri de Cheifn. & concessu heredum meorum. Testibus Willielmo Clerico de Cubilinton, Willielmo filio Cecilie, Gilberto Grant.

Almaricus Dispensator Domini Regis. Noveritis quod controversia quæ agitata fuit in curia Domini regis inter me & Godefridum Abbatem & monachos de Egnesham super molendinum de Dailinton post mortem Walteri de Chaifum patris amabilis uxoris meæ, qui præfatum molendinum assensu Evæ uxoris suæ monachis dedit, hoc sine quievit, &c. His testibus, Radulpho Murdac, Amico de Wdestocke, Willielmo de Lancei.

Eva de Broc salutem. Confirmo monasterio de Egnesham 50 solidos in molendino de Dailinton quod dominus meus Walterus de Cheifum, assensu meo, in vita sua ei dederat, unde post mortem mariti mei Walteri de Cheifum mota fuit controversia in curia domini regis inter Abbatem de Egnesham & Almaricum Dispensatorem domini regis & tandem sopita. His testibus, Thoma Archidiacono Barnstable, Jordano de Glinto, Willielmo de Sauc.

Hugo de Chaifum & uxor ejus Dionisia dedit monasterio de Egnesham ecclesiam de Newenton, assensu

Ibid.

assensu Radulphi de Cheisum filij nostri & heredis, & assensu filij nostri Willielmi. Teste Roberto Episcopo Lincoln. Murlino Thesaurario Lincoln. Willielmo Glenuter, Willielmo de Stratford, Mil. de Lang.

Ego Radulphus de Cheisnei confirmo &c. sicut pater meus Hugo de Cheisnei & mater mea Dionisia donaverunt. Hoc idem frater meus Willielmus concessit. Testibus Rogero Presbytero de Lincoln. Elia Clerico de Northampton, Johanne Medico.

Willielmus de Cheisnei omnibus hominibus tam Anglis quam Francis. Sciatis, &c. me dedisse ecclesie de Egnesham pro salute domini mei regis Henrici & domine mee A. regine, &c. His testibus, Radulpho de Cheisnei, Radulpho Murdac, Radulpho de Wigornia, Philippo & Rogero fratribus ejus.

Willielmus Comes de Arundel omnibus hominibus suis Francis & Anglis, & nominatim illis de honore de Arundel. Sciatis me concessisse Radulpho de Cheisnei conventionem quam fecit cum Abbate de Egnesham, &c. His testibus, Willielmo filio meo, Humfrido de Mill, Rogero de Mill, Ricardo Acul, Godefrido Acul, Ricardo de Mortemar.

Radulphus de Cheisnei omnibus tam Anglis, &c. Sciatis me dedisse ecclesie de Egnesham unam & dimidiam hidam in Eiton quas sine belli in curia domini regis contra Walterum de Chaic. acquisivi, &c. exceptis 15 solidis annuatim persolvendis prædicto Waltero de Cui. Sed præfatam dimidiam hidam in Eiton dedi Roberto de Cutz famulo meo & heredibus suis pro servicio suo. His testibus, Willielmo fratre meo, Roberto de Witfeld, Roberto de Anari, Roberto filio Radulphi.

Ego Walerius de Calz confirmavi donationem quam Radulphus de Cheisnei ecclesie de Egnesham fecit, videlicet, duas hidas terræ & dimidiam quæ de meo feudo sunt, & cætera quæ prædictus Radulphus de Cheisnei & heredes sui de me & heredibus meis tenere debuerunt. Et pro hac concessione Godefridus Abbas ejusdem loci dedit duas marcas argenti. His testibus, Radulpho nepote Abbatis, Magistro Johanne Medico, Henrico Bonafre, Willielmo Blundo, Godefrido de Benefeld, Willielmo de Cocham, Roberto de Lullebrock.

Ego Radulphus Murdac dedi ecclesie de Egnesham molendinum Westmull in Dedinton pro anima avunculi mei Willielmi Cheisnei. Testibus Reinio Capellano de Dedinton, Waltero de Aberol, Radulpho de Wirecest. Alexandro de Cheine, & Radulpho fratre suo.

Radulphus Murdac, &c. Noveritis me pro salute domini mei Henrici regis Angliæ secundi & Evæ de Grai uxoris mee dedisse ecclesie de Egnesham tertiam partem quam habui in molendino de Clifton, anno regni regis Ricardi tertio. Quod si Deus mihi heredem de Eva uxore mea concesserit, escambium dabimus ad valensiam. Teste Amisio de Hodestoke, Ricardo filio Alani, Roberto de Witton, Willielmo Ing, Simone Murdac, Laurentio de Mora.

Ego Wido de Diva confirmavi donationem quam Radulphus de Cheisnei ecclesie Egnesham fecit, excepto quod servicium Roberti de Cawz de dimidia hida, &c. mihi retinui, & pro hac concessione Godefridus Abbas dedit mihi 8 marcas argenti & unum palefridum. His testibus, Amico de Parco, Ricardo filio Alani, Henrico filio ejus, Willielmo Decano Witton, Petro filio ejus.

Matildis de Cheisnei salutem, &c. Noveritis me dedisse ecclesie de Egnesham unam hidam quam antiquitus tenuit Hamelinus frater Petri de Cheis-

nei. His testibus, Radulpho Capellano de Garing, Thoma Capellano de Heiford, Magistro Jordano, Humfrido de Taubi, Ricardo de Bella Aqua.

Ego Radulphus Murdac dedi ecclesie de Egnesham dimidiam hidam terræ apud Felchng quam avus meus Radulphus Murdac eis ante dederat. His testibus, Roberto Foliot Herefordensi Epecto, Willielmo de Cheisnei, Radulpho de Cheine.

Auschetillus de Grai dedit ecclesie de Egnesham duo prata apud Stanlache, quæ etiam filius heres meus Joannes coram multis concessit. His testibus, Manasse Arsic, Hugone de Cheisnei, Nigello Decano, Willielmo Clerico, Alberico Arsci.

Ego Joannes de Grai concessi monachis de Egnesham eleemosynam quam pater meus illis dedit, &c. His testibus, Nigello Presbytero, Willielmo Clerico de Stanlache, Willielmo Taillard, Jordano Henrico Ban.

Simon Canes de Northampton. Sciatis me concessisse donum stabile quod Rogerus de Cheisnei donavit ecclesie de Egnesham, & sicut dominus Willielmus de Cheisnei frater Rogeri & Roberti de Cheisnei testatur. His testibus, Roberto de Crest, Ricardo de Chamust, Hugone Capellano.

Ego Wido de Diva concessi ecclesie omnia quæ ex dono Radulphi Murdac prius habuisse dinoscitur, & tertiam partem molendini de Clifton quam eis Matildis de Cheisnei dedit, ipsis etiam confirmo, item donationem Hugonis de Cheisnei & uxoris ejus Dionisie & Auschetilli de Grai & Johannis de Grai prædictorum donatio perpetuo robur obtineat. Facta est hæc confirmatio anno quo gloriosus rex Anglorum Ricardus dominus meus post peregrinationem suam Jerosolimitanam primo Angliam ingressus est. His testibus, Radulpho de Cheine, Willielmo de Zoom, Willielmo de Monterica, Henrico Banester, Willielmo Blundo.

Ego Gaufridus de Clinton Camerarius concessi ecclesie de Egnesham Hugonem de Sumertford & uxorem ejus & filios ejus omnes & filias, cum omnibus possessionibus suis, ab omni reclamacione & ab omni re liberos & quietos. Teste Rogero Clerico de Cheisinto & Willielmo de Lampéy & Radulpho, Rogero Janitore.

Ego Walchelinus Hareng dedi ecclesie de Egnesham ecclesiam de Norton. His testibus, Waltero Malet, Nicolao de Benit, Protasio.

Walchelinus Hareng dedi pro salute domini mei Bernardi & uxoris ejus & filiorum ejus ecclesie de Egnesham villam meam quæ dicitur Wdeaton, salvo servitio domini regis & domini mei Bernardi. His testibus, Magistro Nicolao, Willielmo Presbytero de Aca, Radulpho nepote Abbatis, Willielmo Hostiler, Ricardo filio Hugonis. Sed hanc præfatam villam dedi Idæ uxori mee in dotem, quam amodo de monachis tenebit quam diu vixerit.

Walchelinus Hareng dedit ecclesie de Egnesham terram in civitate de Oxeneford, quam mater ejus Hawwisa eis concessit & Segrin Clericus modo tenet, pro hac concessione Godefridus Abbas unam markam argenti mihi donavit. Testibus Radulpho de Cheisnei, Radulpho Hareng, Humfrido Hareng, Amior, Gilleberto Grant, Gilleberto Cherubon.

Ego Walchelinus Hareng dedi ecclesie de Egnesham duas virgatas terræ in villa de Norton in escambio duarum virgatarum terræ quas mater mea Helewisa eisdem monachis ante donavit, & pro hujus concessione libertatis Godefridus Abbas duas marcas argenti mihi donavit. Facta est autem hæc conventio escambij in com. Oxeneford coram Adelardo Banestro tunc Vicecomite. His testibus, Willielmo

lielmo filio Baldewini, Philippo de Haton, Stephano & Jacobo filijs ejus.

Ego Radulphus filius Gaufridi & Mathildis uxor mea remisimus totam calumniam erga ecclesiam de Egnesham quam fecimus ei super villa de Wdeaton per breve domini regis, tam ego quam Mathildis uxor mea, quæ jure consanguinitatis propinquior heres esse dinoscitur Walchelini Hareng, & propterea Godefridus Abbas dedit mihi & Matildi uxori meæ 20 marcas argenti. His testibus, Roberto de Witefeld, Wdeardo de Witefeld, Rogero filio Azoni, Amico de Parco, Gilleberto de Hida, Avenello.

Ego Mathildis de Luci filia Gerardi de Luci spontanea voluntate & legitima potestate concessi, pro anima patris & matris & avunculi mei Walchelini Hareng, ecclesiæ de Egnesham totum jus quod ad me pertinuit in villa de Wdeaton tanquam ad proximam heredem prædicti Walchelini Hareng, sicut chirographum testatur quod in curia domini regis inter me & illos monachos factum est, quando Godefridus Abbas pro hac concessione dedit Radulpho filio Gaufridi viro meo & mihi 20 marcas, & prædictus Radulphus maritus meus & ego, &c. His testibus, Willielmo de Sancto Johanne, Reginaldo filio Azor, Willielmo de Berti, Gilleberto de Ida, Odone de Bert.

Hæc est finalis concordia facta in curia domini regis apud Northampton die Mercurij proxima ante purificationem B. Mariæ, anno regni Ricardi regis tertio, coram H. Coventrensi Episcopo, Willielmo Marefcallo, Gaufrido filio Petri, Hugone Bardulf, Roberto de Wittefeld, Ricardo del Pec, Osberto filio Hervei, Magistro Thoma de Huseburn, Othone filio Willielmi Justiciarijs domini regis, inter Radulphum filium Gaufridi & Mathildem uxorem ejus petentes, & Abbatem & Conventum de Egnesham tenentes, &c.

Ibid.

Ego Stephanus de Pontfold & Aeliza uxor mea filia Thomæ de Grai dedimus monasterio de Egnesham ecclesiam de Cornwella. His testibus, Roberto Archidiacono Oxeneford, Nigello Presbitero, Waltero Scriptore, Willielmo Clerico, Waltero de Cornwell, Gilleberto Grant.

Ego Alexander de Bertona & Willielmus filius & heres meus dedimus ecclesiæ de Egnesham ecclesiam de Berton assensu & consilio Martini Presbyteri ejusdem ecclesiæ Personæ. His testibus, Willielmo Mallet, Godefrido Presbitero, Waltero Scriptore, Humfrido de Berton, Ricardo de Sancto Joanne, Henrico filio Ranulfi.

Ego Gillebertus de Monte concessi monasterio de Egnesham pro anima fratris mei Philippi, & pro salute domini regis Henrici & reginæ Alionoræ & filiorum ipsorum, ecclesiam de Witefeld, &c. Testibus Roberto Priore de Dorcestre, Willielmo Clement, Ricardo Presbytero de Turveston, Rogero de Sancto Joanne.

Brigandus Briencij nepos salutem. Sciatis me dedisse ecclesiæ de Egnesham, pro anima mea & Edidæ conjugis meæ ecclesiam de Merston, &c. Hæc omnia frater meus Mainfemnus coram multis concessit. Hujus meæ donacionis & concessionis Mainfemni sunt testes Robertus filius Reginaldi, Henricus de Oili, Riul de Saxon.

Ego Alanus de Pentos concessi ecclesiæ de Egnesham eleemosynam quam Wiganus Briencij nepos illis concessit, sicut charta Wigani avunculi mei testatur. Testibus Martino Presbytero, Hugone de Merston, Roberto filio Walteri, Simone filio Juchel.

Manasser Biset Dapifer regis Angliæ. Sciatis me dedisse ecclesiæ de Egnesham molendinum meum de Wiggewald quod Hugo molendinarius tenet, pro incolumitate domini mei H. regis Angliæ & pro statu & pace regni sui, &c. Testibus Willielmo fratre

meo & Willielmo Torel & Henrico Biset nepote meo & Roberto Capellano.

Sciatis quod conventio, quæ fuit super molendino de Wiggewald inter Abbatem de Egnesham & Anfridum Torel & Priorem de Bradeleia, hoc modo convenit, quod molendinarius qui prædictum molendinum tenebit communi assensu Abbatis de Egnesham, & A. Torel & Prioris de Bradeleia instituetur, & hoc A. Torel se fideliter omnibus modis observaturum in capitulo de Egnesham juravit. His testibus, Nigello Decano de Duchelind, Bartholomeo nepote Abbatis, Magistro Rogero de Leuechenor.

Alizia de Langetot. Sciatis me dedisse ecclesiæ de Egnesham tres virgatas terræ quas habeo in Sumerton pro salute animæ meæ & filiorum & filiarum mearum, Hugonis scilicet, Willielmi & Roberti, Haewisæ & Beatricis & Isabellæ; necnon pro anima domini mei Rogeri de Chaisnei & filiorum meorum Radulphi & Rogerij & filiarum, &c. Hanc donationem concedit ratam fieri dominus Willielmus de Cheisnei & Hugo & Robertus in perpetuum. Teste Umfrido Clerico, Geroldo de Norinvilla, Azor Vicee, Rogero de Arundel.

Ego Gaufridus filius Durandi dedi ecclesiæ de Egnesham terram quam Radulphus Luxon tenet, & terram quam Baldewinus tenet pro salute animæ meæ, & Matildis uxoris meæ. His testibus, Domino Joanne Norwicensi Episcopo, Hugone Abbate de Osoney, Gaufrido Capellano.

Ego Willielmus de Druesvals assensu filiorum meorum, Ricardi videlicet & Roberti & Radulphi, concessi ecclesiæ de Egnesham unam hidam terræ de proprio pheudo meo de Garinges cum quodam filio meo quem in eadem ecclesia monachum feci. His testibus, Hugone filio Ricardi Riulfo de Seisuns, Willielmo Boterel, Waltero Foliot, Thoma Basset, Roberto Basset.

Ego Thomas de Druesvals nepos & hæres Willielmi de Druesvals dedi ecclesiæ Egnesham terram quam avunculus meus Willielmus eidem ecclesiæ dedit cum quodam filio suo Hugone, quem in præfata ecclesia fecit monachum. His testibus, Roberto Vilain, Roberto de Walingeford, Rogero de Luches, Willielmo Clerico, Edwardo Coco, & Hugone.

Ego Matildis de Clara dedi pro anima mariti mei Rogeri Comitis de Clara ecclesiæ de Egnesham terram scilicet quam eis Ricardus filius Geroldi ante donavit. Insuper addo eas terras quas eidem ecclesiæ Henricus filius Geroldi frater prædicti Ricardi ante addiderat. Testibus Lamberto Capellano, Philippo de Cranate, Radulpho Pecche, Joanne filio ejus.

Manasser Arsic reddidit ecclesiæ de Egnesham unam virgatam terræ vocatam Cristesmelde, quam pater suus Robertus Arsic in articulo mortis ejus prædictæ ecclesiæ recognovit. Testibus, Samsone Priore de Cogas, Rogero Capellano, Radulpho de Cheisneto.

Manasser Arsic, &c. Ego in articulo mortis positus dedi ecclesiæ de Egnesham quinque acras prati in villa de Cõgis. Testibus Margareta uxore mea, Alexandro filio meo, Gilleberto Pipart.

Ego Petrus de Mara & Robertus filius & hæres meus donamus ecclesiæ de Egnesham medietatem ecclesiæ de Herford quæ est de pheodo nostro de Warengesford. Testibus, Hugone de Camera Clerico, Roberto Presbytero de Herford, Ricardo de Mar.

Ego Helyas de Berton reddidi ecclesiæ Egnesham pratum quod dicitur Manechemed in villa de Berton, quod pater meus Eudo illis quondam donavit. Testibus, David Archidiacono de Bucching, Nigello Presbytero, Roberto de Preston, Radulpho filio Willielmi.

Ego

Ego Hugo de Druval confirmavi donationem quam Thomas de Druvale frater meus ecclesiæ de Egnesham & servitium quod Adam de Wdecote Thomæ fratri meo facere solebat, &c. cum 21 acris quas Willielmus de Druvall avunculus meus dedit prædictæ ecclesiæ cum quodam filio suo Hugone, &c. quam etiam Thomas de Druvallis frater meus confirmavit. Et pro hac mea confirmatione Godefridus Abbas ejusdem loci dedit mihi tres marcas argenti. His testibus, Radulpho Sacerdote de Stockton, Roberto de Witfeld, Radulpho Waleis, Juket filio ejus.

Ego Willielmus Avenel & Helewisa conjunx mea filia Walchelini Waard & heredes nostri dedimus ecclesiæ de Egnesham terram illam quam modo Segrin Clericus tenet, & quam prius duæ sorores tenuerunt. Testibus Roberto de Terrawasta, Hugone de Withulla, Nicolao filio ejus, Rainaldo Brito.

Ego Halewisa filia Walchelini Waard primogenita, uxor Willielmi Avenel, concessi ecclesiæ de Egnesham terram quam Segrin Clericus modo tenet, & quam ante ipsum duæ sorores Ascelina & Ragenilda tenuerunt. Pro hac concessione Godefridus Abbas tres mihi marcas argenti donavit, & hoc concessione mariti mei Willielmi Avenel feci. Testibus Jordano de Glinton, Roberto de Terra Wasta, Gaufrido de Sertesth, Hugone de Withul. Filio meo Walchelino mando, &c.

Ego Rogerus Blundus dedi ecclesiæ de Egnesham elemosynam cum Roberto filio meo quem in habitum monachalem susceperunt, medietatem domus meæ petrinæ a summitate usque deorsum, a parte orientali quæ est in Socna Archiepiscopi Cantuariensis, quæ etiam est de hereditate præfati Roberti & Joannis filiorum meorum. His testibus, Joanne & Laurentio filijs meis, Bricio Histon, Rogero Nigro, Magistro Nicolao de Leuechenona, Bartholomeo Clerico, Radulpho de Sanford.

Loquela, quæ fuit inter Abbatem de Egnesham & Eliam filium Aviciæ de terra quam Alfricus Gric tenuit in Hastona de phedo Abbatis de Egnesham, terminata est in comitatu Cantabrigiæ, pro qua concordia Abbas dedit Heliæ 20 s. & Aviciæ matri suæ 4 d. &c. Waltero fratri Heliæ 20 d. Finita est hæc loquela in comitatu in die Sanctæ Catherinæ proximo postquam rex Henricus transfretavit in Hiberniam, primo coram me Everardo de Becha, & War. de Baffingebrun Vicecom. de Cantebrigscire, &c.

Ego Hugo de Stau filius Johannis de Bovilla dedi ecclesiæ de Egnesham unam virgatam terræ quam habui in villa de Histon cum hominibus in eadem terra manentibus, scilicet Willielmo Bighe cum uxore sua & filijs & filiabus suis, & Nicolao filio Hailbert Bighe cum matre sua, fratre & sorore sua cum catallis eorum, pro anima patris mei Joannis & matris meæ Emmæ. Et pro hac donatione Godefridus Abbas mihi dedit sex marcas argenti & dimidiam, & uxori meæ Haelinæ 2 s. & seniori filio meo 12 d. His testibus, Waltero filio Hugonis Vicecomite de Cantebrigscire, Thoma de Childerl, Rogero de Childerl, Reginaldo Giffard, Rogero filio Willielmi de Draiton.

Ego Willielmus filius Ricardi concessi ecclesiæ de Egnesham decimam duarum hidarum de dominico in Midelton, sicut eam avus meus Willielmus Enulfi filius & pater meus præfata ecclesiæ donaverunt. Præterea Rogerus filius Salomonis de Estona, cui & heredibus suis terram illam tenendam in Fueferme concesseram, dedit præfata ecclesiæ duas acras in Landcroft ad unum mansum; aliam in Gerstuna Rogeri de Sandford, &c.

Ego Rogerus filius Salamonis de Escole concessi ecclesiæ de Egnesham totam decimam de dominico

meo de duabus hidis in Midelton, sicut eam Willielmus filius Eulfi ecclesiæ donavit. Testibus Salomone Patre meo, Simone de Cropper, Haimone, Waltero Scriptore.

Ego Joannes de Sancto Joanne consilio & assensu uxoris meæ & hominum meorum ecclesiæ de Egnesham & Abbati Waltero, pro anima regis Henrici & pro anima Thomæ fratris mei, & pro anima, vita & salute mea & uxoris meæ & heredum meorum ecclesiam de Stanton, &c. Testibus, Gaufrido Luvel, Gilleberto de Monte, Roberto de Terrawasta & Roberto nepote ejus.

Ego Jordanus de Sai pro anima filij Willielmi die quo eum sepulturæ apud Egnesham tradidi eidem monasterio ecclesiam de Suledorne concessi. Teste Ranulfo filio meo, & Gerardo Presbytero de Taccheleia & Thoma Presbytero.

Ego Walterus de Cheifnei & Eva uxor mea dedimus ecclesiæ de Egnesham ecclesiam de Cabelinton, &c. Hæc autem donacio eo anno facta est quo Comes Herefordensis mortuus est Rogerius nomine. Testibus Willielmo præfata Ecclesiæ Persona, Joanne Walense, Milone fratre ejusdem Joannis, Theodorico Venatore.

Alanus filius G. de Eston dedi ecclesiæ de Egnesham in ecclesia de Elton, quæ de mea donacione jure hereditario esse dinoscitur, annuis 4 marcas argenti a Clericis in eadem personatum gerentibus de cætero annuatim percipiendas. Testibus Magistro Nicolao de Leuechenora, Henrico fratre meo ejusdem ecclesiæ Persona, qui huic donacioni meæ consensit, Gilleberto fratre meo, Magistro Chesel.

Hugo de Chaucumbe concedo ecclesiæ de Egnesham donationem illam quam fecerat eis antea avus meus Godefridus, & insuper compositioni illi, quæ super eadem decima inter eosdem monachos & meos canonicos de Chaucumbe facta est auctoritatem prestiti. Testibus, Roberto de Amori, Godefrido de Benefeld, Bartholomeo & Radulpho nepotibus Abbatis, &c.

Ego Alexander de Rumeli consensu uxoris meæ & heredum meorum dedi ecclesiæ de Egnesham dimidiam partem prati quod vocatur Wlganesham pro anima mea & parentum meorum & uxoris meæ, & pro anima Joannis filij mei, qui in die hujus donacionis apud Egnesham sepultus. Testibus, Roberto Cheuanchesul, Willielmo de Rumeli, Randulpho de Rumeli, Stephano de Spetesberi.

M. Rex Scotorum fratribus Templi de Mereton, mando vobis ut Abbati de Egnesham permittatis tenere ecclesiam, &c. sicut ipsi eam melius tenuerunt in tempore regis David avi mei. Teste Waltero filio Alani, Radulpho de Sel apud Oxeneford.

Ego Hugo Gulafre assensu & voluntate Sibillæ uxoris meæ & filiorum meorum & heredum Rogeri & Thomæ dedi ecclesiæ de Egnesham capellam meam de Cerchesdene. Teste Rogero Clerico de Chedelinton, Waltero de Chedelinton, Joannē fratre ejus, Chetello Sculptore.

Baldewinus divina miseratione Wigorniensis ecclesiæ minister. Notum facimus quod dominus Papa Alexander 3. causam quæ super decimis dominici de Pudehola vertebatur inter G. Abbatem de Egnesham & Rogerum de Bechelora Clericum delegavit nobis cognoscendam, quæ terminata fuit in hunc modum. R. Rector capellæ de Cerchesdene, assensu Hugonis Gulafre patroni ejusdem ecclesiæ, prædictas decimas monasterio de Egnesham perpetuo possidendas (*intellige concessit*) Hæc compositio facta fuit anno Dominicæ Incarnationis 1181, Idibus Maij apud Wigorniam. Testibus, R. Priore Wigornie, Magistro S. Archidiacono Wigornie, Magistro Nicolao de Leuechener.

Ego Rogerus de Oili dedi ecclesiæ de Egnesham pratum de Bulestache pro Willielmo filio meo, qui ibi habitum monachi suscepit. Testibus, Hugone de Cheisnei, Roberto fratre ejus Archidiacono Leicestriæ, Radulpho de Cheisnei, Willielmo & Rogero fratribus ejus.

Ego Rogerus de Oili confirmo ecclesiæ de Egnesham donationem quam pater meus Rogerus & mater mea Hawisa fecerunt, &c. Testibus, Willielmo Chemedul, Roberto de Witefeld, Radulpho de Cheisnei, Ricardo de Lamara, Henrico filio ejus, Reginaldo Hereng, Hugone filio Fromundi.

Ego Hugo de Plogoneio concedo donationem Rogeri de Oili, & post ipsum Rogeri de Oili filij ejus & heredis & concessionem Willielmi de Chemedul, qui prædictum pratum habuit in maritagium cum Helewisa filia præfati Rogeri de Oili. Testibus, Willielmo de Sevecordia, Joanne Repeherm, Ricardo de Gerfand, cum toto hundredo. Ego etiam Alanus filius Hugonis & heres suus id ipsum concedo.

Ibid. Ego Willielmus Chemedul & Helewisa uxor mea reddidimus ecclesiæ de Egnesham totam terram quam Rogerus de Oili mihi dedit cum prenominata uxore mea in maritagium, scilicet, totam terram quam ipse Rogerus in Oxeneford habuit, quam prædicti monachi prius possederunt ex donatione Rogeri avi prædictæ Helewisæ uxoris suæ. Hæc autem omnia facta sunt & recognita & concessa coram Justicijs Domini Regis ad Scaccarium apud Westmonasterium, scilicet, coram Ricardo de Luci & Galfrido Episcopo Eliensi & Joanne Episcopo Norwicensi & Willielmo Baffer, & postea apud Oxeneford coram Justicijs itinerantibus, scilicet, Rogero filio Reintredi, & Roberto Mansel & Radulpho filio Stephani, & Willielmo fratre ejus. His testibus, Waleranno de Cricchelada, Magistro Edwardo, Rogero de Oili, Roberto de Witefeld.

Ego Helewisa filia Rogeri de Oili uxor Willielmi Chemedul concessi ecclesiæ de Egnesham totam terram quam pater meus Rogerius de Oili dedit mihi in maritagium, quam monachi habuerunt & diu possederunt ex donatione avi mei Rogerij de Oili. Et hoc feci nulla coactione mariti mei Willielmi Chemedul, & hoc ipsum ego cum marito recognovi ad Scaccarium apud Westmonasterium coram Justicijs Domini Regis de quibus super & pro hac concessione Godefridus Abbas dedit marito meo Willielmo Chemedul 30 marcas, & mihi 10 aureos. Testibus, Ricardo Thesaurario regis, Waleranno de Cricchelade, Radulpho de Cheisnei, Helia de Scaccario.

Reginaldus de Sancto Walerico dedi ecclesiæ de Egnesham ecclesiam de Legis pro salute Henrici regis & A. reginæ & liberorum suorum & pro mea & Bernardi filij mei salute. Testibus, Waltero de Blia, Hugone de Westberi, Rannulpho de Kent, Humfrido Capellano, Helia de Glameford, Henrico de Turs, Adam de Sarteri.

Robertus Dei gratia Lincolnienfis Episcopus confirmamus donationem nobilium virorum Joannis de Sancto Joanne & Reginaldi de Sancto Walerico.

Ego Robertus Archidiaconus Oxeneford Godefridum Abbatem de Egnesham in perpetuum personatum ecclesiæ de Legis suscepit ex donatione nobilium virorum Joannis de Sancto Joanne & Reginaldi de Sancto Walerico, & ex confirmatione Lincolnienfis Episcopi.

Hic est finis antiquissimæ manus qua scribitur liber de Egneshamensi monasterio.

Ego Hugo Dei gratia Lincolnienfis Episcopus ad præsentationem Abbatis Roberti de Egnesham recepi Willielmum de Wares nepotem ejusdem Abbatis ad perpetuam vicariam de Salthorum.

Hæc est finalis concordia facta in curia domini regis apud Rading, anno regis Henrici filij regis Joannis tertio, die dominica proxima post Cineres, coram Ricardo Sarum Episcopo, Matheo filio Hareb, Radulpho Hareng, Waltero Foliot, Jacobo de Pioterna, Waltero de Riparijs, Mauricio de Thurevill, Joanne de Wikenholt Justiciarijs itinerantibus, & inter Stephanum de Fretewell petentem & Adam Abbatem de Egnesham tenentem. Pro hac concordia Abbas dedit prædicto Stephano & Sarre primæ uxori duo corrodia, &c. Præterea dictus Abbas maritabit unam de filiabus prædicti Stephani, quam ipse Stephanus voluerit, infra 5 annos ita quod non disparagetur. Præterea Abbas dedit Stephano acram terræ quæ jacet juxta acram Roberti Marefcall. Et sciendum quod prædictus Stephanus reddidit in manus Helie Supprioris Attornati prædicti Abbatis coram prædictis Justiciarijs chirographum quod prius factum fuit in curia domini regis inter Milonem de Fretewell, & Milefentam uxorem ejus matrem prædicti Stephani.

Walerus Abbas de Egnesham. Notum sit Willielmum Magnum, Roberti Magni filium, calumniam de Funestochia nunc nobis remississe, unde & nos talionem concessimus assartum quod ipse fecit Stephani regis assensu & nostro. Testibus, Roberto de Terravasta, Oswaldo Sartore, Gilleberto Pincerna, Nicolao, & alijs.

Ego Robertus de Anvers dedi ecclesiæ de Egnesham terram quæ de feodo Roberti le Chevalcheshul jure hereditario ad me descendere poterat in villa de Fauflow, salva Nicholao filio meo & heredibus suis tertia parte dominici mei in prædicta villa; salva etiam Radulpho filio meo & heredibus suis dimidia virgata terræ in eadem villa. Et hoc fideliter observandum tam ego quam Willielmus filius heres meus affidavimus. His Testibus, Petro Thalemasche, Hugone le Pouer, Willielmo Blundo, Gilleberto Tailard, Willielmo filio Baldewini, Ricardo Tailard, Joanne Janitore, Avenello, Roberto de Sydenam, Thoma de Berton, Ricardo Pull, Clericis, Willielmo Russel.

Confirmatio ejusdem per Willielmum de Anvers est his testibus, Willielmo Blundo, Willielmo fratre domini Abbatis, Waltero Capellano de Egnesham, Nicholao de Anvers, Petro de Waltot, Humfrido Duket, Petro de Haywood, Henrico de Lechton.

Ego Petrus Thalemasche, &c. dedi totam terram meam quæ de feodo Roberti de Chevalcheshul jure hereditario ad me descendere potuit in villa de Fauflow, excepta una virgata terræ quam dedi Ricardo Tailard, qui eandem terram illis dedit. Confirmavi etiam monachis unam virgatam terræ quam vendidi Willielmo de Braci in villa de Stock quam idem Willielmus eis dedit. His testibus, Hugone de Pouera, Roberto de Anvers, Willielmo filio Baldewini, Ricardo Tailard, Gilleberto Tailard, Willielmo de Braci, Avenello Dispensatore, Joanne Janitore, Willielmo Russel, Roberto de Sydenam, Thoma de Berton, Roberto Pull.

Ego Ricardus Tailard dedi monasterio, &c. Gillebertum filium Humfridi, & Alexandrum filium Alfredi, cum omnibus catallis in tota sequela eorum. Adam Abbas Egnesham dedit mihi 5 marcas, Viviano tum Vicecomite Oxon. His testibus, Ricardo Foliot, Petro Thalemasche, Willielmo filio Baldewini, Roberto Bell, Gilleberto Tailard, Thoma de Nortwde, Ricardo de Submuro.

Hæc

Hæc est finalis conventio inter A. Abbatem de Egnesham & Robertum de Grant de Fanestok, scilicet, quod Abbas tradidit prædicto Roberto terram suam de Fanestok, cum quodam assarto quod deliberavit de manibus Roberti Arsic & Petri de Staninges, & Robertus le Grant & heredes sui conservabunt & acquiescunt Abbati versus regem & dominum Falcasium de plegiagio quod factum fuit versus dominum Falcasium, &c. His testibus, Joanne Porter, Domino Willielmo Blundo, Avenello, Waltero de Submuro, Ricardo de Submuro, Roberto Marefcallo, Hernaldo Frankell.

Thomas filius Hugonis Dispensatoris salutem. Sciatis me quietum clamasse ecclesiæ de Egnesham totum jus in terra quam pater meus quondam tenuit de Wankelino Harang avunculo suo. Testibus, Radulpho de Norton, Genteschin Paupere, Magistro Petro de Derham, Gileberto Decano de Icteshipp, Galfrido de Mora, Fulcone filio Radulphi, Radulpho de Norton, Roberto Radinton, Joanne filio Willielmi, Willielmo de Kerlinton.

Hæc est conventio facta inter Adam Abbatem de Egnesham & Robertum de Grant de Finestok, scilicet, quod Abbas concessit Roberto terram quam deliveraverant de manibus Roberti Arsic & Petri de Staninges, & prædictus Robertus & heredes sui conservabunt Abbatem indemnem versus dominum regem & dominum Falcasium de plegiagio quod factum fuit versus Falcasium, &c. His testibus, Domino Willielmo Blundo, Joanne Portario, Avenello, Waltero de Submuro, Ricardo de Submuro, Roberto Marefcallo, Ernaldo Frankel.

Ego Willielmus de Olivell assensu Willielmi filij mei dedi ecclesiæ de Egnesham tenementum quod ego & antecessores mei habuimus & tenuimus de Bernardo de Sancto Walrico & totum servicium quod Radulphus de Retfwell & Hugo de Bladen mihi facere debent. His testibus, Magistro Siluro de Sancto Michaele, Willielmo filio Humfridi, Gileberto Decano de Huntessip, Roberto de Bradeston, Waltero Persona de Rollendrich, Joële de Sancto Germano, Nicolao fratre ejus, Petro de Haiwod, Radulpho de Wotton, Ricardo de Hanleg.

Summa rotius nostri debiti quod debetur David Judæo de Lincoln est 152 l. 15 s.

Ego Thomas Frankelan de Bissopstok dedi ecclesiæ de Egnesham terras de dominio meo, scilicet, quæ jacent juxta terras Willielmi Estimer, Willielmi Stærre, Adæ filij Joannis, Willielmi le Wodetot, Willielmi Neweman, Willielmi Clerici Bonevill, Adæ de Gizorzs, Willielmi Horne, Willielmi de la Leha, Joannis Baldine, Adæ filij Joannis, & unum messuagium quod Henricus Decanus de Walingford de me tenet; item, terras de dominio meo juxta terras Stephani de la Mare, Adæ de Bardino, Willielmi Passelwe, Bertrami, Gilleberti Estimer, Joannis Bruning, Rogeri Hereil, Ricardi Huepehay, Ricardi Hueperhond, Stephani Attemere, Matildis Ririf, Rogeri Herlip; pro his donationibus Adam Abbas Egnesham dedit mihi 9 marcas. His testibus, Radulpho Persona de Stok, Joanne Capellano de Garing, Luciano Capellano de Stock, Domino Waltero de Berton, Magistro P. de Bradestud, Willielmo Braci, Willielmo de Wodetot; & in alia charta, Ricardo filio Mair, Osberto Persona de Stock, Radulpho Capellano de Egnesham, Domino Willielmo de Berton, Magistro Petro Malemains, Willielmo de Wodetot, Henrico Cock, Adam de Gizorzs, Roberto Marefcallo, Nicolao de Sancto Germano, Roberto tunc serviente de Stock, Joanne Bat; & in tertia charta sunt testes, præter quosdam prædictos, Walterus Persona

de Rollandrith, Galfrido Marmion, Galfrido de Curteio, Thoma de Edburbiz, Symone Tyrel, Jordano Marefcallo.

Ego Robertus de Gardino confirmavi monachis de Egnesham unam virgatam quam emi de Thoma Frankelano & de Willielmo Thymbel. His testibus, Thoma de Langel, Roberto Canonico de Sipton, Waltero de Cercenden, Rogero Gulafr, Orwi de Esthall, Alexandro de Thurun, Willielmo Blundo, Magistro Petro Malemains.

Ego Wido de Diva assensu & petitione Lucie de Chaisneto uxoris meæ dedi monachis de Egnesham virgatam terræ quam Willielmus Cradel tenuit. His testibus, H. Persona de Duglinton, Willielmo Persona de Estle, Alexandro de Mildecumb, Roberto de Cawz, Rogero de Bereford, Joanne Caner, Rogero de Harroc, Nigello Clerico.

Ego Petrus de la Mare ratam habeo donationem quam bonæ memoriæ Robertus de la Mare pater meus fecit, terram scilicet quam Hugo Wrenne tenuit. His testibus, Willielmo de Grenvil, Radulpho filio Galfridi, Fulcone de Nortun, Magistro Galfrido de Dorket, Magistro Roberto de Sauninton, Joanne Camerario, Willielmo de Oxon, Joanne Portario, Ricardo de Submuro.

Ricardus de la Mare dedi totam illam terram meam quam Guido de Diva & Lucia uxor ejus pro homagio & servicio meo mihi dederunt. Testibus, Ricardo Pipard, Radulpho filio Galfridi, Rogero de Kingeston, Godefrido de la Lea, Matheo de la More, Paulino, Stephano de la More, Thoma de Berton, Rogero de Siderym, Avenello, Joanne Portario, Willielmo de Oxon, Ricardo Submuro.

Ego Alicia filia Joannis Capelli de Withefeld assensu & voluntate Roberti Rivel viri mei dedi ecclesiæ de Egnesham unum coragium in villa de Egnesham cum ortolagio adjacente, &c. His testibus, Radulpho Halegod, Magistro Petro de Stainings, Ricardo de Submuro, Waltero de Submuro, Johanne fratre Stephani, Willielmo Ruffel, Roberto Mare.

Ego Radulphus de Sanley confirmavi monachis de Egnesham prædictum quod tenui de Rogero de Oili in Estate, habendum & tenendum, &c. reddendo inde annuatim dicto Rogero de Oili & heredibus suis unam libram piperis, & mihi & heredibus meis unum denarium ad Pascha. Pro hac concessione dederunt mihi monachi 18 marcas Esterlingorum de bonis Magistri Adæ quondam Archidiaconi Oxon in gersumam, anno gratiæ 1241.

Ego Gungora de la Mare in legitima viduitate mea dedi monachis, &c. dimidiam virgatam terræ in Estona quam Rogerus le Palum de Estona de me tenuit, cum eodem Rogero & tota sequela sua, cum corpore Galfridi de Elferstone quondam mariti mei.

Ego Henricus de Tesden miles dedi ecclesiæ de Egnesham 4 virgatas terræ arabilis extractas de dominio heredis Hugonis de Cuylard villa in villa de Wykerisenden, illas scilicet quas Paulinus de Tayden frater meus pro homagio & servicio meo mihi dedit. Præterea dedi unam virgatam terræ quam Hugo de Augio aliquando de me tenuit, præter 4 acras quas vendidi Magistro Willielmo de Toney. Item dedi homagium & servicium trium solidorum quod Johannes de Marisco mihi facere consuevit.

Ego Henricus filius Roberti de Derby dedi terram quam Willielmus de Reppendon dedit Roberto patri meo.

Ego Willielmus de Dacia dedi terram illam quam Ricardus Rouland aliquando de me tenuit in villenagio. His testibus, Domino Rogero de Turkeby, Domino Gilberto de Prestona, Magistro Symone de Walton,

Bil.

Walton, Domino Joanne de Choboam tunc Justiciarijs itinerantibus.

Ego Willielmus de Diva dedi monachis de Egnesham Ricardum Rouland de Wealde, qui fuit villanus & natus meus cum tota sequela sua.

Ego Isabella filia Hugonis de Cuillardevill dedi totam terram meam, &c.

Ego Johannes le Mire de Northon dedi terram quam habui de Waltero Frankelano, & Abbas & Conventus propterea dederunt mihi pratum quod habuerunt de Radulpho de Sancey.

Ego Philippus Molendinarius de Oxon dedi Seldam quam Joannes Caim aliquando tenuit, & postea Willielmus le Sauser, de qua Selda dedi Henrico filio Henrici filij Simonis de Oxon 12 d. perpetui redditus.

Ego Gillebertus Abbas Egnesham, &c. remisit Thomæ de Gardino & heredibus suis servitium unius armigeri quod nobis debebat & sectam curiæ nostræ propterea semel in anno ad Hokedai. Pro hac remissione dedit nobis prædictus Thomas unam virgatam terræ. Ipse vero Thomas & heredes sui facient nihilominus homagium & regale servitium, & habebimus wardam heredum suorum ut antea habebamus. His testibus, Laurentio le Brun, Stephano Janitore, Radulpho filio Clerici, Joanne filio Stephani, Roberto tunc Custode de Mukelinton, Henrico de Lessburga, Roberto de Mariscall.

Ego Margeria de Reduarijs primogenita Joannis Byseht concessit ecclesiæ de Egnesham 10 s. in molendino meo de Wigewold quod Manasserus Biseht eis dedit. Testibus, Domino Stephano de Harehull, Domino Willielmo de Hasting, Domino Ricardo de Hatfingeden, Humfredo de la Barre, Roberto de Caitona, Willielmo de Lasseberewe, Willielmo de Segre, Roberto de Solers, Rogero Harang.

Ego Isabella filia H. de Cuyllarduill in legitima viduitate mea dedi terram meam quam emi de Willielmo de Collinton Clerico filio Agnetis sororis meæ, &c.

Ego Simon Pictor filius Joannis le Franceis Oxon confirmavi monachis de Egnesham redditum 8 s. de tenemento quod fuit quondam Joannis patris mei, qui pater meus illud emit de Matilde de Grantpont & Elena sorore sua. Teste Laurencio Wyth tunc Majore Oxon.

Ego Elias de Vimbervill recepi a domino G. Abbate de Egnesham 130 marcas argenti pro terra de Fulebroc ad acquietandum me de Judaismo contra Abraam Judeum de Berchamstede & contra Abraam filium suum & contra Jacobum filium Floriæ Judeum de London, & contra omnes Judeos de debito patris mei usque ad festum Sancti Joannis Baptistæ, anno Henrici filij Johannis 36, anno gratiæ 1252. & etiam duas marcas quas domino Thomæ de Valeines reddidit. Testibus Domino Roberto de Esthal & Domino Thoma de Valeines; & quietum clamavi pro me & heredibus meis contra omnes gentes & contra matrem meam Eustachiam, si ipsa velit aliquid de prædicta terra petere nomine dotis,

Rogerus le Mey.

Ego Philippus filius Rogeri patris confirmavi donationem quam Rogerus frater meus illis dedit, prædictæ vero Seldæ mensuratæ continent in latitudine 5 virgas ulnarum domini regis cum pollice interposito & duos pollices; in profunditate vero continent 7 virgas ulnarum domini regis cum pollice interposito & 4 pollices. Datum anno regis Henrici filij Johannis 39 in crastino apostolorum Simonis & Judæ.

Ego Willielmus Bastard de Wikerrindon dedi G. Abbati de Egnesham domicilium illud quod dominus Henricus de Tayden quondam tenuit.

Ego Simon de Coquina & Amicia uxor mea reddidimus Joanni Abbati Egnesham illud messuagium quod Thomas de ecclesiâ, qui fuit primus maritus prædictæ Amiciæ aliquando tenuit. His testibus, Willielmo de Sancto Audeno tunc Ballivo de Wodestoke, Joanne Pady, Ricardo Halewy, Waltero de Marescall, Joanne Bacun, Joanne Morell, Ricardo Bacun.

Ego Joannes Modij filius & heres Willielmi Modij de Egnesham dedi monachis de Egnesham messuagia mea in Egnesham. Testibus, Domino Henrico de la Wade milite, Thoma de Langeley, Roberto de Eyr, Henrico de la Huil, Ricardo Bacron de Egnesham, Joanne Morel de eadem, Joanne Bacun filio Hugonis.

Nicolaus filius Ricardi de Hokele de Egnesham dedi ecclesiæ de Egnesham totum jus quod habui jure successionis Augustini filij Ricardi Clerici cujus hæres sum, &c. His testibus, Domino Henrico de la Wade milite, Joanne de la Wade filio suo, Joanne de Leya, Willielmo Clerico, Ricardo Halewy, Ricardo Bacon, Ricardo Bonvalet.

Sunt in eodem libro monasterij de Egnesham alie quamplurimæ chartæ, ut etiam inquisitiones & placita, inter ea tamen aliqua mutila, alia indirecte tantum ad monasterium spectantia, quæ non omnia duximus opere pretium huic operi inferere.

NUM. XCIV. A.

De summonitione Abbatum contra Wallenses.

REX dilecto sibi in Christo Abbati de Rames salutem.

Quia Lewelinus filius Griffini, princeps Walliæ, & complices sui, rebelles nostri, terras nostras, & fidelium nostrorum in partibus Marchiæ invaserunt, & de die in diem invadunt, & homicidia & alia dampna enormia ibidem perpetrarunt, & idem Lewelinus nobis, prout deberet, obedire contempsit, & contempnit, in nostri præjudicium & contemptum, & vestri ac aliorum fidelium nostrorum grave dampnum, & exhæredationem manifestam, per quod jam exercitum nostrum summoneri fecimus, quod sit apud Wigorniam in octabis Sancti Johannis Baptistæ proximo futuris, ad rebellionem dicti Lewelini, & fautorum reprimendam.

Vobis mandamus quod, dictis die & loco, habeatis servitium vestrum, nobis debitum, paratum ad proficiscendum exinde nobiscum, in expeditionem nostram, contra prædictum Lewelinum, & complices suos rebelles nostros.

Et ita vos habeatis in hac parte, ut per vestrum & aliorum fidelium nostrorum, quos propter hoc summoneri fecimus, auxilium, dictorum rebellium nostrorum versutia adeo potenter reprimatur, quod nobis & vobis cedere valeat ad honorem.

Teste rege apud Windes. 12 die Decembris.

Eodem modo mandatum est

Abbati de Thorney.
Abbati Sancti Augustini Cantuariæ.
Abbati Sancti Albani.
Abbati Sancti Edmundi.
Abbati Westm.
Abbati de Certeseye.
Abbati Glaston.

Abbati

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Abbati de Hyda.
 Abbati de Abbotesbiry.
 Abbati de Winhecumb.
 Abbati de Pershore.
 Abbati de Evesham.
 Abbati Sancti Benedicti de Hulmo.
 Abbati Sancti Petri Glouc.
 Abbati de Malmesbir.
 Abbati de Shireburn.
 Abbati de Michelney.
 Abbati de Abindon.
 Abbati de Cerne.
 Priori de Coventr.
 Abbatissa de Wilton.
 Abbatissa Sanctæ Mariæ Winton.
 Abbatissa de Shaftesbir.
 Abbatissa de Berking.

NUM. XCIV. B.

Possessiones Monasterij Sancti Benedicti de Ramsey, in comitatu Northamptoniæ, tempore Willielmi Conquestoris, ex libro vocato Domesday-Book.

Terra Sancti BENEDICTI de RAMESYE.

In WILEBROC Hundred.

Abbatia de Ramefsg tenet 1 virgatam terræ & dimid. in Hala. Terra est 1 carucatæ; ipsa est ibi in dominio; & 1 villanus, & 2 bordarij habent dimid. carucatam, valuit & valet 5 solidos.

In Luditone (Lydinton in Rutland) tenet Abbatia dimid. hidam. Terra est dimid. carucatæ Hano habet, ibi 1 villanus; valuit & valet 2 solidos.

In Adelintone tenet Abbatia dimid. hidam. Terra est dimid. carucatæ cum 2 villanis, valuit 3 1 solidos, modo 5 solidos.

In POCHEBROC Hundred.

In Hemintone tenet Abbatia 2 hidas & dimidiam. Terra est 4 carucatarum. In dominio est una, & 8 villani cum 1 bordario, habent 3 carucatas, ibi 10 acræ prati; valuit 10 solidos, modo 20 solidos.

In HOCHESLAND Hundred.

In Bernewelle tenet Abbatia 6 hidas. Terra est 8 carucatarum. In dominio sunt 2 carucatæ, & 3 servi, & 15 villani cum presbytero, & 6 bordarij, habent 6 carucatas; ibi 2 molina de 24 solidis, & 40 acræ prati, filva 6 quarentenis longa, & 3 quarentenis & dimid. lata; valuit 30 solidos, modo 4 libras.

In WIMERLEU Hundred.

In Wicetone & Dodingtone tenet Abbatia 3 hidas. Terra est 6 carucatarum. In dominio sunt 2, & 3 servi, & 20 villani, & 8 bordarij, & 3 fochamanni cum 5 carucatis; ibi molinum de 20 solidis, & 20 acræ prati, filva n. pastil. una quarentena longa, & 1 lata; valuit 30 solidos, modo 4 libras.

In Brachefeld est 1 domus, pertinet ad Wicetone cum 5 acris terræ, de dimid. acra. Habet focam Judita comitissa.

In Novo Burgo Abbas de Ramesey habet 1 domum de 16 denarijs.

NUM. XCIV. C.

De mutuo ab Abbate de Ramesey, pro passagio regis Edwardi tertij.

Fed. & Convent. Vol. 5. p. 49. A. D. 1338. A. 12. E. 3. Aleman. 12. E. 3. p. 1. m. 10.

REX omnibus ad quos; &c. salutem. Sciatis nos recepisse de dilecto nobis in Christo, Abbate de Ramesey, per manus dilecti Clerici nostri, Roberti de Wodehouse, Archidiaconi Richemundie, thesaurarij, & camerariorum nostrorum;

Ex causa mutui, pro passagio nostro, versus partes transmarinas, per præfatum Abbatem facti,

Unum calicem aureum, cum diversis petrarijs in fundo, cum patena, ponderis novem marcarum & quinque solidorum, & pretij sexaginta & octo librarum, & quindecim solidorum.

Unum ciphum argenteum deauratum, veterem & debilem, cum pede & cooperculo, cum diversis scuchonibus & aymellis, infra & extra, ponderis quadraginta & octo solidorum, & pretij quadraginta & octo solidorum.

Unum ciphum argenteum, cum pede, deauratum infra & extra, cum diversis scuchonibus & petrarijs, sine cooperculo, ponderis triginta & duorum solidorum, & duorum denariorum, & pretij triginta & duorum solidorum & duorum denariorum,

Unum ciphum argenteum deauratum infra & ingravatum, sine pede & cooperculo, ponderis viginti & septem solidorum, & pretij viginti & septem solidorum,

Et unam capam chori, broudatam de auro & ferico, de diversis ymaginibus, pretij quadraginta marcarum;

Quos quidem calicem, patenam, ciphos, cooperculum & capam eidem Abbati restituere, vel sibi centum & decem & septem libras & decem solidos pro calice & patena prædictis, & quinquaginta & duas libras, & sex denarios pro dictis ciphis, cooperculo & capa (si ijdem calix, patena, cooperculum, & capa sibi non restituantur) solvere promittimus bona fide.

In cujus, &c.

Teste rege apud villam de Sancto Edmundo quarto die Junij.

Per ipsum regem & literas ipsorum thesaurarij & camerarij.

NUM. XCV.

Carmina descripta in superiore parte majoris ecclesiæ Glastoniensis ab Ina rege constructæ.

Hist. Brit. Saxon. Eccl. script. 20. per T. Gale. p. 310.

Sidereis montes, speciosa cacumina Syon,
 A Libano geminæ flore comante cedri,
 Cælorum portæ, lati duo lumina mundi,
 Ore tonat Paulus, fulgurat arce Petrus.
 Inter apostolicas radianti luce coronas,
 Celsior ille gradu, doctior hic monitis.
 Per corda hunc hominum referantur & astra per illum.
 Quos docet iste stilo, suscipit ille polo.
 Pandit iter cæli hic dogmate, clavibus alter.
 Est via cui Paulus, janua fida Petrus,

E e

Hic

Hic petra firma manens, ille architectus habetur.
Surgit in his templum, quò placet ara Deo.
Anglia plaude libens, mittit tibi Roma salutem;
Fulgur apostolicus Glastoniam irradiat.
A facie hostili duo propugnacula surgunt,
Quos fidei turres urbs caput orbis habet.
Hæc pius egregio rex Ina refertus amore,
Bona suo populo non moritura dedit.
Totus in affectu divæ pietatis inhærens
Ecclesiæ juges amplificavit opes.
Melchisedec noster merito rex atque sacerdos,
Complevit verè religionis opus.
Publica jura regens, & celsa palatia servans,
Unica pontificum gloria, norma fuit.
Hinc abiens illic meritorum vivet honore,
Hic quoque gestorum laude perennis erit.

NUM. XCVI.

*Ib. p. 313. Privilegium Cuthredi regis Westsaxonum
Monasterio Glastonienſi concessum.*

IN nomine domini nostri JESU CHRISTI, ego Cuthredus Rex Saxonum universa regum priorum suppetitia Kentines, Baldredes, Cedwallani, Ines, Ethelardes, Athelbaldes, Merciorum, in villis & in vicis, & in agris ac in prædijs, massisque majoribus, ut est pristina urbs Glastoniæ corroborata, sicque propriæ manus subscriptione crucisque signo confirmatum hoc donativum stabili jure gratum & ratum regum prædictorum decerno durare, quamdiu vertigo poli terras atque æquora circa æthera siderum justo moderamine volvet. Si quis autem hujus meæ donationis testamentum visus fuerit infringere, vel gressum pedis nobis Hengillingum traditum, uberemque glebam extra terminos præfixos, vel definitos limites, seu constitutos fines adimere, ipse acrius mulctatus sit infernalis ergastuli in pæna demersus, violentiæque suæ præsumptionem luat in ævum. Amen. Ego Cuthredus Rex Westsaxonum propriæ manus subscriptione Sanctæ Crucis designans effigiem, ut nemo qui se regeneratum in CHRISTO noverit, præsumat mutare hanc donationem. †. Ego Kerewaldus Episcopus subscripsi & confirmavi. †. Signum manus Cumbrian præfati regis & aliorum multorum nobilium.

Exemplar hujus largitionis & privilegij promulgatum est anno incarnationis domini 744, in prædicto cœnobio, sub præsentia regis Cuthredi, quod propriæ manus munificentia, votiva vero devotione, altario sacro commendavit, in lignea basilica & honorabili, qua fratres beatæ memoriæ Hemgilli sarcophagum sortiuntur. Ego Daniel subscripsi.

NUM. XCVII.

*Ib. p. 314. Privilegium Leonis tertij Papæ Abbatie
Glastonienſi concessum.*

LEO apostolicæ sedis Papa, servus servorum Dei, Kinelmo Regi, & ejus ministris & cognatis & successoribus ejus optat & mittit pacem & salutem perpetuam. Bonæ voluntatis & laudabilis optationis cogitatio tum apostolicis scriptis est confirmanda & corroboranda, ut quod bene fuerit factum, & per rationabilia exempla confirmatum, nulla deinceps

possit corruptione vel turbari vel frangi, imo potius inviolabili rectitudine & divina auctoritate debeat inconcussum permanere. Et ideo egregie apostolica sententia præcipitur, ut incunctanter confirmari debeat, quod recte inchoatum fuisse constat. Quapropter quia notum est quod tua illustris fides petijt a nobis, ut tibi scripto confirmatemus monasterium Domini nostri JESU CHRISTI, in Glastonia Westsaxonum regni, in quo monasterio servorum Dei congregatio est, cujus terræ ad octingentas hidas numerantur in multis provincijs & locis positæ, sicut Egfridus Rex omnem illam terram descripsit, cum judicio & licentia Brihrici Regis & cum licentia & testimonio Merciorum Episcoporum & Principum; & sicut postea Kenwlfó Regi Merciorum omnes illæ terræ scripto confirmatæ sunt. Ideo concessionem illam Regum & Episcoporum & Principum cum corroboratione Regis Merciorum Kenwlf cum apostolico robore & auctoritate confirmamus tibi Kinelme & successoribus tuis; monasterium scilicet libere in perpetuum habendi, cum omnibus villis & agris in multis regionibus divisus, cum omnibus rebus ad hoc pertinentibus, sylvis & pratis & pasturis & piscium capturis, hac conditione, ut frequentarent ibi luminaria coram Deo, & spirituales cantus & psalmi & missæ cantentur, & concordia sine simulatione, hinc enim scriptum est in Evangelio, domus mea domus orationis vocabitur. Quocirca servi Dei qui in hac vita laborant, debent diatim cum timore divino totum spirituale officium implere, ut possint Domino nostro JESU CHRISTO placere. Præterea constituimus cum apostolico præcepto, & sub timore divini judicij & sub excommunicationis interminatione, ne ullus Rex, aut Archiepiscopus aut Episcopus aut Princeps, aut alicujus potestatis homo exaltatus, sive in majori ordine sive in minori ista nostra apostolica decreta infringat aut minuat; sed magis decernimus, ut præfatum monasterium firmum & stabile in omnia tempora perseveret. Quare si quislibet, quod non optamus, ista præcepta nostra debilitaverit, sciat seipsum per auctoritatem domini Petri apostolorum principis excommunicationis vinculo irretitum & a regno Dei extorrem; quicumque vero tenuerit & servarit ista nostra apostolica decreta, sciat se promeruisse benedictionem apostolicam & æternam vitam a misericorde creatore nostro. Data per manus Eustachij primicerij notariorum, mense Martio, indictione tertia, octava die Martij, confirmata per manus Paschalis senioris & consiliarij apostolicæ sedis, regnante Domino nostro JESU CHRISTO cum Deo patre per infinita secula, tertio anno per misericordiam Dei Papatus Domini nostri Leonis, in sancta & apostolica sede Sancti Petri & etiam per licentiam Domini Karoli Francorum Regis & Longobardorum & Patricij Romanorum, anno regni ejus 25^{to}.

NUM. XCVIII.

Privilegium Kenwlf Regis Merciorum Abbatie de Glastonbury concessum. Ib. p. 315

Regnante in perpetuum Domino nostro JESU CHRISTO omnium regnorum domino, ego Cenwulf Rex Merciorum, postquam electus sum in Regem per Deum omnipotentem, qui est omnium bonorum largitor & retributor, hanc subscriptam libertatem a Domino Leone apostolico Papa adquisivi Kinelmo & successoribus suis; & sicut eandem libertatem

bertatem Egfridus Rex antecessor meus ei firmiter condonavit; ita quoque ego ei scripto confirmo, cum consilio & licentia terrenorum principum, quorum inferius nomina scripta sunt; & ei sine ullo mendacio aut dolo largior firmiter habendam. Hæc confirmatio Cenwlf & Episcoporum ejus & Principum fuit constituta & scripta in venerabili loco, qui dicitur Glastingebirg, anno 797: incarnationis Domini, secundo anno regni mei, quod mihi Deus concessit.

Ego Kenedip Abbatissa cum carissimis cognatis meis Ethelburd & Celfed hanc libertatem hic ascriptam Kinelmo concedendo subscribo, hac ratione, ut si etiam post tempus contigerit, quod venerabilis loci Glastoniensis possessionem & potestatem alterius ptogeniei homo suscipiat, tamen Kinelmus & ejus successores stabiliter sine ulla perturbatione & fiducialiter permaneant in sua libertate & perpetua pace. Ad confirmandam vero hanc libertatis potestatem ego Cenwlf Rex signum sanctæ crucis impressi. Subscripserunt Ethelardus Cantuariæ & Higbertus Eboraci Archiepiscopi, & 9 Episcopi, & 13 Abbates, inter quos Beadulf Abbas ejusdem loci, & sex Principes.

NUM. XCIX.

Privilegium Johannis octavi Papæ Abbatia Glastoniensi concessum.

Noverit eunctorum notitia fidelium, quod ego Johannes, pij conditoris clementia sanctæ Romanæ sedis existens indignus, Papa, gloriosi Anglorum Regis Edgari, necnon & Sanctæ Dorobernensis ecclesiæ Archiepiscopus Dunstani, summissio rogatus sum pulsatu, pro monasterio Sanctæ Mariæ Glastingebirg, quod ipsi acti amore supremi Regis in melius restaurarunt, & monachorum ibi majorem numerum aggregantes, normamque arctiorem instituentes, præcepto regali firmaverunt, ut & ipse idem facere non differam. Quorum assentientes benignæ petitioni, in sinum Romanæ ecclesiæ & beatorum apostolorum protectionem eundem locum suscipio, & privilegijs astruo & corroboro, quo sine tenus in eo, quo nunc pollet, permaneat monachili ordine, ipsique monachi de suis sibi adhibeant pastorem, & se suosque, quos idoneos judicaverint, quocunque in Dorobernensi diæcesi placuerit, ad ordinandum dirigant. Decernimus etiam ut nulli omnino hominum eandem insulam, placitandi causa, vel aliquid aliud ibi perscrutandi, aut corrigendi, intrare liceat. Si quis autem huic rei molitus fuerit contraire, aut possessiones ejusdem ecclesiæ auferre, retinere, minuere, vel temerarijs vexationibus fatigare, ex auctoritate Patris & Filij & Spiritus Sancti, Sanctæque Dei Genetricis Mariæ, Sanctique Petri apostoli, omniumque Sanctorum, perpetuæ sit addictus maledictioni, nisi resipuerit; omnibus autem eidem loco justa servantibus sit pax Domini nostri JESU CHRISTI; nostra autem stipulatio inconvulsa permaneat. Actum tempore Egelwardi ejusdem monasterij Abbatis hoc apostolicum decretum, anno incarnationis Domini nongentesimo LXV^o.

NUM. C.

Privilegium Cnutonis Regis monasterio Glastoniensi concessum.

Regnante in perpetuum Domino, qui sua ineffabili potentia omnia disponit atque gubernat, vicef-

que temporum hominumque mirabiliter discernens, terminumque incertum, prout vult, æquanimiter imponens, etiam de secretis naturæ mysterijs misericorditer docet, ut de fugitivis & sine dubio transitorijs mansura regna Dei suffragio adipiscenda sunt: Quapropter ego Cnut Rex Anglorum cæterarumque gentium in circuitu persistentium gubernator & rector, cum consilio & decreto Æthelvoti, simulque eunctorum Dei sacerdotum & consensu optimatum meorum, ob amorem cælestis regni, & pro peccaminum meorum remissione & anima fratris mei Regis Edmundi, concedo ecclesiæ Sanctæ Dei Genetricis semperque Virginis Mariæ Glastoniæ, jura & consuetudines in omni regno meo & omnes forisfacturas omnium terrarum suarum, & sint terræ ejus sibi libere & solutæ ab omni calumnia & inquietatione, sicuti meæ mihi habentur. Verum illud præcipue, ex omnipotentis Patris & Filij & Spiritus Sancti auctoritate & perpetuæ Virginis interdictione prohibeo, & universis regni mei præpositis & primatibus supra suam salutem præcipio, ut nullus omnino illam insulam intrare audeat, cujuscunque ordinis sit, aut dignitatis. Sed omnia, tam in ecclesiasticis, quam in secularibus causis, tantummodo Abbatis judicium & Conventus expectent, sicuti prædecessores mei sanxerunt & privilegijs confirmaverunt, Kenuines, Ines, Cuthredus, Elfredus, Edwardus, Edmundus & incomparabilis Edgar. Si quis autem, quovis deinceps tempore, sub aliqua occasione interrumpere, aut irritum facere hujus privilegij testimonium nifus fuerit, sit a consortio piorum ultimi examinis ventilabro dispertitus. Si quis vero benevola intentione hæc facere, probare & defendere studuerit, beatissimæ Dei Genetricis Mariæ & omnium Sanctorum intercessione amplifcet Deus portionem ejus in terra viventium. Scripta est hujus privilegij donatio & promulgata in lignea basilica, sub præsentia Regis Cnutonis, anno ab incarnatione Domini M. XXXII.

NUM. CI.

Privilegium Calixti secundi Papæ Abbatia Glastoniensi concessum. Ib. p. 334.

Calixtus Episcopus servus servorum Dei dilectissimo filio Sigfrido Pelochino salutem, & apostolicam benedictionem. Religiosis desideriis dignum est facilem præbere consensum, ut fidelis devotio celerem sortiatur effectum. Quamobrem nos, fili in Christo carissime, postulationis tuæ desideriis benignius annuentes, beatæ Dei Genetricis & gloriosæ semper Virginis Mariæ monasterium, cui annuente Deo præsides, in ecclesiæ Romanæ tutelam protectionemque suscipimus, & contra hominum perversorum molestias ejus privilegio conservemus. Per præsentis enim decreti paginam auctoritatemque statuimus, ut quæcunque ab Apostolicis Archiepiscopis, Regibus & Principibus, alijsque Fidelibus, nostro monasterio largitione legitima collata sunt, quæcunque præterea futuris temporibus juste canoniceque acquirere, Domino largiente, poteritis, firma tibi successoribusque tuis & illibata permaneant. Decernimus ergo, ut nulli omnino hominum liceat idem monasterium penitus perturbare, aut ejus possessiones auferre, vel ablatas retinere vel minuere, vel temerarijs vexationibus fatigare. Sed omnia integra conserventur eorum, pro quorum gubernatione & conservatione col-

lata

lata sunt, modis omnibus, usibus profutura. Si qua autem ecclesiastica secularive persona in futurum hanc nostræ constitutionis paginam sciens contra eam temere venire tentaverit, secundo, tertio communita, si non satisfactione congrua emendaverit, potestatis honorisque dignitate careat, reamque se divino judicio existere de perpetua iniquitate cognoscat, & a sacratissimo corpore Dei & Domini nostri redemptoris JESU CHRISTI aliena fiat, & in extremo examine districtæ ultioni subjaceat. Cunctis autem eidem loco justa servantibus, sit pax Domini nostri JESU CHRISTI; quatenus & hi fructum bonæ actionis percipiant, & apud districtum judicem præmia æternæ retributionis inveniant. Data Lateranis per manum Annerici sanctæ Romanæ ecclesiæ Cardinalis & Cancellarij. Idibus Maij, indictione prima, Incarnationis Domini 1123. pontificatus Domini Calixti 2^{di} Papæ V^{to}.

NUM. CII.

Haysfeld.
Hist. Eccles.
p. 3.

Diploma Regis Henrici secundi indultum cænobio Glasconienfi.

HENRICUS Dei gratia Rex Angliæ, Dux Normaniæ, Aquitaniæ, & Comes Andegaviæ, Archiepiscopis, Episcopis, Abbatibus, Comitibus, Justitiarijs, Baronibus, Vicec. & omnibus Fidelibus suis Francis & Anglis totius Angliæ, salutem. Quoniam quæ seminaverit, homo hæc & metet; ecclesiæ Glasconienfis fundamentum jacens, quæ, dum in manu mea fuerat, incendio consumpta in cinerem resedit, eam, Domino volente, prudentibus Eraclio Patriarchæ Hierosolymitano, Balduino Archiepiscopo Cantuariensi, Richardo Wintoniensi Episcopo, Bartholomeo Exoniensi Episcopo, Radulpho de Glanvill, cum multis alijs, per me, aut per hæredes meos consummandam, magnificentius reparare decrevi. Quæcunque etiam a prædecessoribus meis, WILLELMO primo, WILLELMO secundo & HENRICO avo meo, sed & ab antiquioribus, videlicet Sancto EDGARO patre Sancti Edouardi, ab EDMUNDO & patre ipsius EDOVARDO, & ELFREDO avo ejusdem; BRINGWALTHIO, HERCTHWINO, BALDREDO, INA, inclyto ARTHURO, CUNDREDO, & multis alijs Regibus christianis, sed & a KENEWALLA quodam Rege pagano, quorum privilegia & chartas feci diligenter inquiri, & coram me præsentari & legi, confirmata sunt prædictæ ecclesiæ, quæ olim a quibusdam MATER SANCTORUM dicta est, ab alijs TUMULUS SANCTORUM, quoniam ab ipsis discipulis domini ædificatam, & ab ipso domino dedicatam primo fuisse venerabilis habet antiquorum auctoritas; ego quoque in honorem Dei, & beatissimæ Virginis matris suæ, quæ locum sibi specialem & primum in hoc regno elegit, & omnium Sanctorum ibidem quiescentium, pro salute animæ meæ, & antecessorum & hæredum meorum, concedo & hac mea charta confirmo omnes libertates & dignitates, privilegia & liberas consuetudines, quæ a prædictis nobilibus viris collata sunt præfatæ ecclesiæ, & apostolicis sanctionibus sunt munita, & a beatis Ealfoago & Dunstano Archiepiscopis, & quondam loci illius monachis, & a prædecessoribus eorum & posteris roborata. Habeat igitur & possideat sæpedita ecclesia omnes possessiones suas & terras, & omnes refecturas eorum, feoda, servitia militum, ubicun-

que fuerint in toto regno meo, in pace & quiete, libere & inconcussè, sicut ego res meas dominicas liberius habeo, fugitivos suos, ubicunque inventi fuerint, absque omni calumnia & impedimento habeant, & sint Abbates & Monachi, & familia eorum quieti per totum regnum meum de romni. & pagio. Habeat quoque eadem ecclesia & omnes terræ suæ foccum & saccam on Stutude & on Sitme, on Wode, & on Felde, on Gripbriche, on Burchbrich Hundrendsetene, Adas & Ordels, Galle, Hordas, Bufa, Eordun & Benedan, Infangenetheof & Fleme ferdem Hanfocne, Fridbrich Forsteal, Tol & Tean; sed præcipue villa Glaston in vetusta ecclesia Genetricis Dei sita, quæ fons & origo totius religionis Angliæ pro certo habetur, præ cæteris sit liberior cum insulis suis, scilicet Becaria, quæ parva Hibernia dicitur, Godeneia, Martenesia, Ferramere, Dathe-nebga & Adredesia, ut nullus hominum, Rex, Archiepiscopus, Episcopus, Justiciarius, vel Forestarius, vel alius Baillivus sive Minister, vel aliquis alius hominum audeat intrare prædicta loca, causa placitandi aut perferendi, aut rapiendi, aut aliud faciendi, quod ecclesiæ dignitati, vel inibi Deo servientibus contrarium esse possit, aut molestiæ. Sed Abbati tantum & Conventui sit potestas in causis tam notis quam ignotis, in modicis & in magnis, & in omnibus omnino negocijs tractandis & terminandis. Concedo etiam eisdem eandem auctoritatem & potestatem puniendi & dimittendi commissi delinquentium in locis prædictis, quantum mea dominica curia habeat & quantum ad regiam majestatem pertinet, volo & præcipio sicut prædecessores mei statuerunt, & summi pontifices sanxerunt, nec non & ecclesiæ Cantuariensis prælati confirmaverunt; sed & diæcesani Episcopi assensum præstantes roboraverunt, quod eadem ecclesia, cum præfatis insulis, & cum septem ecclesijs ei subjectis, scilicet de Streta, Pistoria, Dichseata, Budekellia, Sapwica, Merelinus, Sowi, cum Capell. earum, Presbyteris, Clericis, & Servientibus, libera sit omnino ab omni jurisdictione Episcopi Bathonensis, sicut mea propria corona. Benedictionem quoque Abbatibus, ordines & omnia sacramenta ab Episcopo celebranda, a quocunque voluerint Episcopo faciant fieri. Habeant quoque monachi libertatem, potestatem & dignitatem eligendi & constituendi sibi rectorem juxta regulam beati Benedicti, sine omni contradictione & impedimento; sed nec aliquis omnino hominum in ecclesia Glatonix, aut in prædictis insulis, vel ecclesijs aut capellis suis, quacunque ex causa præsumat cathedram Episcopalem statuere. Si quid tandem amplius regum vel pontificum privilegijs, Ecclesiæ sæpius memoratæ, quod ad dignitatem vel libertatem faciant, collatum fuerit, ratum & inviolatum esse volo in perpetuum, & firmiter observari ab universis præcipio. Valde namque verendum, & modis omnibus cavendum est, tot sanctorum regum & pontificum contraire privilegijs, quibus ecclesia illa hætenus insignita est, ne tot sanctorum maledictiones in renitentes datas, vel alio modo statuere præsumentes, incurrant. Testibus Eraclio Patriarcha, iterum Willielmo Remensi Archiepiscopo, Balduino Archiepiscopo Cantuariensi, Richardo Wintoniensi Episcopo, Bartholomeo Exoniensi Episcopo, Reginaldo Bathoniensi Episcopo, Wilhelmo Comite de Mandevill, Radulpho de Glanvill, & multis alijs apud Westmonasterium.

NUM. CIII.

Carta Edwardi primi Regis Angliæ de duobus solidis in Melves Abbati Glastoniensi concessis.

Edwardus Dei gratia Rex Angliæ, Dominus Hiberniæ & Dux Aquitaniæ, omnibus ad quos præsentis literæ pervenerint salutem. Sciatis quod concessimus pro nobis & heredibus nostris, quantum in nobis est, dilectis nobis in Christo Abbati & Conventui Glastoniæ, quod ipsi & successores sui imperpetuum sint quieti de duobus solidis annuis provenientes de illis undecim libris & octo solidis annuis, qui remanserunt præfatis Abbati & Conventui per compositionem inter venerabilem patrem dominum Robertum Bathoniæ & Welliæ Episcopum pro se & successoribus suis nuper factam, quos quidem 2 s. cum libertatibus & consuetudinibus ad eos pertinentibus, coram iusticiariis nostris ultimo itinerantibus in comitatu Somerzetiae, per considerationem curiæ nostræ versus præfatum Abbatem recuperavimus. Et volumus & concedimus pro nobis & heredibus nostris, quod prædicti Abbas & Conventus & eorum successores in perpetuum rehabeant prædictos duos solidos annuos, cum libertatibus & consuetudinibus ad eos pertinentibus, & inde sint quieti erga nos & heredes nostros, eodem modo & eisdem conditionibus quibus ipsi habuerunt ante recuperationem nostram prædictam. In cuius rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud Estwood, 1 die Augusti, anno R. nostri 9º.

NUM. CIV.

Descriptio ecclesiæ, claustrî, capituli, &c. Glastoniensium.

Longitudo navis ecclesiæ monasterij continet 54 virgas vel 100 gressus.

Chorus Glastoniæ continet in longitudine 42 virgas.

Latitudo ejus cum duabus alis continet 24 virgas, & 10 virgæ ultra le reredos, sic in toto continet 34 virgas.

Longitudo brachiorum juxta chorum a borea in meridiem usque le — continet 96 gressus.

Latitudo brachiorum prædictorum continet 10 virgas.

Longitudo a fenestra quæ est proxima latitudini brachiorum quæ incipit in parte occidentali.

Latitudo brachiorum quasi Anglice a *Porch* usque principium navis ecclesiæ continet 7 virgas.

Longitudo claustrî ex omni * quatuor partium continet 80 gressus, latitudo claustrî continet.

Longitudo de la Chapter House continet 25 virgas.

Latitudo ejus continet 11 virgas.

Latitudo navis ultra duas Helas continet 26 gressus; & tota latitudo cum duabus alis sive Helis continet 26 gressus.

Sed longitudo prope ecclesiæ † navis continet 12 virgas.

Latitudo chori cum duabus alis in parte orientali chori continet 25 virgas.

Memorandum, quod in quolibet latere navis ecclesiæ sunt 10 columpnæ, & sic sunt in tota navi

20 columpnæ, & quælibet columpna continet in spacio * ad unam ad aliam — virgas.

Porticus introitus ad magnam ecclesiā, continet ejus longitudo, viz. 14 virgas, & ejus latitudo 8 virgas.

Longitudo aulæ Domini Abbatis est 66 gressus.

Latitudo dictæ aulæ continet 34 gressus.

In qualibet parte chori sunt sex magnæ altæ fenestræ vitriatæ & totidem sex in — Chori.

Et in qualibet luce sunt in qualibet panella 16 lucēs, i. e. parvæ fenestræ sunt in qualibet magna fenestra, sunt in toto 60 parvæ fenestræ.

Item, sunt in quolibet latere alarum chori 8 fenestræ & quælibet fenestra continet —

Spacio de le reredos ex parte orientali magni altaris sunt 5 columpnæ separata.

Et inter quamlibet columpnam est capella cum altari.

Et spatium capellæ in longitudine continet 5 virgas.

Et spatium interceptum inter capellas & reredos continet similiter 5 virgas.

Longitudo capellæ beatæ Mariæ quæ est — ex parte occidentali navis ecclesiæ continet 34 virgas.

Latitudo ejus continet 8 virgas.

Et in quolibet latere sunt — fenestræ magnæ.

Et ex opposito secundæ fenestræ ex parte meridionali sunt in cæmeterio duæ cruces lapideæ, ubi ossa Arturi Regis condebantur, ubi in tumba bifurcata jacet Josephus ab Aramathæa.

Ecclesiā Glastoniæ continet in longitudine 192 Steppys.

Item latitudo ejusdem continet 38 Steppys meos.

Longitudo totius chori usque navim ecclesiæ continet 82 Steppys.

Longitudo portæ ecclesiæ Glastynbery 24 Steppys.

Et ejus latitudo continet 12 Steppys.

Longitudo chori ecclesiæ monasterij Glastynbery continet 74 Steppys.

Latitudo chori ecclesiæ circa orientalem partem dictæ ecclesiæ continet 40 Steppys.

NUM. CV.

Carta Canuti Regis de privilegijs Abbatie Glastoniensis.

Regnante in perpetuum domino qui sua ineffabili potentia omnia disponit atque gubernat, vicesque temporum, hominumque mirabiliter discernens, terminumque incertum, prout vult, æquanimiter imponens, & de secretis naturæ mysterijs misericorditer docet, ut de fugitivis & sine dubio transitorijs mansura regna Dei suffragio adipiscenda sunt. Quapropter ego Cnut Rex Anglorum & cæterarum gentium in circuitu persistentium gubernator & rector, cum consilio & decreto archipræfulis nostri Edelnothi, simulque cunctorum Dei sacerdotum & consensu optimatum meorum, ob amorem cælestis regni, & indulgentiam criminum meorum & relaxationem peccaminum fratris mei Regis Edmundi, concedo ecclesiæ sanctæ Dei Genetricis Mariæ Glastoniæ jura & consuetudines in omni regno meo, & omnes forisfacturas omnium terrarum suarum; & sint terræ ejus sibi liberæ & solutæ ab omni calumnia & inquietatione, sicuti meæ mihi habentur. Verum illud præcipue ex omnipotentis Patris & Filij & Spiritus Sancti auctoritate, & perpetuæ Virginis interdicione prohibeo, & universis regni mei præpositis

tis & primatibus super suam salutem præcipio, ut nullus omnino illam insulam intrare audeat, cuiuscunque ordinis aut dignitatis sit; sed omnia tam in ecclesiasticis quam in secularibus causis, tantummodo Abbatis iudicium & Conventus expectent; sicuti prædecessores mei sanxerunt & privilegijs confirmaverunt, Cenwines, Ines, Cuthredus, Ailredus, Afredus, Edwardus, Ethelredus, Ailstanus & gloriosissimus Edmundus & incomparabilis Edgarus. Si quis autem quovis deinceps tempore sub aliqua occasione interrompere aut irritum facere hujus privilegij testamentum nissus fuerit, sit a consortio piorum ultimi examinis ventilabro dispersus. Si quis vero benévola intentione hæc facere, probare & defensare studuerit, beatissimæ Dei genetricis Mariæ & omnium sanctorum intercessione amplifcet Deus portionem ejus in terra viventium. Scripta est hujus privilegij donatio & promulgata in lignea basilica sub præsentia regis Cnutonis. Anno ab incarnatione dominica 1032.

NUM. CVI.

Bibl. Cotton. Vitell. D. VII. 67. Fol. 161.

Epistola Joannis 15. Papæ ad Ælfricum ducem de plurimis malis & injurijs ab illo illatis ecclesiæ Sanctæ Mariæ Glastonienfis [Glastingaburneg.]

Johannes Episcopus servus servorum Dei Ælfrico inclito duci amantissimo filio nostro spirituali salutem, continuam, & apostolicam benedictionem. Relatione quorundam fidelium comperimus te plurima agere mala in ecclesia sanctæ Dei genetricis Mariæ quæ nuncupatur Glastingaburneg, & prædia & villas ab ejus jure tua avida cupiditate diripuisse, & propter quod eodem loco propinque inhæres habitatione illi semper nocuus esse. Oportunum enim erat ut tuo suffragio sancta Dei ecclesia, cui propinquus habitando effectus es, per plurimum accresceret & copia tui adjutorij proprietatibus ditaretur. Sed quod nefas est tuo decrevit impedimento, tuaque humiliatur oppressione. Et quia licet indigni non dubitamus nos in beato Petro apostolo omnium ecclesiarum curam omniumque fidelium suscepisse sollicitudinem: Ideoque tuam monemus dilectionem, ut pro amore apostolorum Petri & Pauli, nostraque veneratione, ab ipsius loci cesses, direptione, nil ab eis proprietatibus, villis & possessionibus invadens. Quod si hæc non feceris, scias te vice apostolorum principis nostra auctoritate excommunicandum, & a coetu fidelium remotum perpetuoque anathemati submissum, & æterno igni cum Juda traditore perenniter mancipatum.

Hæc ex libro epistolarum Alcuini qui fuit Caroli institutor.

NUM. CVII.

Carta Ethilbaldi regis ecclesiæ Sancti Andree concessa de unius navis libertate.

IN nomine domini Dei salvatoris nostri Iesu Christi. Si ea, quæ quisque præcipienda a Deo mercede hominibus verbo suo largitur & donat, stabilia jugiter potuissent durare, supervacaneum vi-

deretur, ut litteris narrarentur & fulcirentur. Sed dum ad probanda donata, ad convincendumque donata volentem infringere, nichil prorsus robustius esse videretur quam donationis manibus auctorum ac testium roborata; non immerito plurimi petunt, ut, quæ eis collata dinoscuntur, paginaliter confirmantur. Quorum postulationibus tanto libentius, tantoque promptius consensus præbendus est, quanto & illis qui precatore sunt utilior res secundum hoc visibile seculum nunc impertitur; & illis, qui concessores existunt, pro imperito opere pietatis uberior fructus secundum invilibile postmodum tribuetur. Quam ob rem ego Ethilbaldus, rex Merciorum, præsentibus litteris indico, me dedisse pro anima mea Alduulfo Episcopo, ecclesiæque beati Andree apostoli, quam gubernat, unius navis, sive illa proprie ipsius, sive cujuscunque alterius hominis sit, incensum, id est, vectigal, michi & antecessoribus meis jure regio in portu Lundoniæ usque hætenus competentem, quemadmodum mansuetudinem nostram rogavit. Quæ donatio ut in perpetuum firma & stabilis sit, ita ut nullus eam regum, vel optimatum, vel teloniariorum, vel etiam juniorum quilibet ipsorum in parte, aut in toto in irritum præsumat, aut possit adducere, manu proprio signo sanctæ crucis subter in hac pagina faciam, testesque ut subscribant petam. Quisquis igitur id, quod pro anima mea donavi, aut donatum est, illibatum permanere permiserit, habeat communionem beatam cum præsentem Christi ecclesiæ atque futura. Si quis autem non permiserit, separetur a societate non solum sanctorum hominum, sed etiam angelorum, manente hac donatione nostra nichilominus in sua firmitate. Actum mense Septembrio die indictione II. anno regni nostri XVII. **†** Ego Ethilbald rex subscripsi. **†** Ego Danihel Episcopus subscripsi. **†** Signum manus Oba. **†** Signum manus Sigibed.

NUM. CVIII.

Carta Berthwulfi regis Merciorum de confirmatione superioris concessionis.

EGO Berhtuulf, rex Merciorum, hanc meam donationem & predecessoris mei Aethilbaldi regis cum signo sanctæ crucis confirmavi, his testibus consentientibus & quorum nomina hic continentur; ad indulgentiam delictorum meorum atque predecessoris mei Aethelbaldi regis. Si quis autem successorum meorum regum, aut principum aut teloniariorum hanc donationem nostram infringere vel minuere voluerit, sciat se separatim a congregatione omnium sanctorum in tremendi die iudicii, nisi prius digne emendaverit. Amen. **†** Ego Berhtuulf rex Merciorum subscripsi. **†** Ego Ceolnod Archiepiscopus subscripsi. **†** Ego Sedrid regina subscripsi. **†** Ego Celred Episcopus subscripsi. **†** Ego Tatnoth Episcopus subscripsi. **†** Ego Humberth dux subscripsi. **†** Ego Mucel dux subscripsi. **†** Ego Hunstan dux subscripsi.

NUM. CIX.

Carta Earduulfi regis Cantuariorum de pascuis Porcorum xij gregum.

IN nomine Dei summi. Multi quidem in hoc seculo constitutionem & narrationem antiquam pro hujus

hujus vitæ favore & concupiscentia depravare conati sunt, qui istius æumni seculi laudem quærunt, & multo magis hominibus placere quam Deo diligunt, sicut ipse procurator nomine Vualhhun, contra Episcopum Hrofsensis ecclesiæ sine intermissione congressum discrimini fecit, circa porcorum pascua in

† silba quæ appellatus est Caestruarouualth. Iccirco
† Ego Eardulfus rex Cantuariorum conscriptionem eorum ad nichilum redigo, quia coram testibus & optimatibus meis concedo ad ecclesiam † Sanctæ Andree, pro remedio animæ meæ atque meorum
* patrum xij gregum porcorum ad serbandum in publicis locis, id est, ut incolæ nominandi dicunt, Holanspic. alius Paetlanhruge. tercius Lindbryge. Hoc † autem numerus xij gregum in istis tribus partibus singulariter in unoquoque teneatur. Si quis vero, quod absit, heredum meorum hanc donationem infringere aut minuere præsumat, sciat se ab omnipotenti Deo, & a sanctorum angelorum consortio separatum, & in æterna perditione damnatum, manente hac donatione mea, in sua nichilominus firmitate perseveret. Anno ab incarnatione Christi DCCLXII. indiēt. XV. † Ego Eardulfus rex Cantuariorum supradicta omnia volens * confirmari & signum sanctæ crucis impressi. † Ego Cuthberhtus gracia Dei Archiepiscopus, ad petitionem Eardulfi Episcopi consensi & subscripsi. † Ego Aethilberhtus rex Cantia, consensi & subscripsi. † Ego Balthard consensi & subscripsi. † Ego Duunuualla subscripsi. † Ego Aethelhun subscripsi. † Ego Alidberht subscripsi. † Ego Ruta subscripsi. † Ego Folcuuine subscripsi. † Ego Uuohtbrord subscripsi. † Ego Balthhard subscripsi. † Ego Badoheard subscripsi. † Ego Beagnoth subscripsi. † Uualhhun subscripsi.

N U M. CX.

Carta Eanmundi regis, donationes Offæ regis Merciorum & Sigeredi regis dimidiæ partis provincie Cantuariorum de Æslingeham, quæ cartæ habentur in Monastico, Vol. 2. p. 28. confirmans.

76. **E**GO Eumundus rex hanc piam donationem suprascriptam propria manu roborandam hoc signaculo Sanctæ crucis expressi, in loco cujus vocabulum est Godegeocesham, præsentem venerabili Archiepiscopo Bregouuino & consentiente, consilio quippe atque consensu omnium optimatum & principum gentis Cantuariorum. † Ego Jaenberhtus Abbas consentiens testis affui & subscripsi. † Huuætred Abbas consensi & subscripsi. † Signum manus Egfnodi. † Signum manus Balthhardi. † Signum manus Aldhuni. † Signum manus Uda. † Signum manus Puda.

N U M. CXI.

Carta Ecgberhti regis Cantia de terra intra mania castelli Hrofscestri eidem ecclesiæ concessa.

77. **I**N nomine summi salvatoris & domini nostri, qui ubique disponit omnia. Ego Ecgberhtus, rex Cantia, tibi Eardulfo, meo fidelissimo Ministro at-

que Episcopo, tuæ petitioni assensum præbui, cum consensu scilicet venerandi Archiepiscopi Genberti, qui michi in omnibus carus est, necnon & principum meorum, trado terram intra castelli mania supra nominati, id est, Hrofscestri, unum viculum cum duobus jugeribus adjacentem plateæ, quæ terminus a meridie hujus terriæ, quam tibi modo in præsentem possidendam habendamque, & cuicunque volueris te vivente seu moriente dare, æternaliter per dono. Si quis autem hanc donationem meam invido malivoloque infringere temptaverit animo, sit separatus in hoc seculo a participatione corporis & sanguinis domini nostri Ihesu Christi, & in futuro a cætu omnium sanctorum segregatus, nisi antea suam præsumptionem digna satisfactione correxerit. Manentem hanc Kartulam in sua semper stabilitate, suprascriptam donationem meam, signo Sanctæ crucis Christi confirmare curabo, & alios religiosos viros ut & ipsum agerent adhibui, quorum nomina cum signaculis dominicæ crucis intra tenentur. Actum anno dominicæ incarnationis DCCLV. † Ego Egeberhtus, rex Cantia, hanc donationem meam signo Sanctæ crucis roborare curabo. † Ego Genberhtus gracia Dei Archiepiscopus, consensi & subscripsi. † Ego Badeno Episcopus consensi & subscripsi. † Signum manus Uban. † Signum manus Udan. † Signum manus Aldhun. † Signum manus Uuelheri. † Signum manus Uualhardi. † Signum manus Tymbel. † Signum manus Coenberhti. † Signum manus Balhardi. † Signum manus Aethelnodi.

Confirmatio ejusdem per Headberhtum regem Cantia.

† Ego Headberhtus Rex Cant. testis consensi & subscripsi. † Ego Aldberhtus Abbas subscripsi. † Signum manus Elni. † Signum manus Badohardi. † Signum manus Tidheah. † Signum manus Baldhordi. † Signum manus Eadberhti. † Signum manus Hætraedi. † Signum manus Beornulfi. † Signum manus Hæara.

Confirmatio ejusdem per Offam regem Merciorum.

† Ego Offa Rex Merciorum, ad petitionem Eardulfi Episcopi, hanc donationem in monasterio, quod * appellatus est Medyhaemstede præsentem Abbate Botuino † meo manu atque impressione sanctæ crucis Christi corroboravi, & licentiam dedi habendi seu tradendi cuicunque voluisset. † Ego Botwine Abbas consensi & subscripsi.

N U M. CXII.

Carta Egberti regis Cantia de terra decem aratorum apud Hallingas eidem ecclesiæ concessa.

79. **I**N nomine domini salvatoris nostri Ihesu Christi. Omnem igitur hominem, sicut frequenter cælesti magisterio adhortante didicimus, qui sub Christiana religione vitæ cælestis præmiâ consequi desiderat, necesse est, ut in præsentem pietatis insistat operibus & terrenis rebus atque transitorijs, in quantum Deo largiente sufficiat sibi æterna mercet bona, suasque preces ad divinam pervenire clementiam cotidie citius per hoc faciat. Quod ipse aliorum in suis necessitatibus libenter exaudiat, attentius remiscens, quod quibusque religionis postulationibus tanto libentius tantoque promptius consensus præbendus

bendus est, quanto & illis, qui precatores sunt, utilior res secundum hoc visibile seculum nunc impertitur, & illis, qui concessores existunt, pro impertito opere pietatis uberior merces secundum invisibile postmodum tribuetur. Quam ob rem ego Egberth rex Cantiae, tibi dilectissimo Episcopo Dioran, atque tuae ecclesiae, quae in honore Sancti Andreæ apostoli consecrata est, pro remedio animae meae, cum consensu meorum optimatum atque principum, terram juris mei decem aratorum, in loco qui nominatur Hallingas, cum omnibus scilicet ad eam pertinentibus rebus, juxta terminos indigenis certissimos, cum campis, filvis, pratis, paludibus, piscationibus, venationibus, aucupationibus, libenter tenendam possidendamque concedo. Ita ut quicquid de ea agere valueris, liberam per omnia in perpetuo potestatem teneas. Quisquis ergo heredum successorumque meorum hanc donationem meam augere atque amplificare voluerit, habeat beatam communionem in praesenti cum diligentibus domini, & in futurum perpetuam cum omnibus sanctis. Quisquis autem malivola mente de illa immutare vel imminuere temptaverit, separetur a societate non solum aeternae felicitatis omnium sanctorum, sed etiam in aeterna poena cum scelerum suorum crudelibus participibus sit condemnatus. At vero ut hanc donationem meam quilibet hominum aliquando non possit irritam facere, manu propria signum sanctae crucis sub. in hac pagina facere curavi.

Testesque religiosos ut id ipsum facerent adhibeo. Adjectis denberis in * commune saltu Bixle, Speldhirst, Meredæn. ðæp be earþan. 7 purteuuellæ 7 zeppanhyre.

✠ Ego Egeberhtus Rex hanc donationem a me factam signo sanctae crucis roboravi. ✠ Ego Heaberhtus rex signo crucis roboravi & subscripsi. ✠ Ego Jaenberhtus Archiepiscopus gratia Dei consensu & subscripsi. Signum manus Eangisly. ✠ Signum manus Udan. ✠ Signum manus Balthardi. ✠ Signum manus Egesnothi. ✠ Signum manus Uban. ✠ Signum manus Tycam. ✠ Signum manus Heardraedi. Signum manus Uuiohtnothi. ✠ Signum manus Coenberhti.

Termini locorum.

Sunt autem termini a loco qui vocatur Hrofebreতা, usque ad arborem * qui vocatur Cutursac. & inde via recta per medium campum, quae appellatur Hiuetinhamstedi, usque in locum, qui dicitur Halesmeri, & inde circumit per locum, qui vocatur Heortleagu, usque in flumen Medeuuæge.

NUM. CXIII.

Carta Egberti regis Cantiae de Brombehege eidem ecclesiae concessa.

✠ IN nomine domini nostri Ihesu Christi. Pietatis beneficium quod quisque fidelium pro Christi reverentia servo Dei fideliter domino servienti misericorditer contulerit, Christo hoc conferre dinoscitur: Nam ipse in fine mundi ad electos suos loquens dicturus est. Cum uni ex ministris meis fecistis, michi fecistis. Idcirco ego Ecgberhtus Rex Cant. hanc dominicam sententiam memoriter retinens, & pijs operibus Deo instigante adimplere curabo; tibi Dioran, Hrofsensis ecclesiae antistiti, aliquam partem terrae juris mei libenter concedo, id est, dimidiam unius aratri partem ubi nominatur Bromgeheg

simul & * mariscem vocabulo Scaga, & ut per omne ab hac die & deinceps subsequens tempus, cum notissimis terminis omnibusque utilitatibus ad eam rite pertinentibus, tuo proprio juri aeternaliter habendam, possidendam, tradendamque cuicumque hominum volueris hilari concedo animo. Hujus autem marisci terminus est aqua pene undique circumperfusa. Si quis ergo heredum successorumque meorum contra hanc piam donationem meam venire fuerit ausus, & temerare eam invido malivoloque temptaverit animo, sit anathema maranatha. Manente hac carta in sua nichilominus stabilitate, quam roborare propria manu curavi, & alios idoneos religiososque testes ut id ipsum agerent adhibui, quorum nomina infra caraxata continentur. Actum anno dominicae incarnationis DCCCLXXVIII. in civitate Doroverni. ✠ Ego Egebertus rex Cantiae hanc donationem meam signo crucis Christi roboravi. ✠ Ego Jaenberhtus Archiepiscopus testis consentiens subscripsi. ✠ Signum manus Escuualdi Presbyteri. ✠ Signum manus Uban. ✠ Signum manus Boban. ✠ Signum manus Uulhard. ✠ Signum manus Ubban. ✠ Signum manus Aldhun. ✠ Signum manus Sigired. ✠ Signum manus Esni. ✠ Signum Eaniardi. Huic vero terrae adjacent praeterea ubi dicitur Hreodham in IIII locis. In uno loco XVII agros on earþan clipana gemæpe. 7 on ruðan tucingney 7 on pæptan Culinga gemæpe. 7 on noþðan. Et in alio loco XII agros. on earþan 7 culinga gemæpe. 7 on ruðan clippapa gemæpe. 7 on pærtan. 7 on noþðan. Et in tertio loco VII agros. be earþan 7 meape pleot. 7 be ruðan. 7 be pærtan. 7 be noþðan 7 clippapa gemæpe. Et in quarto loco VI agros. be earþan 7 clippapa gemæpe. 7 be ruðan 7 culinga gemæpe. 7 be pærtan 7 7 be noþðan clippapa gemæpe.

NUM. CXIV.

Alia carta ejusdem regis, item de Bromgehege.

IN nomine domini Ihesu Christi. Cum quis religiosorum virorum fideliter Deo famulantibus ex temporalibus terrenisque substantijs donare decreverit, hoc pro certo Christo donatori bonorum omnium redonare constat. Unde & ego Egeberht, rex Cantiae, tibi venerando Dioran Hrofsensis ecclesiae antistiti trado dimidiam partem unius aratri contiguam, viz. ejusdem quantitatis terrulam in regione vocabulo Bromleheg, a me antea traditæ. Insuper & adiciam * mariscem pertinentem ad aridam & ad aquae ripam iaenlade habentem quasi quinquaginta jugerum, & ut in tua sit facultate imperpetuum habendam, possidendam, tradendamque cuicumque elegeris hominum. Et si quis tam ausus sit hanc donationem meam infringere temptaverit, sit anathema maranatha. Hanc cartulam in sua stabilitate manentem consentientibus religiosi personis & subscribentibus signo crucis Christi roboravi quorum nomina cum proprijs infra notentur signaculis. Actum anno ab incarnatione Christi DCCCLXXIX in civitate supradicta. ✠ Ego Ecgberhtus donator signum crucis Christi impressi. ✠ Signum manus Boba. ✠ Signum manus Balthard. ✠ Signum manus Uuealhard. ✠ Signum manus Banta. ✠ Signum manus Billnoth. ✠ Signum manus Osuulf. ✠ Signum manus Bubba. ✠ Signum manus Balthard.

NUM.

NUM. CXV.

Carta Ethelberti regis Cantiae de terra eidem ecclesiae Roffensi, intra mania civitatis Cantuariæ concessa.

85. **I**N nomine domini nostri Ihesu Christi, cui patent cuncta penetralia cordis & corporis. Ego Ethelberhtus, rex occidentalium Saxonum necnon Cantuariorum, concedo Hrofsensis ecclesiae antistiti Deoran, aliquantulum terrae juris mei intra mania supradictae civitatis in parte aquilonali, id est, rþum ðæððine hýpnan oð ðabþðin 3 tan e 3t be pealle. 7 rþ. e 3t rþþ oþ þat e 3t 3eat 7 rþa þe 3t þate oð ðæððine hýpnan. 7 þþeo ha- gan be earþan poþte butan pealle. 7 ð. p to þeþpen æceþaþ mæðe be þeþtan. eé. Hoc in augmentum monasterij tibi concessi Sancti Andreae, ut mea donatio immobilis permaneat semper. Et si quis hanc donationem meam augere voluerit, augeat dominus ei vitam. Si quis vero tunc minuere præsumpserit, sit separatus a conspectu domini in die iudicij, nisi prius emendaverit ante ejus transitum quod nequiter gessit. Actum dominicæ incarnationis DCCLXXXI. ✠ Ego Ethelberhtus rex hanc meam donationem signo sanctæ crucis confirmavi. ✠ Ego Geanberht Archiepiscopus corroboravi. ✠ Ego Deora Episcopus consignavi. ✠ Signum manus Uulhard. ✠ Signum manus Uban. ✠ Signum manus Udan. ✠ Signum manus Ealhere. ✠ Signum manus Dudec. ✠ Signum manus Wullaf.

NUM. CXVI.

Carta Offæ regis Merciorum de terra sex aratorum in Trottesclib eidem ecclesiae Roffensi concessa.

86. **I**N nomine Dei summi & salvatoris nostri Ihesu Christi, ipsoque in perpetuo regnante disponenteque suaviter omnia, terrena quoque sceptris & regalia jura temporaliter distribuerit. Unde & ego Offa, rex Merciorum, aliquam terram pro remedio & salute animæ meæ tradam, id est, sex aratorum, ubi nominatur Trottesclib, ad ecclesiam beati Andreae apostoli, & ad Episcopium castelli quod nominatur Hrofescester, ubi beatus Paulinus pausat, quam etiam Episcopalem sedem modo in præsentem rite regit Waennundus religiosus antistes. Hanc itaque supradictam terram ad hanc conditionem perpetualiter habendam & possidendam concedo, cum omnibus ad eam rite pertinentibus rebus, cum campis, filvis, pascuis, pratis, pastinationibus & cum proprijs terminis. Hujus autem telluris termini sunt isti: ab oriente & a meridie Beerlingas, ab occidente Wrotaham, ab aquilone Meapaham; ad hanc quoque terram pertinent in diversis locis porcorum pastus, id est, Wealdbaera ubi dicitur Dolenþpic bi ruðan eé eþpan hþýc3 non longe ab eo loco længan hþýc3. Quisquis vero contra hanc donationis cartulam callido malignoque tractatu contraire præsumpserit, noverit se, quisquis ille fuerit, indiscreto Dei iudicio sinistrae partis socium fore, & a Christi & Dei corpore sanguineque segregan-

dum. Manente hac cartula in sua nichilominus firmitate, propria manu signaculo crucis Christi roburare curavi, & testes religiosos & consentientes id ipsum agentes adhibui, quorum nomina cum proprijs cruciculis infra adnotentur. Actum anno dominicæ incarnationis DCCLXXXVIII. ✠ Ego Offa, rex Merciorum, hanc suprascriptam donationem meam hoc signo crucis impressi. ✠ Ego Ecgrid, rex Merciorum, testis consentiens subscripsi. ✠ Ego Cynedriþ regina consensi & subscripsi. ✠ Ego Jaenberhtus, gracia Dei Archiepiscopus, signum crucis Christi impressi. ✠ Ego Hygeberht Archiepiscopus subscripsi. ✠ Ego Ceoluulf Episcopus subscripsi. ✠ Signum manus Brordam præfecti. ✠ Signum manus Berhtuualdi. ✠ Signum manus Eadbaldi. ✠ Signum manus Ceolmundi.

NUM. CXVII.

CUM sequentes cartæ in textu Roffensi multæ sint; & fere in eadem verba cum superioribus, visum est eas prætermittere, ne tedium pariant. Ad notitiam tamen possessionum hujus ecclesiae subnectitur nomen uniuscujusque regis, vel donatoris, donationem, datam & nomina testium.

Offa Rex Merciorum dedit ecclesiae Sancti Andreae Roffensi terram unius aratri apud Broomgeheg, anno 789. Testes, ipse Offa rex Merciorum, Jaenberhtus & Hygeberht Archiepiscopi; Ceoluulf; Heardraed, Unwona, Cyneberht, Ealghearhd & Eadgar Episcopi; Ealgmund, Beonna Abbates; Ecgrithus rex Merciorum; Berktuualdus, Eadbaldus, Brordan, Aethilheardus, Ceolmundus, Uban, Heaberhtus, Forðredus, Uugegan & Ceolheardus.

Idem Rex Offa dedit particulam terræ quasi unius & semis jugeri in civitate Hrofi, anno 789. Subscribunt Offa rex; Ecgrid rex; Jaenberhtus & Hygeberht Archiepiscopi; Ceoluulf; Heardred; Unuona, Cyneberht, Algheard, Uuaermund & Eadgar Episcopi; Uueohtun, Ealhmundus, & Beonnan, Abbates; Brordan, Berhtuualdus, Aedilhardus, Uuigegan, Ceolmundus, Ceolheardus, Eadbaldus, Forðredus, Uuigegan, Heaberhtus & Uban.

Aedelbearht Rex Occidentalium Saxonum seu Cantuariorum vendidit Waermundo Episcopo 20 acras terræ & unum viculum dimidium civitatis Hrobi & unum mansum, pro ejus pecunia, xv. pund. & xxx mancuso (sic habetur in carta) anno 790. Subscribunt Aedelbearht rex; Ciolnoð Archiepiscopus; Ealhstan, Swiðun, Guðheard, Dioruulf Episcopi; Etðelred & Ælfred filij regis; Uullaf, Uurferð, Abbates; Uulthelm Presbyter; Uuerenberht & Celmund Ministri; Eannulf, Oric, Uulphere, Aetheluulf; Humbearht, Uullaf, Aldred, Æðelred, Dryhtwald & Biorhtuulf duces.

Suithun Minister regis Cantuariorum Cuthredi dedit terram trium aratorum apud Brom-Gehaeg ecclesiae Sancti Andreae, quam terram habuerat de dono prædicti regis.

Coenulf Rex Merciorum dedit tria aratra terræ apud Borestealle ad meridianam plagam civitatis quæ dicitur Hrofescester, anno 811. Subscribunt Ceonuulf Rex; Uulfred Archiepiscopus; Deneberht, Aetheldulf, Episcopi; Sigerew Rex; Aelbthriþ Regina; Heardberht Dux; Beornmod, Episcopus; Beornmoth Dux; Cynehelm Dux; Eadberht

berht Dux; Cyneberht propinquus regis, Coenwald, propinquus regis; Quoenchrith filia regis; Eanberht Dux; Aethelheah.

99. Ecgbertus Rex dedit terram quatuor aratorum in loco qui dicitur Snoddingland & Holanbeorge, anno 838. Subscribunt Ecgbertus Rex, Cialnoth Archiepiscopus; Beornmod, Ealhstan, Eadhun, Cynred, Ceolberht, Episcopi; Edelwulf, Eanulf, Henebearht, Edelwulf, Duces; Ethelheard.
100. Etheluulf, Rex occidentalium Saxonum dedit terram duorum aratorum apud Holanbeorge, anno 841. Subscribunt, Etheluulf Rex; Ethelstan Rex; Ealhstan, Helmstan, Beornmod Episcopi; Etheluulf, Ealchere, Duces; Duduc, Ethelmod, Uchtred, Tuca, Ethelred, Sigbeorht, Boba.
104. Aethered Rex occidentalium Saxonum dedit terram juxta flumen Meadowege, anno 868. Subscribunt Aethered Rex; Alhferth, Healmund, Episcopi; Wulfhere, Eadred, Aelfstan, Wigstan, Aelfstan, Drihtwald, Duces; Ecgbearht, Beorhtnoth, Ordulf, Aesca, Ministri.
106. Aethelulf, Rex Saxonum dedit terram in Cucolant, anno 880. Testibus Aethelredo Archiepiscopo, Swithulfo Episcopo, Aethelwaldo, Beornuulfo, Ducibus; Ealhmundo, Beornuulfo, Deoruulfo, Ceobaldo, Ealhhere, Deoring, militibus; Beornhelm, Osmund, Beorhtred, Nothelm, Ministris regis.
120. Eadgar, Rex Anglorum, dedit decem mansas, quod Cantigenae dicunt x Sulunga apud Bromleage, anno 955. Subscribunt, Eadgar, Rex Anglorum, Dunstan Dorobernensis ecclesiae Archiepiscopus; Aelfthryth, mater regis; Oswald, Archiepiscopus Eboracae civitatis; Aethelwold Wintonensis, Aelfstan Lundoniensis, Aelfstan, Eadelm, Sydeman, Alfold, Bryhtelm, Episcopi; Byrhtferth, Aethelweard, Aelfwerd, Aethelmær, Aelfrige; Wulfstan, Aelfric, Aelfheah, Ealdred, Leofstan, Ministri regis; Aelfhere, Aethelstan, Aethelwine, Byrhtnoth, Ordgar, Duces; Aelfric, Alfwold, Wulfige, Sigred, Eadelm, Ministri.
124. Aethelred, totius Anglorum nationis Rex, dedit sex mansas apud Wuldaham, & unam mansam apud Lythanbroce, anno 895. Subscribunt Aethelred Rex Anglorum, Aelfric Dorovernensis electus; Aelfheah Wintonensis, adultus Episcopus (*sic in carta*) Ealdulf Eboracensis electus; Aelfstan Lundoniensis, Aescwig Dorkecensis, Aelfheah Licetfeldensis, Athulf Herefordensis, Deodred Orientalium Anglorum, Aelfwold Cridiensis, Sigar Viullensis, Ordbirht Seolefensis, Wulfstige Scirburnensis, Ealdred Cornubiensis, Goduinus Hrofensis, Episcopi. Aethelweard, Aelfric, Aelfhelm, Leofstige, Leofwyne, Duces; Aelfstige, Ordulf, Beorhtwold, Aethelmar, Wulfget, Leofwine, Wulfstige, Aethelric, Aethelweard, Wulfnoth, Fræna, Wulfstige, Aethelnoth, Siweard, Sigred, Aelfhelm, Wynneim, Ministri.
130. Aethelred, Rex Anglorum restituit sex Sulunga (*hoc est sex mansas*) apud Bromleage cum utilitate filiarum quae ipse in juventute sua abstraxerat ab ecclesia Sancti Andreae Hrofensis, anno 998. Subscribunt Aethelred Rex Anglorum; Aelfric Dorovernensis, Ealdulf Eboracensis, Archiepiscopi; Aelfheah Wintonensis, Aelfheah, Aescwig, Athulf, Wulfstan, Alfwold, Wulfstige, Ordbirht, Ealdred, Aelfwine, Episcopi; Aethelstan, Egcbirht, Eadmund, Eadred, Eadwi, Clitones; Aelfweard, Wulfgar, Aelfstige, Lyfing, Abbates; Aethelweard, Aelfric, Leofstige, Aelfhelm, Leofwine, Duces; Byrhtwold, Aethelmer, Ordulf, Wulfget, Leofwine, Wulfstige, Wulfhead, Sigred, Sigweard, Fræna, Leofwine, Wynneim, Aethelmær, Aelfgar, Aelfweard, Leofric, Aethelric, Aethelweard, Ministri.
135. Aethelredus, Rex nationum totius gentis Britan-

nia, dedit xv mansas apud Stantun, & Hiltun, cum omnibus Appendicijs, anno 1012. Subscribunt, Aethelredus Rex; Aelfgifu Regina; Wulfstan Archiepiscopus, cum coepiscopis & filiis regis & abbatibus & ducibus & militibus, quorum nomina hic inserta sunt. Eadnoth, Athulf, Aethelwold, Aelfgar, Godwinus, Aethelfie, Brithwoldus, Leving, Alfhun, Aelmar, Episcopi; Wulfgar, Aelfsi, Brihtmer, Aelfwi, Aelfsi, Edric, Brihtstan, Eadmær, Ofsytel, Abbates; Eadric, Uhtred, Leofwine, Aelfric Duces; Aethelmær, Syferth, Aethelweard, Godwine, Morcar, Aelfgar, Wada, Ulfkytel, Thurkytel, Aethelwine, Adelwold, Aelmær, Milites.

De fundatione ecclesiae Sancti Andreae per Aethelbertum regem. Vid. Monasticon, Vol. 1. p. 27.

Anselmus Archiepiscopus Cantuariensis confirmavit ecclesiae Sancti Andreae de Roueceffria omnes consuetudines & leges quas habuit de antecessore suo Lanfranco; & insuper dedit monachis ecclesiam de Northflete, & perdonavit eis xxxv solidos quosolvere solebant annuatim de Piscaria de Gillingham; & dedit Episcopo terram valentem xx solidos per annum de manerio de Heifa in Middlesex. Testibus Ernulfo Priore, Joseph, Eadmero Monacho Cantuar. Baldeuino de Torriac Monacho Becc. Willielmo Archidiacono Cantuar. Aschetillo Roffensi Archidiacono, Willelmo de Einesforth, Godefrido de Falchenham.

Radulphus Archiepiscopus Cantuariensis confirmavit praedictam donationem Anselmi & dedit monachis unam acram terrae in campo de Gudlesfeld, & v solidos qui ei debebantur singulis annis pro piscatoria de Niwe Were in territorio de Grean. Testibus domno Arnulfo Roffensi Episcopo, Johanne Cantuariensi Archidiacono; Herwiso Archidiacono Roffensi, Joseph, Edmero Monacho Cantuariensi, Rodberto Monacho Sagienfi, Silvestro, Hugone Monacho Roffensi, Ansfrido Capellano, Ansfrido Dapifero, & multis alijs.

Willelmus Archiepiscopus Cantuariensis, & apostolicae sedis legatus, confirmavit donationem ecclesiae de Northflete, & etiam ecclesiae de Boxley quam Henricus Rex dederat. Testes, Herewisus Archidiaconus Cantuariensis, Gaufridus Prior, Eadmerus Monachus Cantuariensis, Fulco Prior de Eie, Richardus Archidiaconus de Norwic, Willielmus Vitecomes, Ansfridus Dapifer, Haimo filius Vitalis, & alij multi.

Carta Willelmi regis in Monastico, Vol. 1. p. 29.

De Tarentford. Vid. Monasticon, Vol. 1. p. 29.

Anselmus Archiepiscopus Cantuariensis confirmavit monachis ecclesiam de Northflete & remisit censum piscariae de Gillingham.

De Waletuna, vid. Monasticon, Vol. 1. p. 29.

De Rethravelda, ibid.

Robertus Latimier dedit mariscum in insula de Grean, unde monachi habebant xxx solidos singulis annis, & Archiepiscopus Anselmus de quo ipse tenebat confirmavit donationem.

Aegelnodus de Hou dedit etiam unum mariscum in eadem insula, cum filio suo quando fecit illum monachum, & reddebat xv solidos; & idem Archiepiscopus confirmavit.

Osbernus de Biliceham accepit societatem monachorum, & ideo concessit eis decimam de Lyasfrun, quae fuit uxor Syuuardi de Hou, dedit mansum in insula de Grean, qui reddebat quadraginta solidos, & Uulfordus, cognomine Henricus de Hou, remisit calumniam quam habebat ad eundem.

Wlfuuardus de Hou, cognomine Henricus, accepit societatem horum monachorum, pro qua dedit eis totam decimam de Cobbehām, & alia vice decimam suam

suam de Hou, & tertiam partem substantiæ suæ post mortem suam. Quod Uxor illius, & filius suus Rodbertus & fratres sui Siuuardus & Eduuardus concesserunt.

Eadmer de Tarente dedit dimidiam decimam suam de Cleidune.

163. Arnulfus de Cilesfelda dedit medietatem totius decimæ suæ de Cilesfelda, annonam scilicet & agnos & porcellas & caseos & vitulos & pullos si ibi sunt equarum & unum villicanum cum quinque acris terræ, & monachi susceperunt ipsum Arnulfum cum uxore sua & homines suos in fraternitatem, & in societatem totius beneficii ipsius ecclesiæ. Testes Anscetillus Archidiaconus, Radulfus Prior Cadomi, Hunfridus Monachus, Radulfus Clericus, Simon Dapifer Episcopi, Athloldus frater ejus, Wido Bifer, Hainfridus Dapifer Arnulfi, & alij multi.

Notandum quod de constitutione capituli Rossensis provisum est, quod quicquid percipit Episcopus tam in vestiariis quam in calciariis per manus camerarij, & quicquid percipit in cereis & exenijs & consuetis per manus sacristæ de provenibus ecclesiæ de Northfete recipit.

164. Eudo Dapifer regis dedit monachis omnes illas decimas quas Adam frater suus quondam dederat Anscetillo Archidiacono Cantuarberie, & quas idem Anscetillus postea concessit Sancto Andrea, scilicet decimam de Langeleia de caseis & de porcis, de Surrune de caseis & de bestiis, de Leeburna de caseis & de bestiis, de Readlega de caseis & de bestiis, de Culinga & de Merelea de omnibus rebus.

Radulfus Pincerna Eudonis dedit decimam suam de Culingis, valentem v solidos per annum.

Robertus de Hedenham dedit omnem suam decimam de Hedenham.

Robertus de Langeleia dedit decimam suam de Langeleia.

Adeloldus frater Balduini monachi dedit omnem suam decimam, etiam de mobili pecunia.

Hugo de Port dedit uno quoque anno xx solidos, pro decima de suo manerio de Ærthetha.

Robertus de Sancto Amando totam decimam suam de Hescendena, cum ecclesia.

Geroldus, homo Haimonis Vicecomitis, quandam decimam quæ valet xx solidos.

Uulmerus, homo Arnulfi de Hefdine, suam decimam quæ valet per annum x solidos.

Robertus de Borefealle totam suam decimam.

Rannulfus filius Uulterij decimam suam de Selmundeham, quæ uno quoque anno valebit octo millarios de Harenc.

Haimo filius Vitalis dedit ecclesiam de Sturmutha & totam suam dominicam decimam, cum omnibus consuetudinibus quæ ad eandem ecclesiam pertinent, & quatuor acras terræ & pasturam ad centum oves.

Radulfus Mallesmæins dedit decimam suam de Stoches.

Willelmus de Cloevilla, duas partes decimæ de Acl.

Godefridus de Scrembroce & uxor ejus suam dominicam decimam.

De Wicham terra Sancti Andrea, quam Episcopus Gundulfus dedit Goisfrido Talebot, retinuit idem Episcopus omnem decimam omnium rerum, ad opus monachorum suorum aternaliter.

172. Gorcelinus de Hanherste, dimidiam decimam de terra sua illic & totam decimam suam de terra sua in Freondesberia.

Quatuor cartæ regis Henrici, quarum ultima de Wroteham, & etiam de Ælham in Monastico, Vol. 1. p. 30.

Idem Rex Henricus concessit monachis unam

feriam omni anno celebrandam duobus diebus integris in civitate Roucestre, id est, ipsa die festivitatis Sancti Paulini & priori die ante festivitatem, & totum rheloneum quod inde eveniet quietum cum omnibus consuetudinibus feriæ tam extra civitatem quam infra. Testibus Willelmo de Wereluuast & Eudone Dapifero, & Haimone Dapifero & Willelmo Pevrel, & Haimone Peverel.

Rogerus de Ælham dedit monachis dimidiam decimam de terra sua de Ælham, de omni re.

Ealdulf de Scæresfelda dimidiam decimam de terra sua de Ælham de omni re, & dimidiam decimam de terra sua de Limningis similiter de omni re.

174. Leofwine Scone de Bere dimidiam decimam de terra sua de omnibus rebus.

175. Baldewinus on Offerlande dimidiam decimam de terra sua de omnibus rebus.

Eaduuard on Offerlande dimidiam decimam de terra sua.

Blakeman of Flotbeame dimidiam decimam de terra sua.

176. Leofwine on Acstede dimidiam decimam de terra sua.

Uulfricus le Mangere dimidiam decimam de terra sua.

Rainaldus de Boeuuike dimidiam decimam de terra sua.

Radulfus de Chieresburh dedit quingentas anguillas unoquoque anno.

Herbertus de Gatindene dedit totam decimam suam, aut quadraginta denarios aut valentem in anguillis.

177. Ulgerius nepos Geroldi dedit decimam de terra sua.

Goffridus de Ros dedit decimam suam de Ealdeham.

Gundulfus de Rosecestre dedit mansam suam.

178. Willelmus filius Willelmi de Horsburdenne dedit decimam suam de Crakeberga.

179. Willelmus de Editune dedit decimam suam valentem per annum v solidos.

Goffridus de Deltfa decimam suam de Deltfa.

Heimfred, homo Ernulfi de Cilesfeld, decimam suam in Cilesfeld.

Hinfridus Canuth de Stælesfelda decimam suam valentem per annum x solidos.

180. Smaleman de Cobbham, duas partes decimæ de una terra sua, & tertiam partem de alia.

Robertus Camerarius, filius Willelmi, vendidit Ernulfo Episcopo domino suo terram, quam tenebat in Lundenia xx fol. & Episcopus concessit perpetualiter ad comparanda ex eadem luminaria ecclesiæ Sancti Andrea.

Hugo de Niueham dedit ecclesiam de Northtuna, cum omni terra quæ ad illam pertinebat, & dimidiam decimam de omni re quæ ad villam pertinebat. Unde habent monachi per annum unam marcam argenti.

181. Ingelburgis, quæ fuit uxor Herulfi futoris, dedit monachis mansam suam.

Egelricus Presbyter de Cettham dedit unam mansam reddentem xii denarios per annum.

Ricardus Brutin de Gillingeham dedit omnem decimam suam in annonam, in agris, in porcellis, in caseis, & vitulis & omnibus alijs rebus.

182. Ricardus filius Malgerij & Eadric de Hescendena, vid. Monasticon, Vol. 1. p. 30.

Elfuine preostes funu, cum uxore sua, dederunt monachis unum mariscum infra insulam de Grean.

183. Hugo filius Fulconis dedit terram suam de Sutgate pro xii denarijs unoquoque anno.

Goldwinus

Goldwinus cognomento Grecus dedit duas Hagas & dimidiam terræ in Rouceſtra, & partem.

187. Rodbertus Henrici regis filius, vid. Monasticon, Vol. 1. p. 30.

Coc dedit terram illam in qua manebat cum domibus quæ super eandem terram erant.

188. Geduinus filius Edith dedit dimidiam mansam suam.

Goffridus Petit dedit unam Hagam.

Geldeuinus monetarius dedit mansionem suam juxta cimiterium monachorum.

189. Gausfridus de Deltſa dedit xxx acras terræ juxta Preſtafelde.

Godricus de Deltſa dedit decimam de annona sua.

Gosfridus de Deltſa dedit quandam partem terræ quam habebat in Deltſa.

190. *Hæc sunt quæ ordinata sunt a Domino nostro Gundulfo Episcopo ad vestitum monachorum.*

De Rouceſtra x libras. De molendino ejusdem villæ xxx solidos. De Celario xxiiii solidos. De Frandesberia v libras & x solidos. De Stoches xxx solidos. De Fletis iiii libras & x solidos. De Hederham v libras. De Tarentford ii libras. De Northfletis iiii libras, & x solidos. De Cantuarie iiii libras. De Bullocefelde ii libras. De Graen xv solidos. De Ærhethe xx solidos. De Adeloldo de Cilesfelfda x solidos. De Uulnero ejusdem villæ x solidos. Rodbertus de Uate villa xv solidos. Radulfus pincerna vi solidos & viii denarios. De Archidiacono x solidos. Willielmus de Editune x solidos. Heimfred vi solidos & viii denarios. Hunfrith Cinuth x solidos. Radulfus pincerna v solidos de Culingis. Et omnes decimas quas Anſcettillus Archidiaconus de Cantuaria tenebat de Adam fratre Eudonis Dapiferi.

Osbernus de Biliceham xii solidos. Godefridus de Scrambroce x solidos. Ulgerius nepos Geroldi v solidos. De Æilesford xx solidos. De Suthtune xx solidos. De Uuleuic iiii solidos. De Cicelherſte iiii solidos.

191. Ernulfus Roſſenſis Episcopus dedit ecclesiæ huic ecclesiam de Edenham & terras & decimas omnes, quæ ipsa ecclesia habuit, cum omnibus ad eam pertinentibus. Decimam etiam de dominio de Edenham & de Cudintuna, in annona, in vitulis, in agnis, in puleinis, in purcellis, unam quoque hagam & dimidiam hidam terræ in Hedenham. Hæc omnia ad luminaria ecclesiæ Sancti Andreæ, & ut Secretarius ecclesiæ det singulis annis in die anniversarij sui decem solidatas panis pauperibus, & xx solidos in refectorium fratribus.

192. Idem Ernulfus Episcopus dedit ad sustentandas domos monachorum denarios quos Presbyteri parochiani solebant reddere, vel quando crisma accipiebant, vel ad Synodum conveniebant.

193. Idem Episcopus consensu monachorum constituit eleemosinam faciendam singulis annis in anniversario Gundulfi Episcopi. Secretarius debebat dare quadraginta denarios, camerarius quadraginta denarios, celarius quadraginta denarios & unum millenarium allecium, Hedredam quatuor solidos & duos salmones. Frandesberi, Devintuna, Flietes, Wldeham, sex solidos & duos salmones. Stoches duos salmones. Lamhetla unum. Suthuerca unum. Hos viginti solidos recipiet celerarius & emptio inde pane & allece, ipse cum eleemosinarijs distribuet ipsa die pauperibus. Salmones autem habebunt fratres in refectorio.

194. Angostus de Rouceſtra dedit monachis totam decimam suam de Deltſa & de molendino, & quandam

particulam terræ & quinque acras terræ juxta Preſtafelde.

Quando Gundulfus Roſenſis Episcopus dedit Abbatiam de Mellingis sanctimoniali Avitiæ, ipsa juravit fidelitatem & subjectionem eidem Episcopo & successoribus suis & ecclesiæ Sancti Andreæ, & quod per se nec per aliam personam prædictam subjectionem dissolvere temptaret, & quod in Abbazia sibi data Priorem nec poneret nec deponeret, nec ullam sanctimoniam recipere, nec terram inde daret vel auferret.

Henricus de Port, anno 1108, dedit monachis xx solidos de redditione sua de Earhethe & totam decimam de Halegele.

195. Rodulfus Clericus concessit ecclesiæ Sancti Andreæ mansionem suam juxta cimiterium monachorum & redditum xx solidorum apud Langeport.

196. Golduinus, Presbyter de Rouceſtra, dedit dimidiam hagam in Rouceſtra.

197. Ælfuninus filius Dirgiue dedit aliam dimidiam hagam.

198. Godfridus filius Æluuini dedit aliam dimidiam hagam.

Uxor Rodberti Latimarij diu ante mortem suam reddidit terram, quam tenebat de Thornidura in Freondberia, monachis, quorum debet esse post mortem ejus. Pro hac autem terra monachi dederunt ei sexaginta solidos, & preterea promiserunt ei, quia invenirent ei victum & vestitum quamdiu viveret; victum videlicet de celario quantum uni monacho, & præter hoc unum ferculum de carne quatuor diebus in hebdomada; vestitum vero de camera honorabilem, qualem ejus ætatem & personam deceret. Uni autem ejus servienti & uni pedisequæ, qui ei servirent, talem darent victum qualem cæteris ecclesiæ servientibus. Super hæc omnia darent ipsi Domine viginti solidos singulis annis quibus servientes sibi solidaret & vestiret; & cætera sibi necessaria prout vellent ipsa procuraret. Cum autem obiret, Conventus eam sepeliret, & anniversarium ejus singulis annis faceret.

199. Ricardus Bellus & Ernulfus de Strodes cum uxore suis dederunt omnem decimam suam etiam de mobili pecunia.

Godingus de Hou concessit singulis annis quatuor solidos, & frater ipsius Hugo concessit 2 solidos.

200. Fulco filius Hugonis concessit decem solidos singulis annis de terra de Blechemere.

Ranulfus Constabularius dedit octo solidos per annum de decima monachorum quam tenebat.

Hugo de Stoches dabat x solidos per annum de decima monachorum quam tenebat.

201. De Ællingeham quam Episcopus Gundulfus dedit Goisfrido Talebot, retinuit idem Episcopus omnem decimam in opus monachorum. Coclandus de Eſcedene dedit quandam terram juxta murum vineæ monachorum, &c.

202. Willielmus Cantuariensis Episcopus confirmavit Episcopo Roſſenſi omnem potestatem & jura Episcopalia illi pertinentia in manerijs ejusdem Archiepiscopi.

203. Inarus Tusculanus Episcopus, apostolicæ sedis legatus, cum controversia orta esset inter Episcopum Roſſenſem & monachos ejusdem ecclesiæ de manerijs de Lambetham & Hendenham, ipsa maneria dictis monachis adjudicavit, assidentibus Teobaldo Cant. Archiepiscopo, Rodberto Lund. Henrico Winton. Alexandro Lincoln. Ibrardo Norwic. Sifredo Ciceſtr. Episcopis; Gaufrido Sancti Albani, Gervasio Westmonasterij, Petro Scireburn. Abbatibus; & Magistro Hilario, &c.

Theobaldus

205. Theobaldus Cantuariensis Episcopus confirmavit omnes possessiones & omnia privilegia monachorum Roffensium.

Ædmerus dedit post mortem suam totam piscariam de Niuue Mere & totam terram suam quam habebat in Lundonia & domos.

217. De Dudicote & de Eastuna, vid. Monasticon, Vol.
218. I. p. 30.

NUM. CXVIII.

Carta Ecgberti Anglorum regis, de libertate ecclesie Sancti Andreæ Apostoli.

p. 97. **I**N nomine domini nostri Ihesu Christi. Ego Ecgbertus, gracia Dei Rex Anglorum, cum consensu Episcoporum ac principum meorum, hanc libertatem * donabi ecclesie, quæ sita est in civitate Hrobi & omnibus agellis quæ ad ecclesiam Sancti Andreæ apostoli pertinent, pro remedio animæ meæ & filij nostri Aethelnulfi, quem regem constituimus in Cantia, ut omnes † agros sint libera ab omni regali servitio, a pastu regum & principum, ducum & ‡ præfectum exactorumque, ab equorum & falionum accipitrumque & canum acceptione & illorum hominum refectione, quod nos Festingmen nominamus, a parafrithis & ab omnibus difficultatibus regalis vel secularis servitutis notis & ignotis, cum furis comprehensione intus & foris majoris minorisve, præter pontis * constructione & expeditione æternaliter liberata permaneat. Hanc libertatem prædictæ ecclesie † donabi pro humili obedientia venerabilis Episcopi Beornmodi & pro amore apostoli Sancti Andreæ & beati Paulini Archiepiscopi, cujus corpus in prædicta ecclesia requiescit. Sic etiam omnibus successoribus vel heredibus meis, necnon cuicunque gradu regibus seu principibus in nomine sanctæ trinitatis & per tremendum dei iudicium præcipio, ut hæc donatio mea firma & illibata inconcussaue permaneat. Si quis vero hoc benivola mente observare voluerit, servetur ei benedictio sempiterna hic & in æternum. Si autem, quod absit, aliquis insurrexerit, tyrannica potestate fretus, seu diabolica temeritate instigatus, qui hanc libertatem infringere aut minuire, vel † maluit convertere temptaverit quam a nobis constitutum est, sciat se separatam a communionem sanctæ dei ecclesie, & a participatione omnium sanctorum dei, & æternis ignibus esse nodatum, nisi prius digne & perfecte hic in seculo emendare voluerit. Scripta est hæc cartula anno dominicæ incarnationis DCCCXXIII, indictione VI, his testibus consentientibus & signo sanctæ crucis Christi confirmantibus, quorum nomina infra tenentur ascripta. † Ego Ecgbertus, Rex Anglorum, hanc donationem meam hujus libertatis signo sanctæ crucis Christi confirmavi & subscripsi. † Ego Aetheluulf Rex consensi & subscripsi. † Ego Uulfred Archiepiscopus consensi & subscripsi. † Ego Wigthegn Episcopus consensi & subscripsi. † Ego Elkstan Episcopus consensi & subscripsi. † Ego Beormod consensi & subscripsi. † Ego Wulfhard Dux consensi & subscripsi. † Ego Monuede Dux consensi & subscripsi. † Ego Osmod Dux consensi & subscripsi. † Ego Dudda Dux consensi & subscripsi. † Aldred. † Oshere. † Aetheluulf. † Duduc. † Boba. † Ealhhere. † Sigesseb. † Aethelhard.

NUM. CXIX.

Carta Eadmundi Regis Anglorum, de concessione terræ quæ dicebatur Meallingas.

IN nomine Dei summi & salvatoris nostri Ihesu Christi, ipso quoque inperpetuo regnante, disponente suaviter omnia. Quapropter ego Eadmundus, Rex Anglorum necnon & Merciorum, meo amabili Episcopo, nomine Burhric, concedo aliquantulum * mei telluris, ubi dicitur Meallingas, trium videlicet aratorum, pro remedio animæ meæ, in sempiternam hereditatem, ad augmentum Monasterij ejus † quæ est dicata in honore Sancti Andreæ apostoli, germanus Petri & socius in passione, cum omnibus rebus ad eam pertinentibus, cum campis, silvis, pratis, pascuis * necne & aucupijs, & hoc quoque cum consilio optimatum & principum meorum quorum nomina infra scripta reperiuntur. Unde adjuro, in nomine Domini Dei nostri Ihesu Christi, qui est omnium iustus iudex, ut terra hæc sit libera ab omni regali servitio inperpetuum. Si quis vero minuire vel fraudare præsumpserit hanc donationem, sit separatus a consortio sanctorum. Ita ut vivens benedictione Dei sit privatus, & sit damnatus in inferno inferiori, nisi satisfactione ante ejus obitum emendaverit quod inique gessit, manente tamen hac cartula nichilominus in sua firmitate. Qui vero tunc augere voluerit dona nostra, augeat illi dominus cælestia dona, & æternam vitam tribuat. Ðis rýndon þa land gemæpo ðer bupan cpeðenan landes. Æperst on rýp healse of cinger rýphre. of cinger rýphþ on Oppahamer gemæpe. Ðanan on hepe rþpet. and langrþæte ofer lylle bupan of eart mealliga gemæpe. 7 rpa rýht rýp be eartan Ðam cpullan of þa pýðe rþæte. ruð 7 lang rþæte on gepýht of cinger rýphþe. þenne rýndon þis þa ðen bærpo.

eart Lindphýcg 7. xxx. p. oðanhýpst 7. Fræcing hýpst. 7 rceoppesteðe. xxx. p. 7 rýht hepincg þalas rto.

xxx. bopða pechelinge pecg

7apol. 7 bolan rpic. 7 pætlan hpýcg. † Ego Eadmundus, Rex Anglorum, signo crucis confirmavi. † Ego Eadred frater regis roboravi. † Ego Eadgife mater regis adfui. † Ego Oda Archiepiscopus subscripsi. † Ego Ælfh Episcopus consensi. † Ego Deodred Episcopus. † Ego Wulfstan Archiepiscopus. † Ego Cenwald Episcopus. † Ego Ælfred Episcopus. † Ego Ælfric Episcopus. † Ego Æthelgar Episcopus. † Ego Ælfgifu concubina regis affui. † Wulfgar Dux. † Æthelstan Dux. † Eadmund Dux. † Scula Dux. † Sigferth Mis. † Wulfric Mis. † Ealdred Mis. † Elfstan Mis. † Ordeah Mis. † Eadwerd Mis. † Wulfric Mis. † Odda Mis. † Ella Mis. † Ælfgar Mis. † Osferth Dux. † Wihtgar Mis. † Wulfge Mis. † Birhtwald Mis.

NUM. CXX.

Testamentum Brihtrici & Ælffsuithæ uxoris ejus de Danituna, & de Langafelda & de Dærente & de Falcheham & de Snodilande & de Bromlega.

† **H**ÆC est ultima commendatio five rerum suarum pro Deo distributio, quam fecerunt simul

simul Brihtricus & Ælffuitha uxor ejus, appropinquante die mortis eorum, in villa quæ vocatur Meapeham, testibus his præsentibus de proprijs parentibus suis, videlicet Uulfstano cognomine Ucca, & Uulfio fratre ejus & Siredo filio Ælfredi & Uulfio cognomine Blaca & Wine Presbytero, & Ælfegaro in Meapaham, & Wulfeg filio Ordegi, & Ælfego fratre ejus, & Brihtwara Ælfrici relicta, & Bryhtrico ejus consanguineo & Ælftano Episcopo. Primum naturali Domino suo regi armillam auream, quæ habebat octoginta mancas auri & unum handseax tantundem auri habentem, & quattuor equos, duos ex eis optime faleratos, & duos gladios optime adornatos, & duos accipitres & omnes canes suos venaticos, & Dominæ suæ reginæ armillam unam, quæ habebat triginta mancas auri, & unum equum emissarium, eo pacto ut adjuvaret eum apud regem, quatinus ista commendatio seu distributio rerum suarum firma & stabilis esset post mortem suam. Et pro anima sua, & omnium antiquorum suorum, dedit ecclesiæ Sancti Andreæ duas Sullingas terræ in Danituna. Et ipsa Ælffuitha similiter dedit eidem ecclesiæ Sancti Andreæ, pro anima sua & omnium parentum suorum, duas Sullingas terræ, quæ vocantur Langafelda. Et præter hæc dedit eidem ecclesiæ xxx mancas auri & unam torquem auream de xl mancis auri, & unam cupam argenteam, & dimidiam vittam capitis auream. Et omni anno in diebus anniverfariorum suorum ordinaverunt servitoribus ecclesiæ Sanctæ * Andreæ firmam duorum dierum de terra illa quæ vocatur Hæleholt, & duorum dierum de Uottringeberia, & duorum dierum de Eærlinges & duorum dierum de Herigetes ham. Et ecclesiæ Christi Cantuariæ dederunt sexaginta mancas auri, xxx Archiepiscopo, xxx conventui fratrum, & unam torquem auream quæ habebat octoginta mancas auri, & duas cuppas argenteas, & terram illam quæ vocatur Meapeham. Et ecclesiæ Sancti Augustini dederunt xxx mancas auri, & duas cuppas argenteas & dimidiam vittam auream. Et terram illam quæ vocatur Dærente dederunt Brihtuara in diebus vitæ ejus tantum, & post mortem ejus ecclesiæ Sanctæ Andreæ pro se & antecessoribus suis. Et Bærlinges dederunt cuidam nomine Wulfego tali pacto, ut ipse daret inde omni anno decies centum denarios pro se & pro antecessoribus suis ecclesiæ † Sanctæ Andreæ. Et cuidam Wulfego dederunt Wottringebyri, sibi & suæ progeniei in hereditatem futuram, & Siredo Hæfel Holt, & Wulfego & Ælfego fratri suo Hergetesham, in hereditatem futuram, & cuidam Wulfstano cognomine Uua terram quæ vocatur Wolcnestede, & illas decem hydās terræ quæ sunt in Strættuna dederunt monasterio de Wolanesteda. Et post mortem Bryhtware terram de Falcheram dederunt ecclesiæ † Sanctæ Andreæ & Bromlegam similiter post mortem ejus, sicut Ælfricus dominus ejus dederat eam eidem ecclesiæ. Similiter dederunt & Snodilande eidem ecclesiæ post mortem Brihtware, sicut Ælferus filius Ælfrici eam prius dederat ipsi ecclesiæ, & ipse postea per testimonium Eadgyve Reginæ, & Odonis Archiepiscopi & Ælfegi filij Ælftani & Ælfrici fratris ejus & Ælfnothi cognomine Pilia, & Goduini de Fecham, & Eadrici de Ho, & Ælffi Presbyteri de Croindene. Et cuidam Wulfstano dederunt lx mancas auri dividere pauperibus pro animabus suis, & cuidam Wulfio tantundem dividere pro animabus eorum, & cum Deo agant judicium nisi fideliter fecerint. Ego Brihtricus, pro Dei amore rogo dominum meum dulcissimum, ut ista nostra donatio inviolabilis permaneat, nec eam a quoquam † violare permittat. Similiter rogamus & petimus omnes amicos Dei, quatinus nobis adjutores in hac re existant. Et

quicumque eam aliquatenus violare præsumpserit, ab ipso Domino Christo judice æternum recipiat judicium. Et qui eam inviolabilem observaverint, Deum sibi sentiant affore propicium.

NUM. CXXI.

Isto tali ordine fuerunt illæ VI. Sulingæ quæ vocantur Uuldeham, primum venditæ ecclesiæ Sancti Andreæ apostoli de Hrofecestra, & postea extractæ, & iterum emptæ ipsi ecclesiæ, ac tandem per beatum Dunstanum Archiepiscopum juramento mille virorum eidem ecclesiæ acquisitæ, & jure hereditario in æternum relictæ.

REX Aethelberhtus primum hereditaverat de Uuldaham apostolum Sanctum Andream & ecclesiam suam in Hrofecestra æterno jure, & commisit illud manerium Eardulfo Episcopo Hrofensi ad custodiendum & ejus successoribus. Igitur in manibus successorum ablatum est iterum apostolo & ecclesiæ suæ in manibus regum, ita quod plures Reges unus post alterum habuerunt illud postea, usque ad tempus Regis Eadmundi. Tunc quidam probus homo, nomine Ælftanus Heakstaninc emit illud a Rege Eadmundo, & dedit ei pro illo centum duodecim mancas auri & xxx libras denariorum. Hujus pecuniæ majorem partem dedit postea ipsi regi Ælfegus, filius ipsius Ælftani. Postea mortuo Rege Eadmundo, Eadredus Rex hereditavit inde prædictum Ælftanum in æternam hereditatem. Itaque post mortem hujus Ælftani, præfatus Ælfegus, qui Regi Eadmundo dederat majorem partem pecuniæ pro patre suo propter Uuldeham, successit huic Ælftano in hæreditatem. Qui statim conclusit & omnino confirmavit totum quod pater suus in vita sua fecerat. Hic autem frairi suo Ælfrico & terras, atque pecunias patris sui ita plene subtraxit, quod ipse Ælfricus nichil omnino inde poterat habere, nisi servitio illud ab eo promeruisse quemadmodum quilibet extraneus. Tamen præcogitatus tandem Ælfegus, propter consanguinitatis fraternitatem, concessit illi Earhertham, & Cræiam & Æinesfordam & Uuldeham in diebus vitæ suæ tantum, in præstito solummodo. Itaque mortuo Ælfrico, Ælfegus statim accepit omnia præstita sua, quæ fratri suo viventi præstiterat. Ælfricus autem habuit filium, nomine Eadricum. Ælfegus vero non habuit; & ideo Ælfegus concessit illi Eadrico Earhertham & Cræiam & Uuldeham, & retinuit in manu sua Æinesford. Mortuus autem ipse Eadricus absque commendatione vel distributione rerum suarum, tunc iterum Ælfegus accepit præstita sua omnia. Habebat etiam ipse Eadricus uxorem, & non liberos. Hac de causa concessit Ælfegus illi viduæ donum dotis suæ, tantum quod ei dederat Eadricus, quando eam primum accepit uxorem in Cræia. Et tunc remansit Litelbroc & Uuldeham in præstito suo. Postea quando ei visum, & placitum fuit, accepit firmam suam in Uuldeham, & in alijs volebat similiter facere, sed iterum infirmatus est. Et quia infirmatus valde, misit illico ad Archiepiscopum Dunstanum, ut veniret ad eum. Qui absque mora venit ad eum, & locutus est ei in loco illo, qui vocatur Scelfa. Ibi coram Archiepiscopo fecit Ælfegus commendationem sive distributionem omnium rerum suarum, &

117.

* Sic.

† Sic.

‡ Sic.

† Sic.

con-

constituit unam partem ecclesiæ Cantuariæ, & alteram partem ecclesiæ Sancti Andree, & terciam partem uxori suæ. Postea fuit quidam Leofsunu, qui uxorem Eadrici nepotis Ælfegi relictam accepit sibi in uxorem. Et per ipsam mulierem incepit frangere constitutiones Ælfegi, quas fecerat coram Archiepiscopo, & vituperare Archiepiscopum, & testimonium ejus irritum facere. Tandem multa stimulat cupidine, cum illa muliere sua, quasi quadam securitate illius uxoris suæ inductus, intravit in terras illas absque consilio & judicio sapientum virorum. Quod ubi Archiepiscopus audivit, sine omni mora induxit statim calumniam proprietatis in omnem distributionem Ælfegi cui ipsemet affuit & quæ per eum facta fuerant. Diem ergo placiti hujus rei constituit Archiepiscopus apud Erhertham, per testimonium Ælftani Episcopi Londoniæ & Ælftani Episcopi Hrofecestriæ, & totius Conventus canonicorum Lundoniæ & totius Conventus ecclesiæ Christi Cantuariæ, & omnium orientalium & occidentalium Cantiae, & Uulfsij Presbyteri, qui tunc vocatus Scirman, id est, judex comitatus & Brihtuualdi de Mæreaurtha. Ad ultimum ita notificatum in Suthseaxa & in Westseaxa & in Middelseaxa & in Eastseaxa, quod Archiepiscopus Dunstanus cum libris ecclesiastici juris & signo crucis Christi, quam suis manibus tenebat, sui solius juramento acquisivit in æternam hereditatem Deo & Sancto Andree apostolo omnes terras illas, quas Leofsunu sibi usurpabat. Ipsum vero juramentum Archiepiscopi accepit Uulfsi Scirman, id est, judex provinciae, ad opus Regis, quando quidem ipse Leofsunu illud suscipere volebat. Insuper ad hoc perficiendum fuit hoc quoque maximum adjumentum, temporibusque futuris maximum securitatis probamentum, quod decies centum viri electissimi ex omnibus illis supradictis comitatibus juraverunt post Archiepiscopum in ipsi cruce Christi ratum & æternæ memoriæ stabile fore sacramentum, quod Archiepiscopus juraverat.

NUM. CXXII.

Quomodo Lanfrancus (Archiepiscopus Cantuariensis) terras extractas ecclesiæ Sancti Andree, & alias acquisitas monachis contradidit, & de Gundulfo Episcopo.

PRæterea notandum, ac fidelibus omnibus futuris maxime temporibus, quantæ valentiæ, quantæve ecclesiæ Christi Cantuariæ, necnon & ecclesiæ Sancti Andree Hrofecestriæ, hic piæ memoriæ Lanfrancus Archiepiscopus utilitati & honori, dum vixit, extiterit, sciendum est. Hic namque non solum illas, quæ superius nominatæ sunt, terras ecclesiæ Christi, verum etiam ex diversorum dominatione tyrannorum ecclesiæ Hrofsensi suæ ratione prudentiæ ac sapientiæ acquisivit; adquisitas vero ecclesiæ, unde antiquorum negligentia fuerant extractæ atque dispersæ contradidit. Videlicet Dænitunam, Stoches, Falcenham, & Fractenham, de manibus prædicti Baiocensis Episcopi, & hominum suorum, & aliorum hominum, quasi quadam placitorum violentia extorsit. Et hæc non solum, sed & alia bona ad opus monachorum, quos eidem ecclesiæ ipse primum instituit, quoad vixit impendit, institutis vero servitio Dei & Sancti apostoli Andree omnia, quæ illorum victui vel vestitui necessaria fore videbantur, certo apparatu præparare procuravit. Annitente tamen, ac per omnia suffragante beatæ memoriæ Gun-

dulfo Episcopo, quem ipse monachum & sacristam Sanctæ Mariæ Beccensis ecclesiæ, dum ipse quoque Prior ejusdem fuit ecclesiæ, merito sanctitatis, ac beatæ religionis præ ceteris omnibus adamavit; adamatum vero post se in Angliam quoque quam citius potuit venire fecit, & eum omni domui suæ, immo rebus omnibus suis, quas in archiepiscopio habuit, solum post sese præ omnibus alijs præposuit. Præpositum autem, atque in omni sapientiæ & prudentiæ sensu diu probatum, tandem divino admonitus instinctu, a sese devote consecratum, prædictæ ecclesiæ præfecit antistitem. Qui xxxⁱⁱ & uno annis inibi superstes existens, ecclesiam Sancti Andree, pene vetustate dirutam, novam ex integro, ut hodie apparet, ædificavit; officinas quoque monachis necessarias, prout loci capacitas pati potuit, omnes construxit. Ipsos quoque monachos xxii suscepit; susceptos vero sanctæ religionis habitu induit; indutos postmodum sacris ordinibus aptos, vel sanctæ religionis benedictione dignos ipsemet benedixit, consecravit, & quantacunque diligentia, & per se & per alios in Dei timore & amore semper instruxit; instructos quidem post Deum super omnia amavit, honoravit, atque in eo quod potuit omnibus diebus vitæ suæ beneficijs multimodis augmentare non cessavit. Et cum non amplius in introitu Episcopatus sui quam quinque invenisset in ecclesia Sancti Andree canonicos, die, qua seculo præsentis decessit, plus quam sexaginta monachos, bene legentes & optime cantantes in servitio Dei & apostoli sui Deum timentes & super omnia amantes reliquit. Sed inter cætera, quæ illis beneficia nonnulla contulit, unum illis dignum memoria fecit. Fractenham, quod, ut supradictum, ab alienorum injusta potestate Archiepiscopus prudentiæ suæ ratione Lanfrancus extorsit, & ad victum monachorum æternaliter fore constituit; Gundulfus Episcopus, quia ipsum manerium longinquis regionibus a Hrouecestra nimis erat remotum, ipsum manerium in sua ac suorum omnium retinuit manu successorum, atque pro illo, licentia & consilio sæpediti Archiepiscopi Lanfranci Wldehami monachis æternaliter dedit, malens quidem sese ac suos successores annuis laboribus equitando victum tam longe quæritare, quam monachos vel ejusdem villæ pauperes homines singulis annis in annonam deportando fatigare.

NUM. CXXIII.

Alia beneficia Episcopi Gundulfi monachis Roffensibus collata.

145.

ALIud quoque beatæ memoriæ Gundulfus Episcopus non minus memorabile illis contulit beneficium, sed omni potius omnibus seculis venturis dignum veneratione. Castrum etenim, quod situm est in pulchriori parte civitatis Hrouecestre, pro regia concessione illius doni, quod sæpeditus Archiepiscopus prædictæ ecclesiæ ad victum monachorum disposuerat dare, manerium videlicet quod situm est in comitatu de Bucingham, nomine Hedenham. Non enim aliter ut ratum permaneret ipsi ecclesiæ illud absque regis concessione potuit dare, quia pater regis illud dederat Archiepiscopo in vita sua tantum, ut sublimatus fuit in archiepiscopio. Unde Willelmo filio ejus ipsum patrem succedente in regno, ab Archiepiscopo & Episcopo de ejusdem manerij concessione requisitus, respondit centum libras denariorum habere se velle pro illa concessione.

Quod

Quod postquam Archiepiscopus & Episcopus simul audierunt, consternati pariter valde, responderunt, illam tantam pecuniam neque tunc in promptu sese habere, nec etiam unde eam acquirere potuissent sese scire. Duobus autem amicis utrique parti faventibus, Rodberto videlicet filio Haimonis & Henrico Comite de Unaruic, hinc regium honorem & integram ejus observantibus voluntatem, hinc vero amicitiae favorem & pro Dei amore ecclesiae praedictae magnificum ac profuturum honorem, Regi consuluerunt, quatinus pro pecunia, quam pro concessione manerij exigebat, Episcopus Gundulfus, quia in opere caementarii plurimum sciens & efficax erat, castrum sibi Hrofsense lapideum de suo construeret. Quod ubi Archiepiscopo & Episcopo innotuit, tunc proculdubio magis consternati dixerunt, & regiae concessionis ex toto sese abnuere, etiam & ipsum manerium in profundo maris potius situm iri malle, quam praedictam ecclesiam Sancti Andreae futuris temporibus regijs exactionibus nancipari debere. Nam quotienscunque quilibet ex infortunio aliquo casu in castro illo contingeret, aut infractione muri aut fissura maceriei, id protinus ab Episcopo vel Ecclesia exigeretur usu reficiendum assiduo. Sicque Episcopus & Ecclesia futuri seculi temporibus omnibus summa distractione regiae summitteretur exactioni. Isto itaque metu perterritus uterque, absit hoc a me, inquit Archiepiscopus; absit quoque a me, inquit & Episcopus. Responsum hoc audiens Comes Henricus, quasi modestae stimulis ita commotus; honestatis dans concito fremitus, inquit, Haecenus mea aestimatione ratus sum Archiepiscopum Lanfrancum unum ex viris universi orbis extitisse sapientissimis, nunc autem nec insipientem, quod absit, esse dico, neque illa quidem, qua dudum sapientia callebat, inpraesentiarum vigere ullaatenus asserere audeo. Quid enim gravedinis, inquit, in hoc est, castrum ad ultimum majus pro xl libris ad voluntatem Regis facere, factum vero comiti vel vicecomiti civitatis, seu alijs etiam quibus Regi placuerit monstrare, monstratum & ex omni parte integrum liberare, semel vero liberato sese penitus expedire, nec unquam ulterius inde se intromittere, nec etiam eo respicere. Ad hoc Regem adversus Episcopum vel ecclesiam futurae servitutis occasionem nullatenus quærere, immo potius eos ab omni servitute liberare, atque sicut Regem decebat pro Dei timore & seculi honore in summa eos libertate conservare velle. His ergo & alijs nonnullis hujuscemodi rationibus tandem acquievit Archiepiscopus. Igitur hoc pacto coram Rege inito, fecit castrum Gundulfus Episcopus de suo ex integro totum, constamine, ut reor, lx librarum. Quod quam diu in seculo consistere poterit, pro Gundulfo Episcopo manifesto indicio quasi loquens erit, æternum quidem illi ferens testimonium, quod manerium Hedenham ecclesiae & monachis Sancti Andreae ab omni exactione & calumnia Regis & omnium hominum permanebit liberrimum & quietissimum in secula seculorum.

NUM. CXXIV.

Bulla Eugenij tertij Papæ possessiones & immunitates ecclesiae Roffensis confirmans.

Eugenius Episcopus, servus servorum Dei, dilectis filiis Brieno Priori ecclesiae beati Andreae Roffensis, &c. ut nullis pravorum hominum inquit-

tentur molestijs, vel importunis angarijs fatigentur. Quapropter, dilecti filij, &c. vos sub beati Petri & nostra protectione suscipimus, &c. statuentes, ut quascunque possessiones, quaecunque bona, tam ex dono & concessione bonae memoriae Lanfranci, Anselmi, Radulfi, Theobaldi, Cantuariensis Archiepiscoporum, & Gundulfi Roffensis Episcopi, Wilhelmi & Henrici Anglorum Regum, quam aliorum Dei fidelium, in praesentiarum juste & canonice possidetis, aut in futurum concessione pontificum, liberalitate Regum, largitione principum, oblatione fidelium, seu alijs justis modis, praestante Deo, poteritis adipisci, firma vobis vestrisque successoribus & illibata permaneant, &c. praepositorum quoque ipsius civitatis, sicut actenus super homines vestros & Episcopi & praepositorum Regis quartam partem rationabiliter habuistis, socam etiam & facam, tol. & tem, & infangenetheof, ceteras quoque consuetudines & libertates vestras rationabiliter haecenus habitas, nichilominus vobis confirmamus, &c. Dat. Transiberim, &c. anno 1145. pontificatus vero domini Eugenij Papæ 3, anno 2^{do}.

✠ Ego Eugenius catholicae ecclesiae Episcopus.

✠ Ego Conradus Sabinensis Episcopus, &c.

NUM. CXXV.

Quantitates & valuationes terrarum ad ecclesiam Roffensem pertinentium.

Suthfleta, manerium Episcopi Hrofsensis, se defendebat in tempore Eduuardi Regis pro vi solinis, & nunc pro v, & est appretiatum xxi libras, & Ricardus habet inde infra leugam suam valens xx solidos, & tamen hoc idem manerium reddit Episcopo xxi libras & i unciam auri de firma.

Stanes se defendebat pro vi solinis in tempore Eduuardi Regis, & nunc pro iiii, & est appretiatum xvi libras, & tamen Episcopus habet inde in firma sua xx libras, & i unciam auri, & i marsum.

Falcheham defendebat se in tempore Eduuardi Regis pro i solinis, & nunc similiter, & est appretiatum vii libras.

Langefeldas defendebat se in tempore Eduuardi Regis pro i solino, & nunc similiter, & est appretiatum C. solid. Haec maneria praedicta ad Hundredum de Dacestane pertinent.

Brunlega se defendebat in tempore Eduuardi Regis pro vi solinis, & nunc pro iiii. & est appretiatum xviii libras, & tamen Episcopus habet inde de firma sua xx libras & xvi solidos, & hoc idem manerium est ipse Hundredus.

Wldeham se defendebat in tempore Eduuardi Regis pro vi solinis, & nunc pro iiii, & est appretiatum xiii libras.

Melingetes se defendebat in tempore Eduuardi Regis pro iiii solinis, & nunc pro solino & dimidio, & est appretiatum iiii libras.

Trotesceliva defendebat se pro i solino, & adhuc facit, & est appretiatum vii libras.

Snoilanda defendebat se in tempore Eduuardi Regis pro iiii solinis, & nunc similiter, & est appretiatum ix libras. Haec praedicta maneria habet Episcopus in Hundredo de Lauoresfelda.

Hellingas defendebat se in tempore Eduuardi Regis pro vi solinis, & nunc pro i & dimidio, & est appretiatum xvi libras.

Frandesberia defendebat se in tempore Eduuardi Regis pro x solinis, & nunc pro vii, & est appretiatum

tium xxv libras, & infra leugam de Tonebrigge est inde tantum x solidos, & etiam de Hallingis tantum infra eandem leugam quod est appretiatum vii solidos.

Cudestanæ in tempore Eduuardi Regis defendebat se pro ii solinis & dimidio, & nunc pro ii, & est appretiatum x libras.

Denituna defendebat se tempore Eduuardi Regis pro i solino, & nunc pro dimidio, & est appretiatum vi libras, & 10 solidos. Hæc maneria sunt in Hundredo de Scamela.

Borgestealla defendebat se tempore Eduuardi Regis pro ii solinis, & nunc pro solino & dimidio, & est appretiatum x libras. Et quatuor viginti domus * subiacebat ibi in tempore Eduuardi Regis, & una pars illarum est apud supradictam Borgestel-
* Sic. lam, & alia pars in Frandesberia, & sunt appretiatæ viii libras, sed tamen ille qui tenet reddit inde xi libras & xiii solidos & iii denarios. Hoc manerium habet Episcopus in Hundredo de Roucestra.

Stoches, quod Goduvinus Comes tenuit contra voluntatem servientium Sancti Andreæ, & Archiepiscopus Lanfrancus distraxit eum contra Episcopum Baiocensem iuste, tempore Regis Eduuardi se defendebat pro v solinis, & nunc pro iii, & est appretiatum viii libras; sed tamen ille qui tenet reddit xiii libras & xx denarios. Hoc manerium est in Hundredo de Hou.

NUM. CXXVI.

Donum Willielmi magni regis eidem ecclesie.

211. **W**illielmus Rex Anglorum magnus, pater Willielmi Regis ejusdem gentis, Hrofsensem ecclesiam beati Andreæ in tantum dilexit, ut imminente articulo mortis suæ centum ei libras donaret, regiam quoque tunicam, propriumque cornu eburneum, dorsale etiam unum cum feretro deargentato dimitteret. Pro quo & alijs ejus multis beneficijs nostræ ecclesiæ ab eo benigne impensis, ejus anniversarium constituimus debere singulis annis festive fieri.

NUM. CXXVII.

Idem Rex Willelmus tradit ecclesiæ Sancti Andreæ ecclesiam de Lamhytha.

213. **Q**uisquis Deo seu pro Deo aliquid præstat, non hoc ipsum a se alienat, sed melius sibi ipsi in posterum reservat. Qua spe ductus ego Willelmus Dei gracia rex Anglorum, trado de jure meo ecclesiæ Rofensi Sancti Andreæ apostoli ecclesiam Sanctæ Mariæ de Lamhytha, de me semper, & de successoribus meis cognoscendam & tenendam, cum omnibus quæ ad eandem ecclesiam pertinent, tam in terris, silvis, aquis, pratis, quam in omnibus alijs rebus tam intra Burgum quam extra, saca & socne, toll & team, cum alijs consuetudinibus quas Comitissa Goda prius habuit, & ego hætenus in dominio meo habui. Et hoc concedo pro salute animæ meæ, patris mei & omnium parentum meorum, & pro restauratione damni, quod eidem ecclesiæ, licet

invitus intuli, pro conquirendis inimicis meis, qui intra jam dictam civitatem contra me, & contra regnum meum injuste congregati erant, de quibus omnipotens Deus sui gracia victoriam mihi contulit. Hanc ergo donationem propria manu signo & confirmo, præsentibus testibus & assentientibus de Baronibus meis, Thoma Archiepiscopo Eboracensi, Rogero Comite Scropesbyriensi, Henrico Comite Uaruuicensi, Henrico de Ferrarijs, Rogero Bigoto, Ivone Tallebore, Willelmo Peurell, & alijs pluribus.

NUM. CXXVIII.

Idem rex concedit Monachis terram in præpositura de Ceteham.

214. **W**illelmus Rex Anglorum, Haimoni Vicecomiti, & omnibus ministris suis de Hou salutem. Sciatis me concessisse monachis Sancti Andreæ Rofensis ecclesiæ terram illam, quæ pertinet ad præpositum de Ceteham, & quam ipsi monachi infra ortum habent inclusum ea conventionione, quod ipsi monachi pro anima patris mei ducentas missas cantare debent, & Episcopus Gundulfus pro illa terra debet dare de alia terra sua, quæ valeat quantum ipsa valebat tempore quo Episcopus Baiocensis concessit eam eisdem monachis. Testibus Walchelino Episcopo, & Rodberto Cancellario, & Rannulfo Capellano, apud Bricesloc.

NUM. CXXIX.

Gulielmus Rufus Rex concedit Hedenham ad victum monachorum.

215. **W**illelmus Rex Anglorum, Archiepiscopis, Episcopis, Abbatibus, Comitibus, cæterisque omnibus Baronibus suis regni Anglorum salutem. Notum vobis omnibus esse volo, quod ego Willelmus, Dei gracia rex Anglorum, filius Willielmi regis Anglorum, concedo ecclesiæ Rofensi Sancti Andreæ apostoli, ad victum monachorum, manerium, quod vocatur Hedenham, quod situm est in comitatu de Bokingeham, quod tenuit Lanfrancus Archiepiscopus de patre meo & de me, quod donat eidem Rofensi ecclesiæ pro salute animæ patris mei & matris meæ, & pro salute animæ meæ, & animæ suæ. Et ideo, ejus rogatu & amore, hoc donum suum prædictæ ecclesiæ concedo, & regali auctoritate propria manu confirmo, ita quiete tenendum jure perpetuo, sicut prædictus Archiepiscopus de patre meo & de me illud quiete tenuit usque in præsentem diem.

† Signum Willielmi regis Anglorum. † Signum Lanfranci Cantuariensis Archiepiscopi. † Signum Thomæ Eboracensis Archiepiscopi. † Signum Remigij Lincolcensis Episcopi. † Signum Walcelini Uuentoniensis Episcopi. † Signum Mauricij Londoniensis Episcopi. † Signum Osmundi Serberienensis Episcopi. † Signum Baldeuini Abbatis Sancti Eadmundi. † Signum Henrici fratris regis. † Signum Philippi filij Rodberti Comitis Flandriæ. † Signum Alani Comitis. † Signum Hugonis Comitis. † Signum Henrici Comitis. † Signum Willielmi Comitis. † Signum Eudonis Dapiferi. † Signum Rogerij Bigotis. † Signum Gosfridi

Gosfridi de Magna Villa. † Signum Rodberti filij Haimonis. † Signum Hugonis de Monte forti. † Signum Gisleberti de Tonnebrigge. † Signum Hugonis de Bello Campo. †

NUM. CXXX.

Donationes regum & aliorum ecclesie Roffensis.

220.

ANNO ab incarnatione domini nostri Ihesu Christi DCCXXXVIII. Eadbertus rex Cantuariorum, dedit ecclesie Sancti Andreæ apostoli Hrofi, terram decem aratorum in Hou, quæ vocatur Anscohesham, & commendavit Ealdulfo Episcopo.

Anno ab incarnatione domini DCCLXIII. Offa rex Merciorum & Sigeredus rex Cantuariorum donaverunt ecclesie Sancti Andreæ Æslingeham, cum omnibus appenditijs suis, scilicet Freondesberiam, & Uuicham, videlicet xx aratorum, & commendaverunt Eardulfo Episcopo.

Ecgbertus Rex Cantie dedit ecclesie Sancti Andreæ Heallingas, id est, terram decem aratorum, & commendavit Episcopo Dioran.

Offa Rex Merciorum & Ecgbertus Rex Cantuariorum dederunt ecclesie Sancti Andreæ Bromgeheg, & commendaverunt Episcopo Dioran & postea Episcopo Waermundo.

Anno ab incarnatione domini DCCLXXXVIII. Offa, Rex Merciorum, dedit ecclesie Sancti Andreæ Trottesclib, & commendavit Waermundo Episcopo.

Coenuulf Rex Merciorum dedit ecclesie Sancti Andreæ Borcstealle, & commendavit Beornmodo Episcopo.

Anno ab incarnatione domini DCCCXXXVIII. Ecgbert rex dedit ecclesie Sancti Andreæ Snodigland, & commendavit Episcopo Beornmodo.

Anno ab incarnatione domini DCCCXLI. Æthelulf, rex occidentalium Saxonum, dedit ecclesie Sancti Andreæ Holanbeorgestun, & commendavit Episcopo Beornmodo.

Anno dominicæ incarnationis DCCCLXXXI. Æthelulf, rex Saxonum, dedit ecclesie Sancti Andreæ Cucolantun, & commendavit Suuithulfo Episcopo.

Eadmundus, Rex Anglorum, dedit ecclesie Sancti Andreæ Mellingas, & commendavit Episcopo Burhrico.

Quidam præpotens ac probus homo, nomine Brihticus, cum uxore sua Ælfuitha, dederunt ecclesie Sancti Andreæ Donitunam & Langafeldam & Dærente & Falcheham, & commendaverunt Ælfstano Episcopo.

Anno dominicæ incarnationis DCCCCLV. Æthelred, rex Anglorum, dedit ecclesie Sancti Andreæ Bromleage, & commendavit Ælfstano Episcopo.

Anno dominicæ incarnationis DCCCXCIV. Æthelred, rex Anglorum, dedit ecclesie Sancti Andreæ Wldeham, & Litlanbroc, & commendavit Episcopo Goduino.

Æthelred, Rex Anglorum, dedit ecclesie Sancti Andreæ Stantun & Hiltun, scilicet, xv manfas terrarum, & commendavit Episcopo Goduino.

Willelmus primus, Rex Anglorum, reddidit Francheham terram Sancti Andreæ Lanfranco Archiepiscopo, quam iniqui injuste abstulerant & ipse iuste reddidit Gundulfo Episcopo. Sic etiam Stó-

ches terram Sancti Andreæ eripuit ipse Lanfrancus de invasione tyrannorum, & reddidit prædicto Gundulfo Episcopo & monachis ejusdem.

Willelmus, filius Willelmi regis, dedit ecclesie Sancti Andreæ manerium suum Lamhytham, & commendavit Gundulfo Episcopo.

Lanfrancus Archiepiscopus dedit ecclesie Sancti Andreæ manerium Hedenham ad victum monachorum, quod concessit prædictus Willelmus, filius Willelmi regis.

Estunam manerium, idem rex Willelmus, filius Willelmi, dedit ecclesie Sancti Andreæ, & commendavit Episcopo Gundulfo.

NUM. CXXXI.

De numero milium Episcopatus Roffensis.

GOsfridus Talebot i militem. Helto i militem. Godefridus de Falcheham 11⁶ milites. Symon dimidium mil. Ranulfus constabularius dimidium mil. Hugo de Stoches dimidium mil. Margarita dimidium mil. Willelmus de Meideftane dimidium mil. Hugo frater ejus dimidium mil. Geroldus filius Seran de Lamaha dimidium mil. Willelmus camerarius dimidium mil. Ricardus de Hedenham debet 111 partes unius mil. Osmundus 1111^{am} partem. Gerardus de Stanis 1111^{am} partem mil. Rogerus de Derenteford 1111^{am} partem mil. Gerardus Giselham 11^{as} partes mil. Et Radulfus Brutin terciam. Rodbertus de Uuldeham 1111^{am} partem mil. Turstinus de Hallingis 1111. partem mil. Adam 1111^{am} partem mil. Inter Willelmum de Buneuesia & Rodbertum nepotem 1111^{am} partem mil. ita quod Willelmus faciet 111^{es} partes & Rodbertus 1111^{am}. Paganus filius Warin 1111. partem mil. Tidboldus de Eastuna i mil. Wlfgeat de Bromlega vi partem mil. Rogerius Harag. viii^{am} partem militis.

225.

NUM. CXXXII.

Vide cartam regis Henrici primi de confirmatione possessionum & immunitatum ecclesie Sancti Andreæ Roffensis, in Monastico, Vol. I. p. 29. Confirmationes autem Anselmi Archiepiscopi Cantuariensis & Gundulfi Episcopi Roffensis, quæ illic desunt, hic sequuntur.

ET ego Anselmus non meis meritis, sed gracia Dei Cantuariensis Archiepiscopus, hanc donationem, regia auctoritate confirmatam, confirmo, ut & ipsi prædictæ ecclesie, & monachis prædictis, atque post illos in perpetuum victuris, firmiter stabilis & stabiliter firma & illibata permaneat sanctio, & sanctam signo dominicæ crucis Christi consigno, & auctoritate Dei omnipotentis patris & filij & spiritus sancti, & omnium sanctorum ejus excommunico omnes illos, qui de prædicta ecclesia aliquid horum omnium, quæ hætenus ei sunt concessa & donata, & a rege Henrico & a me nunc confirmata, abstulerint vel auferre temptaverint, vel ab alijs ablatum cognita veritate receperint, vel retinuerint. Hoc etiam ad ultimum superaddo, æterna cum Juda proditore

225.

proditore sit illis pœna, nisi ad satisfactionem venerint. Amen, Amen, Amen.

Ego autem Gundulfus, licet indignus, mitissimi sanctorum Andreae apostoli vicarius, Rosensium tamen vocatus Episcopus, hanc nostræ devotionis institutionem & regiæ auctoritatis confirmationem, immo domini Anselmi Archiepiscopi sanctionis excommunicationem, & ore & toto corde confirmo. Et ut inperpetuum integra & inviolata permaneat, signo crucis Christi vice piissimi sanctorum Andreae apostoli eam consigno & corrobore. Quicumque ergo audaci temeritate, aut temeraria præsumptione illam ulterius scienter violaverint, apponant ac apponderet dominus illam eorum sacrilegij iniquitatem super omnes alias iniquitates eorum. Et nisi ad satisfactionem venerint, deleantur de libro viventium, & cum iustis non scribantur, & in die iustæ & æternæ retributionis cum sinistra parte positosubeant sententiam districtæ ultionis. Amen, Amen, Amen.

Signum ✠ Henrici Regis. Signum ✠ Anselmi Archiepiscopi. Signum ✠ Gundulfi Episcopi hujus ecclesiæ. Signum ✠ Matildis Reginæ & filiæ Anselmi Archiepiscopi. Signum ✠ Rodberti Lincolniensis Episcopi. Signum ✠ Waldrici Cancellarij. Signum ✠ Willelmi de Werereluuaft. Signum ✠ Rodberti Comitis de Mellent. Signum ✠ Henrici Comitis de Waruic. Signum ✠ Gisleberti de Tonnebrigge. Signum ✠ Rodberti filij Haimonis. Signum ✠ Rodberti filij Balduini. Signum ✠ Willelmi de Albigneio. Signum ✠ Rodberti de Monteforti. Signum ✠ Eudonis Dapiferi. Signum ✠ Alani filij Flathaldi.

Anno ab incarnatione Domini M. Cº. IIIº.

NUM. CXXXIII.

Consuetudines quæ debentur a Cantuariensi Archiepiscopo Episcopo Rossensi.

Hæ sunt consuetudines quæ debentur a domino Cantuariensi Episcopo Rossensi, videlicet cum ad petitionem Archiepiscopi aliquo proficiscitur Episcopus, quotquot diebus iter fecerit, in eundo ut moram faciendo & redeundo singulis diebus percipiet xx solidos sterlingorum. Similiter archiepiscopatu vacante cum officium episcopale exercuerit. Quod si cum Archiepiscopo ierit in optione erit Archiepiscopi, vel ei omnia necessaria invenire, vel ut ipse & clerici sui & servientes ad mensam cum eo comedant, & ad vesperum habebit duos ceceos ydoneos & trior majores candelas, & xxv minores ad minimum. s. xxv equitaturarum, & vinum & cervisiam abundanter, & v solidos singulis diebus ad familiam & equos. Si autem Archiepiscopus non potuerit, aliqua causa interveniente, officium suum exercere, vel archiepiscopatus vacaverit, vices ejus supplere debet Ross. eodem Cant. tam in consecrationibus Regum quam Episcoporum, & in alijs omnibus ad officium archiepiscopale spectantibus cum prædicta procuracione.

NUM. CXXXIV.

De numero ecclesiarum Rossensis Episcopatus, & de redditibus quos singule reddunt quando accipiunt sanctum Crisma a matre ecclesia Episcopatus.

Onebrigga reddit novem denarios. Barindena 1x den. * Euldinga 1x den. † Leaga 1x den. Brencesse 1x den. Horsbundenne 1x den. Theudelei 1x den. Lumburherste 1x den. Peppingeberia 1x den. Speldherste 1x den. Worringaberia 1x den. Eistpecham 1x den. Westpecham 1x den. † East Fearnlega 1x den. Becccham 1x den. Trottesclivi 1x den. Ciselherste 1x den. Cudena 1x den. Aischherste 1x den. † Ailesford 1x den. * Berlingis 1x den. Meallingis 1x den. Codeham 1x den. Reiersee 1x den. Offeham 1x den. Dictuna 1x den. Hüntintune 1x den. Nethesteda 1x den. Burcham 1x den. Wldeham 1x den. † Sancta Margarita 1x den. Cætham 1x den. Sanctus Clemens 1x den. Cuclestena 1x den. Hallingis 1x den. Shodilande 1x den. † Wroteham 1x den. Meapeham 1x den. Penneherst 1x den. Ehtcham 1x den. Eadintuna 1x den. Lisna 1x den. Leuescham 1x den. Erde vel Earhethe 1x den. Wilmentuna 1x den. † Lullingestuna 1x den. Le 1x den. Maruurtha 1x den. Westerham 1x den. Watlande 1x den. Civiling 1x den. Ainesford 1x den. Cimisinga 1x den. Wicham 1x den. Bradesteda 1x den. Færningeham 1x den. Hæselholte 1x den. Readlega 1x den. Aisce 1x den. Herdei 1x den. Sunderesce 1x den. Mapeldrescampe 1x den. Heure 1x den. Scorcham 1x den. Hludeldume 1x den. Otteford 1x den. Rokesse 1x den. Lelburna 1x den. Culinga 1x den. Juelda 1x den. Cidingstane 1x den. Terstana 1x den. Ailentune 1x den. * Freondesbyri 1x den. Lilécine 1x den. Heahham 1x den. Cobbeham 1x den. † Scorene 1x den. Halgesto 1x den. Hnütstede 1x den. Sancta Wereburh de Hou 1x den. Deréouuoldes treow 1x den. Ordmarés circe de Hou 1x den. Dodes circe 1x den. Deremaunés circe de Hou 1x den. † Clive 1x den. Falkenham 1x den. Denituna 1x den. Melituna 1x den. Gravæfende 1x den. Eadelmesbregge 1x den. Stokes 1x den. Grean 1x den. † Cilesfeld 1x den. Celca 1x den. Northcræi 1x den. Rodulfes cræi 1x den. Fotescræi 1x den. Northfleotes 1x den. Suthfleotes 1x den. Bixle 1x den. * Suanescampe 1x den. Haltesteda 1x den. † Derente 1x den. Derteford 1x den. Suthderente 1x den. Suthtuna 1x den. Stanes 1x den. Orpintuna 1x den. Hörtune 1x den. Plumstede 1x den. Bromlega 1x den. Aeltheham 1x den. Wicham 1x den. † Cerlentune 1x den. † Greneuic 1x den. West Greneuic 1x den. Wleuic 1x den. * Gillingeham 1x den. Bearmlinges 1x den. Bearmlinges 1x den. ----- 1x den. Seouenaca 1x den. † Meallingetes 1x den.

De Capellis.

Bitteberga reddit sex denarios. Chitebroc vi den. Comba vi den. Strodes vi den. Capella de Hou vi den. Halgelei vi den. Aellingeham vi den. West Clive vi den. Grenic vi den. Stanstede vi den. Lindisinge vi den. Merfetuna vi den. Lullingestana vi den.

Hescendena.
Cusintune.

Bearmlingetes vi den.
Beantesteda. Graie.

Cre-

Cretenerfce.
Fearnberga vi den.
Lilintuna.

Scriburna. Helle vi den.
Sanctus Leonardus.
Sancta Maria de Castello.

NUM. CXXXV.

231. *Quid pro defunctis socijs nostris facere debemus (viz. Monachi sancti Andreae Rosensis.)*

PRO monachis ecclesie Christi Cantuariæ VII officia plenaria, & xxx diebus *verba mea*, & unus quisque sacerdos VII missas, alij psalmos.

Pro monachis Sancti Augustini Anglorum Apostoli tria officia in conventu.

Pro sanctimonialibus de Mellinis quantum pro monacho ecclesie Christi Cantuariæ.

Pro monachis Sancti Martini de Bello tria officia in conventu sine *verba mea*, & unusquisque frater VII missas, alij psalmos, pauperes tres reficiantur una die.

Pro fratribus Bermundsiensibus tria officia in conventu, unusquisque sacerdos unam missam, alij L psalmos, pauperes III reficiantur una die.

Pro monachis Sancti Petri Uestmonasterij, III officia in conventu, unusquisque sacerdos I missam, & alij L psalmos.

Pro monachis Sancti Johannis Colecestrie, III officia in conventu, quisque sacerdos unam missam, alij L psalmos.

Pro monachis Sancti Eadmundi, III officia in conventu, quisque autem sacerdos VII missas, alij psalmos, pauperes tres reficiantur una die, *verba mea* non dicatur.

Pro monachis Eliensibus quantum & pro monachis sancti Eadmundi facimus in conventu & extra.

Pro monachis Sancte Trinitatis Norwicensis cœnobij VII officia plenaria, & xxx diebus *verba mea*, unusquisque sacerdos VII missas, alij psalmos.

Pro monachis Sancti Albani VII officia plenaria & xxx diebus *verba mea*, & unusquisque sacerdos tres missas, alij psalterium unum.

Pro monachis de Egesham VII officia in conventu, & xxx diebus *verba mea*, & unusquisque sacerdos III missas, alij psalmos.

Pro monachis Sancti Petri de Batha III officia in conventu, & xxx diebus *verba mea*, quisque sacerdos III missas, alij psalmos.

Pro monachis Sancte Mariæ de Malmesberia tres missas in conventu, quisque sacerdos III missas, alij psalmos. Pro Episcopo autem nostro ipsi facient VII officia in conventu, & xxx diebus *verba mea*, quisque sacerdos III missas, alij psalmos, & nos itidem pro Abbate ipsorum.

Pro fratribus ecclesie Sancti Petri Gloucestis, VII plenaria officia in conventu, & xxx diebus *verba mea*, quisque sacerdos III missas, alij psalmos.

Fratribus Rosensis ecclesie debent Wincelcumbenses, unusquisque privatam unam missam, in conventu vero tria officia plenaria, panis & potus uno tantum die dabitur.

Pro monachis Tethochiensibus VII officia in conventu. Pro Episcopo autem nostro illi VII officia, & xxx diebus *verba mea*, & nos itidem pro Abbate ipsorum.

Pro monachis Wigornensis ecclesie III plenaria officia in conventu. Et pro Episcopo utroque & pro magistro Priore VII officia plenaria in conventu, & xxx diebus *verba mea*.

Fratribus ecclesie Rosensis debent Perforenses VII plena officia in conventu, & unusquisque frater III missas, alij psalterium unum.

Pro monachis de Abendune VII officia in conventu, & xxx diebus *verba mea*, & unus quisque sacerdos III missas, alij psalterium unum.

Pro monacho Beccensi III officia in conventu, & xxx diebus *verba mea*, singuli tres missas, & alij psalterium unum.

Pro monachis Sancte Trinitatis Fiscanni III officia in conventu, quisque frater VII missas, alij psalmos, *verba mea* non dicatur.

Similiter & pro monachis Sancti Audoeni Rotomagensis cœnobij.

Pro monachis Sancti Martini Sagij agimus III officia in conventu, cum brevis inde advenerit. Sive autem brevem habuerimus sive non, unoquoque anno III officia in conventu post octavas Pentecostes.

Similiter & pro monachis Sancti Martini Troarni.

Similiter & pro monachis Sancti Petri Pratellis.

Similiter & pro monachis Sancti Taurini Ebrouensis.

Pro monachis Milidunensibus III officia in conventu.

NUM. CXXXVI. A.

Consuetudines Abbatie Eveshamensis perscriptæ a Randolpho Abbate.

OMnibus Sancte Matris ecclesie filiis ad quos pervenerit, Rindulfus Dei gratia Abbas Eveshamie, & totus ejusdem loci Conventus salutem in Domino. Quandoquidem a Domino Innocencio Papa tertio dispositionis reddituum officiorum nostrorum confirmationem optinere meruimus, redditus non tantum illos quos tempore confirmationis habuimus, set & quos postea adquisivimus cum ipsa eorum dispositione ad posterorum notitiam profuturum scripto commendare dignum duximus. Nam tam ab Innocencio Papa secundo quam ab Alexandro tertio, non solum redditus quos tempore eorum habuimus, sed & illi quos postea quibuscunque justis modis nobis acquirere possemus nobis conceduntur & confirmantur, quod & ipsum nobis facere licere in hijs nostris constitutionibus & consuetudinibus continetur. Sunt igitur consuetudines monasterij hujus, videlicet, Quod Abbas infra septa monasterij existens inter fratres secundum antiquam domus illius consuetudinem conversando regulariter vivet, & exteriora pro viribus suis ad utilitatem ecclesie provide & fideliter dispensabit. Prior vero, Supprior, tertius Prior & alij custodes ordinis, Prior de Penwitham, precentor, decanus, sacrista, camerarius, coquinarius, celerarius interior, infirmarius, elemosinarius, custos vinee & gardini, magister fabrice ecclesie, pitanciaris, magister hospitum, de consilio & consensu Conventus, vel majoris & sanioris partis in capitulo ab Abbate de proprio Conventu creentur. Qui si minus, quod absit, honeste vel minus prudenter in officiis suis se habuerint, vel male fratribus administraverint, prius correpti regulariter, si non emendaverint, amoveantur in capitulo, & alij sub forma predicta in loco eorum in capitulo & incontinenti subrogentur, ne aliquo casu in manus regis deveniant ipsa officia Abbate forte decedente, vel per moram fiat deterioratio obedientiarum, aut aliquis defectus propter moram emergat.

Prior

Prior vero & predicti magistri ordinis, simul cum Abbate, ut ordo monasticus cum rigore discipline secundum regulam beati Benedicti observetur, summam diligentiam adhibeant; maxime autem operam prestant ne monachi aliquid sine licentia habeant, & ne alias quam in refectorio comedant sine licentia, & ut elemosina eorum per manus elemosinarii erogetur, & ne a claustro sine licentia exeant, & ut silentium locis statutis observetur, & ut fratres frequenter delicta confiteantur, non tamen alijs quam hijs qui ad hoc deputantur. Alij vero officiales omnes qui redditus percipiunt, quater in anno coram Abbate, vel eo quem loco suo statuerit, Priore & sex claustralibus, tribus ab Abbate & tribus a Conventu vocatis, de administratione sua compotum reddant. Coquinarius vero qualibet ebdomada. Isti officiales quociens domi fuerint in congregatione jugiter permaneant, & conventum in ecclesia, in capitulo, in claustro, in refectorio sequantur, ut si, quod absit, in officijs suis aliquis defectus emerferit, illi statim suppleant. Nulli duo officia assignentur, sed cuilibet adjungatur socius, si opus fuerit solacium & testis diligencie sue. Si vero in aliquo officio suo, propter maliciam temporis, aliquid ultra redditus officio illi assignatos expensum fuerit, si in aliquo alio officio aliquid fuerit residuum per illud defectus alterius suppleatur. Si autem nullum officium defectum alterius officij supplere potuerit, Abbas per manum celerarii exterioris suppleat. Preterea si quodlibet officium sibi suffecerit & aliquid residuum fuerit, Abbas de consilio capituli, vel majoris & sanioris partis, in eo officio in quo in capitulo judicaverit utilius ecclesie expendet. Si vero aliquid de redditibus monachorum officijs suis assignatis, vel imperpetuum, quod absit, vel ad tempus detrimentum - - - contigerit, vel aliquo modo evacuari, vel diminui, Abbas tantundem de consilio capituli ubi commode fieri poterit alibi eidem officio assignet. Liceat preterea monachis possessiones & redditus officijs suis assignatos veluti novalia faciendo & redditus augmentando & novos acquirendo ampliare, seu quibuscumque alijs justis modis meliorare, & alios pro alijs tantum valentibus & utilibus cum viderint expedire vel ad tempus vel imperpetuum commutare. Celerarius siquidem exterior talis de proprio conventu, & in capitulo ab Abbate creetur, qui exceptis redditibus monachorum officijs assignatis ad preceptum Abbatis totius Abbacie curam gerens sciat, & possit libere conventui necessaria administrare, scilicet, panem, cervisiam, duo pulmenta, ignem & salem, & quedam alia in consuetudinibus expressa. Hospitibus etiam juxta facultatem domus providebit celerarius. Viris tamen religiosis coquinarius que de officio suo sunt personis eorum sicut & fratribus administrabit, exceptis Abbatibus & Capellanis eorum quibus non inveniet aliquid nisi in diebus jejunijs, sicut nec ipsi Abbati nec illis qui cum illo comedunt vel capellani ejus hoc dicimus, nisi in refectorio comedant vel in profectis diebus. Servientibus etiam obedientiarum Abbacie celerarius procuracionem debitam & stipendia juxta consuetudinem domus administrabit. Iste quidem celerarius de administratione sua non solum quater superioribus, sed quociens ipse Abbas voluerit compotum reddat, qui nisi bene administraverit sicut de alijs obedientiarum dictum est, ad justam conquestionem conventus & rationabilem voluntatem Abbatis amoveatur, & alius statim loco ipsius subrogetur ei in capitulo.

Numerum Fratrum Abbas integrum conservet, nullum monachum recipiat, aut ejiciat vel ad tem-

pus vel imperpetuum nisi de consilio conventus, vel majoris & sanioris partis, & in capitulo. Ecclesias autem vel alios redditus vel aliquas terras non nisi de consilio universitatis vel majoris & sanioris partis, & in capitulo alicui conferat, nec rusticos sine consensu eorundem manumittat. De terris siquidem revocandis pro viribus suis, si quo tempore suo vel predecessorum suorum alienate sunt consilio conventus sui utatur. Similiter in causis ecclesiasticis vel forensibus agendis vel terminandis capituli sui utatur consilio. Servientes autem, qui monachis ministrare tenentur, scilicet de infirmaria, farterina, lavenderina, refectorio, sacristaria, locutorio, de consilio capituli secundum priorem formam constituantur & deponantur. Hæc omnia intelligantur salvis in omnibus regularibus institutis.

Ad prioratum pertinent obventiones de comuni sigillo & omnes decime de Benigwithe tam majores quam minores de omnibus terris & hominibus Abbatis & monachorum ad emendum parchamenum pro libris scribendis. Pertinet etiam ad Priorem curia de Benigwithe cum croftis ad eandem curiam pertinentibus, & cum gardino, vinario & prato que sunt infra ipsam curiam, & cum omnibus mesuagijs de croftis que sunt circa ipsam curiam, videlicet, a domo Thome Algar usque ad domum Walteri Bellard. Nam Prior Thomas quandam terram de Lutlinton, quam emit a Radulfo dispensatore, de qua tempore commutationis plus redditus solvebatur quam de ista Benigwithe pro eadem a domino Abbate de consensu communi commutavit. Quare constitutum est quod semper Prior pro tempore in anniversario Prioris Thome pascat xxx pauperes in locutorio pro animabus Priorum & omnium fratrum, & inveniet cereum in die Sti. Wlstan & alium in die Sti. Creden ardentes coram feretris eorum die ac nocte.

Ad decanatum pertinet corredium unius servientis de cellario, & collecta denariorum beati Petri ubicunque episcopus non colligit, de quibus solvit annuatim domino Pape xxi solidos. Et visitatio ecclesiarum vallis & obventiones causarum omnium pertinentium ad decanatum, de quibus debet invenire conventui caritatem dominica qua cantatur *misericordia domini*.

Ad officium precentoris pertinent decime de Stokes & quedam terra in Hamtona de qua percipit annuatim quinque solidos, & alia in Alencestria de qua tantundem percipit. De his debet invenire precentor parchamenum ad breviam & ad cartas signandas sigillo communi, & ad breviam mortuorum fratrum & incoustram omnibus scriptoribus monasterij & colores ad illuminandum & necessaria ad ligandum libros & necessaria ad organa.

Ad sacristariam pertinent sex capelle in valle, scilicet de Nortona, de Lenthewike, de Merton & Uffeham & due in Evesham, quarum duarum capellarum sacerdotes, scilicet Sti. Laurentii & omnium sanctorum debent habere cotidie de cellario panem & cervisiam sicut monachi. Debet etiam sacrista habere cotidie ad unam servientem procuracionem, sicut servientes Abbatis habent, & prebendam ad unum equum de granario & foragium de grangia. Percipit etiam sacrista de ecclesia de Baddebi annuatim duas marcas; de capella de Withlakesford, & prato de Salford decem solidos; de ecclesia de Westona dimidiam marcā; de ecclesia de Stowa quinque solidos & duas petras cere; de ecclesia Sti. Albani in Wigornia quinque libras cere; de terris in eadem villa tres marcas. Pertinent etiam ad sacristariam in Evesham folda juxta portam monasterij; de fabrica Williel-

mi Fabri quatuor denarij ; de terra Nicholai Coci due libre cere ; de terra Matildis in Merftowe quinque denarij ; de terra Nicholai Sacriste in eodem vico sex denarij ; de terra Senefcalli que fuit Giraldi sex denarij ; de terra Bulet sex denarij ; de terra Ferre xxx^{ta} denarij ; de terra le Hofiere in Bruggeftrete duo denarij ; de terra Willielmi de Tiwe in magno vico duo folidi & quatuor denarij ; de terra Willielmi de Tiwe proxima terre le Hofiere in Bruggeftrete sex denarij ; de terra Difpenfatoris proxima terre Willielmi Tiwe xl denarij ; de terra que dicitur Gordani in Coleftrete fexdecim denarij ; de terra Reginaldi Fabri duo folidi ; de terra Walteri proxima eidem octo denarij ; de terra Pate eidem proxima octo denarij ; de terra Nicholai fullonis fuper aquam fexdecim denarij ; de terra Henrici Fabri xx^{ti} denarij ; de terra proxima Willielmi Tiwe quatuor denarij ; de terra Simonis Fabri quatuordecim denarij ; de terra Andreæ Coci octo denarij ; de terra in Hamtona quinque folidi. In Lenck pertinent ad facriftariam tres hide & dimidia. In Bratfortona in uno campo quinquaginta quinque acre. In altero feptuaginta fex in dominico. In vilinagio quinque virgate terre & dimidia & decime de eadem terra, tam maiores quam minores. Et de quatuor hidis in eadem villa, duabus fcilicet Hugonis & duabus militis de Coctona, & decime de novem virgatis terre Pagani in Lutletona, tam maiores quam minores, & decime de quinque virgatis terre Senefcalli in Badeseya, & decime cujufdam liberi hominis de dominico in Pikeleia in Herefordfyre, & omnes oblationes & omnia legata altaris Eovefhame.

Ad altare Ste. Marie in criptis pertinent de facriftaria feptem cerei cotidie ardentis dum miffa gloriofe virginis domine noftre ibidem celebratur, quorum duos ab antiquis temporibus invenerunt facriste, & unus cereus die ac nocte jugiter ardens ; ad ejus fultentationem cum quinque fuperioribus assignavit magifter Adam Sortes facrista dimidiam virgatam terre quam redemit de Petro de Lewz, & minutas decimas de novem virgatis terre in Lutletona, quas idem facrista evicit de rectore ecclefie de Lutletona, & etiam decimas de affartis de Lewz, quorum licentiam affartandi idem facrista a participibus communis pafure multa pecunia redemit. Et unus crafferus tantum de nocte ardens, quem facriste ab antiquo invenerunt. Et una lampas jugiter ardens de decimis de Dominico de Lewz, quas Prior Thomas primus facriftarum percepit, & ad hoc assignavit. Et ne facrista predictis gravetur, provifum eft quod custos altaris ejufdem inveniet veltimenta & alia neceffaria eidem altari, que facriste prius confueverunt invenire. Idem etiam custos altaris ejufdem debet invenire xxx^{ta} lampades ardentis dum miffa ibidem celebratur & feptem cereos, ad quod faciendum assignata tota finapis de omnibus grangijs facriftarie, & omnes obventiones altaris ejufdem, & duo folidi in Eovefhame de terra Walteri Per juxta pontem, & decem & novem denarij ; de terra Willielmi Carpentarij fuper Runhulle xii denarij ; de terra Willielmi Ourri in nova terra que eft inter terram Albanide Capis & terram Johannis Gavellon, & de terra uxoris Johannis Caperim que eft inter terram Philippi facriste & terram ejufdem Johannis, & domus fundate fuper spatia duarum foldarum & dimidie verfus portam cimiterij ecclefie, & domus fundate fuper arcas trium foldarum & dimidie in magno vico juxta murum cimiterij verfus portam abbacie ; & due folde quas Adam Sortes emit ; & due quas Prior Thorne emerat juxta eas de Ricardo de Warwic ; & terra quam M. relicta Credani dedit ; & omnes terre in Eovefhame que fue-

runt Ricardi de Kent ; & quedam terra de Stretford, & duo folidi de terra de Radeford & de terra de Strengesham duo folidi ; & de terra de Marcleia duo folidi.

Ad elemofinariam pertinent duo furni in Eovefhame & tertius in Benigwithe, & omnes furni valles in quibus confuetudinarij confuefcunt coquere panem, & decime feni Willielmi de Tiwe, & Rogeri Alardi & Ernaldi Cambralangi. De terra Johannis de Kent in Eovefhame dimidia marca ; de foldis Ade Credani in magno vico juxta foldas Ste. Marie quatuor folidi ; de alijs foldis fuis juxta aliam Ste. Marie dimidia marca ; de terra Cramfot cum folda ferri xii denarij ; de terra Godefridi Bagart fex denarij ; de terra Rogel juxta alium furnum xx^{ti} denarij ; & terra que dicitur hospitalis verfus pontem, filvis octo denarijs pitanciariorum ; de terra Kondulfi Textoris de Feudo Streche xx denarij ; de terra quam Ifabella filia Henrici King dedit xl^{ta} folidi ; de terra Ricardi de Piplintona duo folidi ; de terra le Burunno duo folidi ; de terra Ricardi Eadmundi xvi denarij ; de terra Bonpain xii denarij ; de terra Stephani Presbiteri xl^{ta} denarij ; de terra Lilie fex denarij ; de terra Ricardi Juvenis xii denarij ; & terra Murielle de Strigul ; de R. Ywain & heredibus fuis annuatim fex denarij pro licentia colendi Chiteham. In Glouceftria pertinent ad elemofinariam de terra Johannis Croume quam contulit fecum Adam monachus quatuor folidi ; de terra Botild, que data fuit cum Roberto monacho octo folidi ; de terra Rogeri Sewi quam Adam Botild dedit duodecim denarij ; de terra que fuit Esegar xl^{ta} folidi. Ad eam etiam pertinent due marce de penfione fexaginta folidorum, de ecclefia de Ombrefleia, fcilicet xx^{ti} folidi ad opus pauperum in cena domini, dimidia marca in anniverfario Randulfi, nam idem Abbas contulit has duas marcas Elemofinarie ratione fcripta in capitulo de bonis operibus Abbatis Randulfi. Cum etiam idem Abbas feciffet fex molendina in manerijs Abbacie, contulit Elemofinarie loco decimarum de eisdem molendinis molendinum de Aldington quod ipfe emerat, de quo cum croftis & domibus ad idem molendinum pertinentibus recepit Elemofinarius tempore donationis annuatim fexdecim folidos. De eadem etiam villa percepit Elemofinarius nongenta ova ; de toto etiam pane infra portam Abbacie, expenfo, vel liberato ibi cocto vel empto debet Elemofinarius habere decimam, & curam orti monachorum, ut inde habeat pulmentum ad refectionem pauperum in collecta cervisie ad fecundum cibum vel potum. Debet etiam Elemofinarius percipere in die animarum unam summam frumenti de granario ; fimiliter fiet in obitu cujuflibet monachi Eovefhame. De terra filie Willielmi de ponte in Alinceftria novem denarij.

Ad refectionarium pertinent minute decime de Wikewane, Baddefeie & Aldetone ad reparationem coclearium, cyphorum, juftarum, feneftrarum vitrearum, & vaforum falis & aliorum utensilium, cum duodecim lampadibus & oleo earum, de quibus refpondet Priori qui eum de confilio fratrum preficit. Pertinet etiam ad eum collecta cervisie post primum cibum, & cotidie fex juftæ de cellario, de quibus dat caritatem conventui post collationem dominicis diebus, & omni feptimana fæmel quando cantatur de Sta. Maria, & inveniet potum ante collationem, quando non eft potus post collationem, & multa alia onera & ftatuta circa minores & infirmos, & alios fratres de hijs fuffinet & fupplet. Et quociens potus fuerit post nonam, habebit refectionarius duas juftas de cellario.

Ad infirmariam pertinet Buuntone cum bosco & dimidia marca de affarto de Sanford & cum omnibus alijs pertinentijs suis. Debet etiam infirmarius habere unam suam cum nutrimento unius anni; vel duos porcos ad plancherum & unum truncum de celerario contra natale, qualem fert una Biga curie; & molendinum fullonum de Burtona cum una virgata terre & ferragio unius equi, & ferragio certe quantitatis ad calefaciendum aquam ad pannos, & cum alijs pertinentijs suis, de quo percepit infirmarius annuatim tres marcas, set propter predictas consuetudines tediosas & onerosas de curia assignet ei Abbas alibi illas tres marcas ubi noverit. Pertinent etiam ad idem officium duo molendina de Stowa de quibus percepit sexdecim solidos, & duo solidi de terra Towi in eadem villa, & duo solidi de terra vicina eidem, & viginti denarij de terra Andree in eadem villa. In Eovesham vero de terra Ricardi Sparwe xxii denarij; de terra Galfridi molendinarij decem & octo denarij; de terra Johannis de Kent xli denarij. Apud Penwrtham de terra Stephani de More duo solidi; de terra Roberti Antigonie apud Hoton decem & octo denarij; de terra Roberti Sureis duodecim denarij; de quadam terra in Farintona sex denarij; de Roberto Bussel de Piscaria xii denarij; de Sullestona vero dimidia marca; & una marca ad minutiones quas Abbas Randulfus dedit de ecclesia de Huniburne.

Ad pitantiariam pertinent de nova terra in Eovesham decem marce. De Ambresleia duodecim sextaria mellis; de Ulleberewe viginti quinque solidi; de ecclesia de Hildendune una marca; de redditibus de Penwitham una marca; de molendino Senescalli de Sanford dimidia marca; de terra inter terram Henrici King & Alexandri Fossard xlii denarij; de terra Johannis Portarij xii denarij.

Ad refectiorem fratrum in infirmaria pertinent de Wrotesleia & de Linintone due marce; de coquinario vero decem solidi quos partitur coquine per misericordiam; de sacrista autem quinque marce, quas sacrista dat annuatim pro hospitio quod Abbates consueverunt extorquere injuste ab eo; set Abbas Randulfus secundum privilegia ecclesie & statuta capituli generalis sacristariam, sicut & alias obediencias, decernens liberam esse debere, illi hospitio & omnibus alijs exactionibus pro se & successoribus suis imperpetuum renunciavit, ut in fratrum utilitatibus & refectiionibus quos Abbates solent invenire redditus sacristarie sicut & aliarum obedienciarum libere expenderentur. Ne autem pitantiarius mendicet pasturam ad oves, boves & porcos, dedit Prior Thomas ad pitantiariam in auxilium anniversarij sui boscum in Echelewz quem emit de Petro de Lewz, per quem boscum habebit pitantiarius percursum tempore glandis ad porcos usque ad portam de Bordesleye & communem pasturam omnium vicinorum ad omnia genera animalium adeo libere sicut sacrista pro Lewz, & infirmarius pro Buuntone habuit. Assignavit etiam idem Prior Thomas ad anniversarium suum terram Merstowe, quam emit de Hugone de Warwick, & terram juxta eam, quam emit de filia Randulfi Sergeant. Ad festum etiam Sancti Johannis ante portam latinam faciendum assignavit Abbas Randulfus xxi solidos de pensione sexaginta solidorum de ecclesia de Ambresleia, quamque Abbates dederant Clericis, legatus dedit eam Humfredo Clerico suo, qua revocata pro alia, assignavit etiam Abbas unam marcam de eadem pensione ad anniversarium suum. Abbas vero Adam assignavit decem solidos de redditu ecclesie de Bradewelle ad anniversarium Reginaldi Abbatis, & alios decem solidos de eadem pensione ad proprium anniversarium.

Ad coquinam pertinet tertium vivarium post fontem Sancti Eeguini, & vetus villa & forum de Eovesham, de quibus percipit coquinarius qualibet die sabbati quinque solidos & tres obolos, & annuatim in capite jejuniij quatuor millia aletium, & molendinum juxta pontem & molendinum in Hamtona cum pertinentijs suis, de quibus molendinis percipit qualibet die sabbati tres solidos & sexaginta stikas anguillarum annuatim, & decime molendinorum & feni pratorum ad eadem molendina pertinentium, scilicet de Eovesham & de Hamtone & de Huffesham, & de Fokemulne, & de Twiford, & de Chadelburi, & de Baddefeie, & de Wikewane. Exe omnes decime deputantur ad allec monachorum in quadragesima. Et villa de Stowa & forum de quibus percipit qualibet die dominica quatuor solidos; de Mortona sexaginta solidi; de Sanford sexaginta solidi; de Withlakesfor quatuor libre; de molendino de eadem villa xxiiii solidi & xii stike anguillarum annuatim; de molendinis Senescalli in Sanford xx solidi; de molendinis de Chedelbury cum pertinentijs suis xxv solidi & xl stice anguillarum; de molendinis de Twiford & Aldintone cum pertinentijs suis xxviii solidi & xl stice anguillarum; de molendinis de Offesham cum pertinentijs suis decem solidi; de Fokemulne dimidia marca & molendinum de Wikeman, de quo non percipit modo nisi octo solidos; de Wodesfe pertinent sexaginta solidi ad coquinam; de Piscatione in Ambresleia xxiii solidi. In Gloucestria de terra Roberti Botild tres solidi & ob; de terra quadam in Winchelcumba & quodam furno duo solidi & una libra piperis. In Eovesham de quadam terra in Brustrete una libra piperis. De terra Reginaldi filij Willielmi dimidia marca annuatim; de Penwrtham quatuor marce & una summa salmonis & duo millia aletium; de qualibet carucata terre in valle Eoveshamie de Dominico, excepta Aldintona trescenta ova annuatim, & de quolibet manerio tres denarij ad discos & duodecim olle. De Bradewella nonginta ova & tres denarij & xii olle. Item singulis diebus debet habere coquinarius foragium ad unum equum & prebendam vel duo prebendaria de Furfure de granario, & duos porcos habere debet ad Plangetum, & quotiens emerit in villa de Eovesham piscem ad totum Conventum debet habere de cellario panem & justam ad opus vendentium. Ad omnes etiam cibos qui condimento cervisie indigent debet habere cervisiam de cellario & caseum semel in die, ad quod emendum si non datur de cellario, assignavit Abbas Randulfus capellam de Bredfordtone; habebit etiam coquinarius ad septem festivitates principales septem summas frumenti de granario ad frixinas, & in festo Sancti Johannis ante portam latinam unum prebendarium, & aliud in festo Sancti Adulfi & tertium in septuagesima, & quartum in die pasceve ad pulmentum, & tria ad pascha ad faciendum falcones & totidem in rogationibus ad idem.

Ad cameram pertinent Malgareshuria & Swele sicut antiquis fuerunt, & loco Burntone que fuit ad cameram assignata est Tatelestroppe, & Abbas habet Burntonam; ita videlicet quod Abbas ex hac camera nec vestimenta nec hospicium nec aliquid aliud percipiet sicut consuevit ex priore camera exigere. Hec autem maneria imperpetuum cum omni integritate sua ad vestimenta monachorum fuerunt assignata. Debet etiam camerarius habere cotidie ad unum servientem procuracionem, & prebendam ad unum equum de granario & foragium de grangia, sicut servientes & equi Abbatis habent.

Ad fabricam ecclesie & domorum clauistro adjacentium pertinent quindecim marce de ecclesia de Ambresleia,

Ambresleia, que si aliquo casu solute non fuerint Abbas ecclesiam & domos cooperire debet. Pertinent etiam ad idem faciendum decime Willielmi Beorin in Offeham & fabri ejusdem ville, & predicationes Abbacie & legata fidelium, & si que sunt alie gratuite obventiones.

Ad cellam hospitem pertinent minute decime de tribus Lutlintonis ad emendum manutergia, cyphos & bacinos hospitibus.

He etiam sunt consuetudines Eoveshamensis cenobij ab antiquis temporibus statute & a celerario generali complende. A celerario igitur singulis diebus debent venire in refectorium septuaginta duo panes monachiles, quorum quilibet erit ponderis quinque solidorum, ex quibus singuli monachi singulos percipiant. Prior semper duos nisi cum Abbate comederit, & unum ad cenam & justam nisi cum Abbate vel in refectorio cenaverit, nichilominus qui ad superiorem mensam ut custos ordinis sederit duos habebit, scilicet unum de pasta Abbatis & unum cyphum vini de Abbate. Qui missam vero majorem celebraverit, duos. Lector etiam, coquinarius & servitores unum admixtum & justam in hyeme. Elemosinarius autem septem pro decima & tres ad mandatum & duos ad tricennales currentes percipiet. Percipiet etiam quilibet fratrum coridie duas justas cervisie, quarum quilibet continebit duas caritates, quarum caritatum sex faciunt sextarium regis. Nichilominus Prior unam ad novum tractum, & qui sederit ad discum unum cyphum ad cibum & alium ad vesperam. Inveniet etiam celerarius falem & ligna ad ignem & summagium ad cibum & potum monachorum & duo pulmenta, ad unum scilicet de fabis siccis unum prebendarium rasum vel de novis cumulatam de granario; ad aliud vero pulmentum x panes monachiles, vel unum prebendarium rasum de frumento singulis diebus preterquam in quadragesima, in qua percipiunt monachi xii summas fabe de Huniburne ad unum pulmentum per totam quadragesimam, & de avena xii summas de eadem villa ad gruellum faciendum, scilicet quarta & sexta feria per totam quadragesimam & farinam ad olera singulis diebus in quadragesima. Insuper habere debent monachi ad septem principales festivitates septem cyffolles de frumento ad wastellos de granario, & in translatione Sancti Ecgwini octavum ad cenam sicut ad prandium, & in festo Sancti Johannis ante portam latinam unum scifoll ad wastellos, & in festo Sancti Odulfi unum, & in die omnium animarum unum, & in anniversario beati Wlfini unum, & in anniversario regum Ethelredi, Kenredi & Offe unum, & in anniversario Abbatis Reginaldi unum, & in anniversario Abbatis Ade unum, & in anniversario Abbatis Randulfi unum. Ad formittas vero in adventu Domini debent habere monachi xiiii summas, & contra natale totidem, & contra quadragesimam totidem, & contra pascha totidem, & contra pentecosten totidem, & contra assumptionem beate Marie totidem, contra translationem Sancti Ecgwini totidem, omnes scilicet percipiendas de horreis. Debent etiam habere monachi de cellario singulis diebus sabbati caritatem ad collationem pro mandato, & ad omnes collationes festivitatum tam in copis quam in albis in vigilia & in die, exceptis collationibus septem festivitatum principalium tam in vigilia quam in die; tunc enim pitanciarius invenire debet. Debent etiam habere caritatem de cellario ad prandium singulis diebus octavarum principalium festivitatum que octabas habent, exceptis diebus quibus sunt in copis, tunc enim pitanciarius inveniet; set ad collationem singulis diebus earundem octavarum habebunt de cellario, & a Natali Domini us-

que ad Epiphaniam simili modo habebunt de cellario. Qualibet etiam die in misericordijs regularibus habebunt duo fratres unam justam de cellario; in minutionibus vero unam ad prandium & alteram ad cenam. Qui vero ventosatus fuerit, tantum ea die habebit unam justam de cellario. Serviens vero qui fratres sanguinaverit, habebit panem & justam de cellario, si plures fuerint sanguinati. Quociens etiam mappe abluuntur, de refectorio ablutores habebunt panem monachilem de cellario. Balneatores etiam, quando fratres balneant, habebunt de cellario panem & justam singulis diebus per tres ebdomadas ante Nativitatem Domini & per tres ante dominicam in Ramis palmarum. Abbates etiam & monachi Eoveshamie debent habere corredium suum, sicut habuerunt in vita sua, per totum annum post obitum suum, quod alicui indigenti pro animabus eorum erogabitur. Servientes etiam qui vigilant circa fratrem proximum morti debent habere panem & cervisiam de cellario. Quando vero obitus Abbatis vel monachi evenierit alterius domus, si fuerint de capitulo Eoveshamie, ad annale pro Abbate & tricennale pro monacho panis & cervisia de cellario sicut uni monacho alicui pauperi erogentur. Debet etiam celerarius dare singulis pauperibus qui fuerint in capitulo in cena domini singulos panes & tria allecia, & de cervisia quantum opus fuerit. Si quis vero hec conservaverit vel adauxerit, adaugeat dominus dies ejus, & conservet eum in vitam eternam; si quis vero destruxerit vel diminuerit, diminuatur dominus dies ejus, & destruat vitam ejus desuper terram. Amen. Amen. Amen.

N U M. CXXXVI. B.

Quædam spectantia ad Monasterium de Evesham.

Dispositio reddituum ecclesiarum de Ombresleye & de Baddeby.

Memorandum quod cum dominus Willelmus de Cheriton Abbas Monasterij Eveshamie & filius Johannis Herwarde de Parochia ville de Tetteburge, cujus frater fuit Abbas de Cirsleter & soror Abbatissi de Lackoc, dudum concesserit & assignaverit, pro se & successoribus suis in perpetuum ecclesias de Ombresleye & de Baddeby cum suis juribus & pertinentijs universis, & cum omnibus eisdem incumbentibus Priori & Conventui suo, prout melius videtur eisdem inter ipsas disponendas & expendendas, sicut per suas literas inde confectas plene liquet; quas quidem ecclesias dictus Abbas inter alia per se adquisita Monasterio suo predicto in usus proprios perpetue possidendas canonice adquisivit. Frater Petrus de Wyke Prior Eveshamie volens prefatas ecclesias inter se & Conventum suum, secundum voluntatem Abbatis disponi & expendi, in domo capitulari Eveshamie in pleno capitulo die Jovis proximo post festum natalis domini, viz. in festo Sancti Ecgwini Episcopi, anno domini 1344, unanimi consensu & assensu totius sui Conventus disposuit & ordinavit, quod singulis annis in perpetuum in festo ascensionis Domini viginti quatuor libre argenti de ecclesijs antedictis pro speciebus & alijs necessarijs providendis inter Priorem & singulos monachos de ipso Conventu per dicti Conventus bursarium equali porcione distribuantur; & alie viginti quatuor libre simili modo in festo Sancti Petri ad vincula. Ac ultra hec

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hec quod sex libre XVIII s. Argenti de ecclesijs antedictis inter sanguine minutos singulis annis in perpetuum per eundem bursarium pro eorum expensis in suis sanguine minutionibus faciendis portionaliter dividantur. Et ut dicti Prior & Conventus prefati Abbatis perpetuum memoriam in suis missis & orationibus ferventius ac libentius habeant ut tenentur, dictus Prior cum totius Conventus unanimi consensu & assensu sanguine minutis in singulis sanguine minutionibus suis ad eorundem recreationem & solatium augmentandum ultra modum consuetum adauxit duos dies, scilicet Mercurij & Jovis; ita videlicet quod ipsi sanguine minuti in singulis sanguine minutionibus suis die dominica post Evangelium majoris missæ petant licentiam a Priore; vel ab alio in choro more solito, qua optenta nulla alia licentia petenda maneat ipsi sanguine minuti extra chorum & capitulum ab illo tempore usque ad introitum missæ capitularis diei Veneris proximi tunc sequentis, etiam si domum fuerint vel alibi ubicunque; exceptis festis solemnibus in Capis. Et quod residuum fuerit de ecclesijs antedictis LIV l. XVIII s. premixtis modo supradicto plenarie solutis in Thesauo maneat ipsius Conventus pro dictarum ecclesiarum oneribus supportandis, & alibi predictos Priorem & Conventum in utilitatem ecclesiæ sue Eveshamiæ prout eis melius videbitur expedire disponere.

Preterea cum idem Abbas adquisierit & assignaverit certos redditus annuos ix marcarum elemosinario suo Eveshamiæ ad inventiendum duos capellanos celebraturos in magna ecclesia de Evesham pro anima dompni Walteri de Gloucestria ratione manerij de Batlintonia solvendarum eisdem per elemosinarium suum ibidem ad quatuor terminos usuales per equales portiones; fuitque voluntatis dictorum Abbatis & Walteri in vita eorum quod tales capellani provideantur qui possent & scirent juvare per cantum ad honorem beate Marie virginis in capella ejusdem, ubi corpus ipsius Walteri jacet nunc humatum.

Predictus Prior considerans hujusmodi capellanos melius per custodem dictæ capelle quam per elemosinarium provideri, de consensu unanimi totius sui Conventus, loco, die & anno supradictis disposuit & ordinavit quod elemosinarius qui pro tempore erit solvet singulis annis in futurum ad terminos superius notatos custodi capelle beate Marie predictas ix marcas, & ipse custos sibi providebit de hujusmodi capellanis in cantu sufficientibus & bene morigeratis. Et si predictus custos hec negligenter omiserit dictarum ix marcarum solutio ad modum suum pristinum revertatur, videlicet quod utrique dictorum capellanorum annuatim IIII^{or} marce per manus elemosinarii pro omnibus sint solute.

242. b. *Judicium capituli Eveshamiæ de Heriethis vallis ejusdem.*

Anno domini M. CC. septuagesimo primo, die Jovis proximo post festum Sancti Nicolai, celebratum est capitulum apud Evesham in ecclesia Sancti Laurentij, presidentibus domino Willelmo de Withechirche tunc Abbate Eveshamiæ & Johanne Decano ejusdem loci, coram quibus cum mota esset questio per B. de Jureberga sacristam Eveshamiæ de Mortuario nativorum qui reddunt terras suas domino suo feodi cum herietis, utrum tunc teneantur solvere mortuarium ecclesiæ determinatum, & statutum est per predictos presidentes de consuetudine diversorum episcopatum & decanatum, & de consilio virorum prudentium presentis capituli quod quacunque hora dominus feodi recipit herietum suum, ecclesiæ per-

cipit mortuarium secundum consuetudinem vallis, vel precium mortuarij die sepulture de eo qui recipit eandem terram & bona defuncti, tempore quo tradit terram domino suo. Contra istud statutum fuit filius Alicie Godsoule de Bredefortona & Matildis Person de Wikwana & Matildis relicta Andree de eadem, qui convicti rationibus & judicio capituli statim de suis mortuarijs satisfecerunt ecclesiæ Eveshamiæ.

Judicium capituli de Warwick de mortuario.

Ibid.

Anno domini M. CC. LXX primo, in crastino Sancti Thome apostoli celebratum est capitulum apud Sincenefelde, presidentibus magistro Hugone Tancarde officiali domini Roberti de Eltham Archidiaconi Wigornie & domino Galfrido Decano Warwyke Rectore ecclesiæ Sancti Michaelis de eadem. Quia legitime constat nobis dictis presidentibus per sacramentum fidedignorum ville de Sauford, quod Ricardus Herberd de eadem habuit quandam vaccam suam propriam die quo obiit; nos de consilio & consuetudine capituli nostri de Warwyke medietatem dictæ vacce, nomine mortuarij dicti defuncti ecclesiæ Eveshamensi adjudicamus, reliqua medietate domino suo feodi remanente nomine herietis. In cujus rei testimonium huic patenti litere sigillum decanatus de Warwike apposuimus.

Nota de Herietho

Ibid.

Memorandum quod judicatum fuit in pleno capitulo coram Decano Waltero de Hynraton, quod quicumque fuerit & cujuscunque etatis & habuerit bona propria ex legacione vel aliunde patris vel matris, dabit herietum sancte ecclesiæ in morte sua.

Sequuntur in eodem codice Citatio, & Sententia lata contra Johannem Arundel de Evesham, quod ipse recusasset reddere ecclesiæ Eveshamiæ mortuarium pro uxore sua defuncta, quæ hic omituntur ne tedium pariant, cum jam probatum sit mortuarium de defunctis solvi debere dictæ ecclesiæ.

Ad Caligas Hyemales.

Ibid. fol. 243.

Memorandum, de hijs que Willelmus de Stow sacrista adquisivit Conventui assignavit, videlicet, singulis eorum exceptis Priore de Penwortham & Camerario, annuatim solvendo per manus sacriste, qui pro tempore fuerit, in festo Sancti Luce Evangeliste duos solidos ad caligas hyemales.

In Odestret de Alexandro Hok xx d. de Eva Kachepol xx denarij; de Juliana Croume xl d. de terra que fuit Johannis de Arundel in magno vico quam Nicholaus de Mukelton tenet v s. & inde recipit elemosinarius xii d. de nativo qui emit de Avicia de Bampton in parva Hamptona vi s. de terra juxta furnum elemosinarij v s. de domo quam Johannes Long tenet in Colstret v s. de domo que fuit Ricardi de Wykewane in Brugesfrete IIII s. de Thoma Mabel — in Lench III s. viii d. de Henrico Palmer de eadem III s. de Capellano de Offenham pro Burneslond x s. de Luttultona de terra Petri Grivel xxxvi s. viii d. quam summam solvit Bursarius Abbatis.

Charta Willelmi Payn, per quam concedit Roberto Tannor unum Burgagium & dimidium in villa de Stratford, inter alia obligat dictum Robertum ad solutionem IIII s. sacristæ de Evesham ad luminare beate Mariæ, pro eodem Burgagio & dimidio.

243. b. *Ista sunt nomina eorum de Bradfortona qui debent solvere annuatim in autumpno sacriste Eveshamie thravas frumenti de meliori quod habent.*

Robertus Ywayn pro tenemento suo dabit duas thravas.

Item de terra quam habuit de Ada Kauf xx garbas.

Reginaldus Long qui est de feodo Avenell xii garbas.

Robertus Baret qui est de eodem feodo vi garbas.

Henricus Haralde de eodem feodo unam thravam.

Matildis Smart de feodo Abbatis unam thravam.

Aleradus de Luttelton de feodo Abbatis unam thravam.

Henricus Page de feodo Avenell unam thravam.

Willelmus Michel de feodo Roberti Ywayn vi garbas.

Johannes Gunnilde de feodo ejusdem Roberti xii garbas.

Willelmus de Aldinton de tenemento sacriste iii garbas.

Christina Chapelayn de feodo Avenell i thravam.

Johannes Gunnyld homo sacriste iii garbas.

David de Norton homo Abbatis i thravam.

Johannes ad Portam homo sacriste i thravam.

Willelmus Smart homo sacriste iii garbas.

Willelmus Gunnyld homo sacriste iii garbas.

Johannes Clyve homo sacriste xii garbas.

Henricus de Clyve homo sacriste xii garbas.

Walterus Smart homo Abbatis xii garbas.

Thomas Morice homo Abbatis i thravam.

Johannes de Ponte homo Abbatis i thravam.

Willelmus Saxi homo Abbatis i thravam.

Willelmus Withelard pro terra quam habuit de Adam Kauf i thravam.

Henricus Gent homo Abbatis i thravam.

Henricus Palmer homo Abbatis i thravam.

Agnes Russel mulier Abbatis i thravam.

Johannes Bole homo sacriste i thravam.

Willelmus Saxi homo Abbatis i thravam.

Thomas le Beste homo Abbatis i thravam.

Robertus Aldich homo Abbatis i thravam.

Henricus Saxy homo Abbatis i thravam.

Johannes de Wasseburne homo — i thravam.

Willelmus Brythriche homo Abbatis i thravam.

Nicholaus Rolf homo Abbatis i thravam.

Johannes Hache homo Abbatis i thravam.

Walterus Godsoule homo Abbatis i thravam.

Willelmus Welbiloved homo Abbatis i thravam.

Willelmus Baron homo Abbatis i thravam.

Johannes Crek homo Abbatis i thravam.

Henricus Jeovebond homo Abbatis i thravam.

Alicia Gardiners mulier Abbatis i thravam.

Henricus Mareus homo Abbatis i thravam.

Johannes Edmund homo Abbatis i thravam.

Henricus Bolle homo sacriste i thravam.

Thomas Henry homo Abbatis i thravam.

Willelmus Alexander homo Abbatis i thravam.

Henricus Austyn homo sacriste i thravam.

Alicia uxor Johannis Henry mulier Abbatis i thravam.

Johannes le Rede homo Abbatis i thravam.

Willelmus Chaunteler homo Abbatis i thravam.

Suma thravarum XLIII^{or} excepta una garba.

Memd. quod summa exitus communibus annis erat vii quarteria.

Memd. quod sacrista percipit omnes decimas bladorum omnium hominum subscriptorum de superiori parte ville de Bradforton.

De ix virgatis terre & dimidia Johannis Uwayn.

De una virgata terre quam Johannes Heyne tenet.

De duabus virgatis terre quas —

De una virgata terre quam Laurentius Harold tenet.

De una virgata terre quam Johannes Smart tenet.

De una virgata terre quam — Saunders tenet.

De una virgata terre quam — Page tenet.

De una virgata terre quam — Aldinton tenet.

De una virgata terre quam — Chaplam tenet.

De una virgata terre quam — Bonde tenet.

De una virgata terre quam — Atte Gate tenet.

De una virgata terre quam Math. Reve tenet.

De illis virgatis terre quas —

De una virgata terre quam — Couper tenet.

De una virgata terre quam Adam Chaunteclere tenet.

De una virgata terre quam Johannes Leulyn tenet.

De una virgata terre quam — Morice tenet.

De una virgata terre quam Johannes Brugg tenet.

De una virgata terre quam Johannes Saxi tenet.

De una virgata terre quam — Gent tenet.

De una virgata terre quam Willelmus Ambresley tenet.

Item sacrista percipiet omnes decimas feni de omnibus prefatis locis, exceptis vii virgatis terre cum dimidia. Prima virgata terre vocatur Smart, 2da Saunders, 3a Chaunteclere, 4ta Thomas, 5ta Brugges, 6ta Saxins, 7ma Gent; & dimidia virgata vocatur Leulyn.

Isti octo solvent decimam feni Hostilario in magno Prato & non alibi. Et isti octo solvent decimam agnorum Abbati Evesham. Et omnes alij ex superiori parte de Bradforton solvent decimam agnorum sacriste. Item de inferiori parte ejusdem ville, isti solvent decimam bladorum sacriste.

De una virgata quam — Palmer tenet.

De una virgata quam Johannes Wulebard tenet.

De una virgata quam Willelmus Russel tenet.

De una virgata quam Johannes Bool tenet.

De una virgata quam — Saxi tenet.

De una virgata quam Johannes Best tenet.

De una virgata quam Robertus Aldich tenet.

De una virgata quam — Sabyn tenet.

De una virgata quam Willelmus Wasseborne tenet.

De una virgata quam Johannes Brythriche tener.

De una virgata quam — Bool tenet.

De una virgata quam — Austyn tenet.

Memorandum quod omnes tenentes de Bretforton solvent decimam Lane sacriste Eveshamie.

Decimæ Bladorum de Lench.

Memorandum quod sacrista percipiet decimas omnium Bladorum illius virgate terre quam Rogerus Colines tenet; & illius virgate terre quam Willelmus Rothing tenet, & illius virgate terre quam Willelmus Bury tenet; & dimidie virgate terre quam Johannes Hog tenet; & illius virgate terre quam Robertus Perys tenet; & illius virgate terre quam Alicia Wodehewar tenet; & illius virgate terre quam Alexander Palmer tenet. Item de illis virgatis terre quas Riche Qual altero anno medietatem omnium decimarum, &c. Bladi, &c. & tunc altero anno sequente quartam decime terre predictæ; & Priorissa de Cockhull residuum omnium decimarum Bladi terrarum supradictarum.

Memorandum quod sacrista habet decimam de vi virgatis terre, & de medietate virgate terre, & Priorissa de Cockhull de xi virgatis terre, cum medietate virgate terre.

Item dominus sacrista percipiet decimas gardinorum tenentium illius virgate terre quam Willelmus Bury tenet. Item tenentium virgate terre Roberti Henry, Conting, Thome Buode, Margerie Duncleat, Alicie Wodehewar, & Siler illius cotagij quod

quod Alexander Palmer tenet; eo quod dicta gardina sunt de novo incremento de terra dominica campestri per certas compositiones inter dominum Abbatem Eveshamie & predictam Priorissam inde factas.

Et Personæ de Lenchi Ecciali omnes alias decimas minores, videlicet Lane, pullorum, minutarum decimarum, &c.

Summa decimarum spiritualitatis & temporalitatis Eveshamie in Episcopatu Wigornienfi xxx l. ii s. ix d. Inde dominus Abbas solvit xix l. xv s. vii d. ob. Et Conventus x l. vii s. i d. ob. Abbas & Conventus solvent pro medietate in Archidiaconatu Wygornie xi l. xv s. i d. Inde Abbas vii l. xv s. — d. ob. q. Et Conventus iiii l. ii s. vii d. ob. q. In Archidiaconatu Glocestrie medietatem decime iiii l. v s. ix d. Inde Abbas xlii s. x d. Et Conventus xxi s. xi d.

Pro speciebus.

De Abbate ii marce; de Priore xx s. de Priore de Penwortham ii marce; de Sacrista ii marce; de Camerario ii marce; de Celerario ii marce; de Infirmary xx s. de Gardinario xx s. de Coquinario xx s. de Refectorio vi s. viii d.

Memorandum quod omnes oblationes ad magnum Altare tam de auro quam de argento pertinent ad sacristam, nisi quando monachus celebrat primo missam suam, vel quando primo legit Evangelium suum. Item omnes oblationes ad omnia altaria ecclesie nisi in capella Sancte Marie tam pro vivis quam pro defunctis pertinent ad sacristam.

Decretum fuit in pleno capitulo coram Rogero Zaton, quod omnes manentes in Simiterio & in Abbatia debent solvere mortuarium in fine vite sue, ac etiam omnes qui non inhabitant villam per annum & diem eodem modo.

Johannes Abbas Eveshamie assignavit sacristarie ecclesie Eveshamie sex acras terræ arabilis quas comparavit de magistro Johanne de Lurleton in campis de Southlurleton, una cum decimis earundem, anno Domini 1316.

Memorandum quod Thomas de Marleborough p^r. — acquisivit & deinde per consensum Abbatis & Conventus constituit in pleno capitulo, quod semper deinceps secundum librum customarium domini Abbatis de omnibus tenentibus vallis Eveshamie; quod omnes tenentes vallis Eveshamie qui solvent Herietum secundum consuetudinem manerij, debent dare domino Abbati pro Herietto suo suum optimum animal vivum, viz. de equis, jumentis, bobus & vaccis, set non de ovibus; & si non habeant tale animal, tunc dabunt pro Herietto optimum catallum mortuum; & secundum animal sacriste qui pro tempore fuerit ejusdem monasterij pro Herietto suo, id est, pro mortuario; similiter etiam det de mortuarijs secundum antiquam consuetudinem vallis Eveshamie.

Memorandum quod hec est circueicio antiquarum bondarum Foreste de Feckenam.

Et dicunt quod antique bunde Foreste predictæ que fuerunt 10. anno coronacionis domini H. R. proavi domini Edwardi Regis nunc, incipiunt ad pontem de Shelne ultra aquam de Humelbrok, & sic per mediam villam de Schelne usque ad pontem de la Dene; & ab inde per viam rectam usque ad villam de Brocton; & ab inde capiendū viam que vocatur Wolfstoneswey transeundo per eandem viam dimittendo omnino Beknorchull a dextris usque ad fontem juxta mariscum de Bekiore ex parte occidentali ejusdem marisci. Et ab inde transeundo usque ad capud de la Brokestrete, & ab inde descendendo per le Brokestrete usque in le Vrenestrete; & sic per viam illam usque ad aliam viam ex opposito domus

Ricardi Wyne; & ab inde capiendū viam a dextris, & permittendo ecclesiam de Hambury cum situ manerij Episcopi a dextris & tenendo viam que vocatur Wellestrete, & sic per viam de Wellestrete usque ad occidentalem Cerveram Bruer juxta domum Ricardi at Welle sub monte ubi sita est ecclesia predicta; & ab inde transeundo directum ultra dictam Brueram usque ad Tynleystrete ubi est quoddam quadrimum & quoddam fichetum quod vocatur Wardebok; & ab inde per predictum fichetum usque ad viam ex opposito domus Johannis de Wardebok; & ab inde per eandem viam usque ad domum quondam Philippi de Stoke; & dimittendo eandem domum a sinistris & capiendū viam a dextris usque ad pontem de la Blakeford; & ab inde transeundo ultra dictum pontem per eandem viam usque Kyngesford per viam ducentem versus Aleford usque Kyngesford Eston; & ab inde transeundo per eandem viam usque ad crucem que vocatur Whitecross in Hamelecto de Haleford; & ab inde per viam ducentem versus Bordesley & tenendo remotiorem viam ecclesie de Tardbig usque ad quadrimum versus grangiam de Hewelle, & ab inde capiendū viam a dextris usque Foxhuntley Yate; & ab inde capiendū le Foxhuntwey que a quibusdam vocatur le Reggewey & transeundo per eandem viam dimittendo omnino boscum domini Regis a dextris usque ad Smethehedley in le Ruggewey; & ab inde per viam de Ruggewey usque ad quercum qui vocatur le Tokenok in quadrima juxta prioratum monialium de Colihull; & ab inde capiendū viam a dextris que vocatur Daltarstrete & transeundo per eandem viam usque ad pontem qui vocatur Wyldembruge; & ab inde procedendo per eandem viam inter Rusche & Stoke per viam ducentem ad aquam que vocatur Humelbrok ex opposito ville de Bradley; & sic descendendo per dictam aquam usque ad pontem de Schelne ubi bunde antique foreste primum inceperunt. Et dicunt quod quicquid est a dextris infra dictas bundas est foresta & remanere debet; & quicquid est a sinistris extra dictas bundas debet deaforestari, secundum tenorem carte domini H. Regis Anglie patris domini E. Regis nunc. Set dicunt quod manerium de Bromesgrove domini Regis & boscum de Lekey cum membris subscriptis que sunt extra has antiquas bundas sunt in foresta & remanere debent secundum tenorem carte predictæ, videlicet, Baynarhull, Fokbury, Cattesnull, Schepelley, Totenhull, Cherlesford, Burnesford, Letesfeld, Byrbote & Bordesley, eo quod sunt de dominico, &c. In cujus rei testimonium, &c. Dat, &c. Feckenham.

NUM. CXXXVI. C.

Carta Henrici Ducis Lancastrie de terris & Fol. 246.
tenementis, &c. monachis de Evesham
concessis in Penwortham, &c.

Henricus Dux Lancastrie, Comes Derby, Lincolnie, Leycestrie, ac Senescallus Anglie, omnibus dilectis & fidelibus suis tam ministris quam ballivis salutem. Noverint universi per presentes nos dedisse, concessisse, relaxasse & omnino de nobis & heredibus nostris quietum clamasse Abbati & Conventui Eveshamie & successoribus eorum imperpetuum omnes terras ac tenementa, messuagia, servicia, domus, reversiones, cum advocacionibus ecclesiarum, capellarum, dignitatum, cum elemosinis, piscarijs, panagijs, libertatibus, liberis curijs, communijs,

munijs, estoverijs suis capiendi tam in bosco & plano quam in mora, marisco, & turbarijs, tam de claudendo, edificando, & ad edificia & ad constructa reparanda, quam ad comburendum, & ad alia necessaria sua facienda, sine perturbatione nostri, heredum nostrorum seu ministrorum nostrorum, seu aliorum quorumcunque, que quidem terre, tenementa, messuagia, servicia, communia, reversiones, advocaciones, dignitates, elemosine, piscarie, panagia, libere curie, communia, estoveria Abbas & Conventus habuerunt ante diem confectionis presentium in villa de Penwortham, Faryngton, Howyke, Hoton, Longeton & Leylond, & per easdem bundas & metas. Preter has donationes ego do & concedo & sigillo meo confirmo Deo & Sancte Marie & monachis in Penwortham Deo servientibus quandam partem vasti nostri inter Martynns, Bothomny & Brandelegh quod vocatur Whadycethegrenes in eadem villa cum pertinentijs, & quod liceat eis dictum vastum claudere & ad utilitatem & usus suos proprios clausum tenere; habendum & tenendum de nobis & heredibus nostris in liberam & perpetuam elemosinam, sine aliquo servicio seculari, exactione seu demanda, nichil nobis vel heredibus nostris reservando, nisi tantum preces & orationes; & nos & heredes nostri omnes terras & tenementa per easdem metas & bundas & cetera supradicta Abbati & Conventui & eorum successoribus in perpetuum contra omnes gentes warantizabimus & acquiescimus & defendemus in perpetuum. In cuius rei testimonium, &c.

NUM. CXXXVI. D.

Ibid. fol.
247.

Carta Johannis Abbatis de uno tenemento cum curtilagio Subpriori Conventus Eveshamie assignato ad duas lucernas invenendum.

OMnibus Christi fidelibus ad quos littere presentes pervenerint Johannes permissione divina Abbas monasterij Eveshamie, & ejusdem loci Conventus, salutem in Domino sempiternam. Noveritis nos unanimi consensu dedisse, concessisse & presenti scripto nostro assignasse & confirmasse, pro salute anime nostre & Thome Evesham Monachi & Prioris nostri unum tenementum cum curtilagio adjacentem, suis sumptibus adquisitum, officio Supprioris monasterij nostri antedicti, quod situatum est in alto vico Eveshamie ex parte occidentali ex opposito porte per quam intrant carragia in cimiterium, inter tenementum sacristie monasterij predicti in quo Wilhelmus Fremon monachus manet ex parte una, & tenementum pitanciarij in quo Ricardus Weler manet ex parte altera, una cum prima camera illa in infirmaria nostra situata, que quondam fuit Johannis Warewyk ex parte sinistra introitus infirmarie dum vacaverit; habendum & tenendum totum predictum tenementum cum suis pertinentijs & cum camera predicta Henrico Bengeworth Suppriori, & suis successoribus in perpetuum. Ita tamen quod Supprior qui pro tempore fuerit inveniat duas lucernas, unam ad hostium locutorij ante Karulos, & aliam ante hostium coquinarij, cum candelis in eis jugiter omni nocte ardentibus usque post completorium, ob reverentiam crucifixi & ad processiones eo devocius atque frequentius ante collacionem ab omnibus faciendas, necnon & ut fratres Deum contemplantes in clauistro pro nostris & suis excessibus devocius exo-

rare valeant, videlicet a festo translationis Sancti Egwini Episcopi & Confessoris usque ad festum purificationis beate Marie quocienscumque & quandocumque necesse fuerit. Hoc tamen proviso, quod tam dictus Supprior quam etiam tercius Prior cum adjuvamine Prioris omnem diligentiam adhibeant, ut hostia claustrum versus curiam claudantur quocienscumque Conventus in clauistro resideat, nec non & missas de Spiritu Sancto & pro defunctis nullomodo procrastinari permittant. Quod & si contingat per negligencias dictorum gardianorum prenominata hostia non claudi, vel predictas missas procrastinari, predicti gardiani digna ammonicione Prioris subiaceant, seu per defectum ejusdem Supprioris dictas lucernas, & candelas ad eas pertinentes minime sustentari, seu negligenter accendi in omnibus noctibus supradictis, vel in aliqua earundem, volumus per Priorem qui pro tempore fuerit & Conventum de communi ejusdem Supprioris idem defectus suppleatur. Volumus tamen & concedimus quod idem frater Thomas Prior monasterij nostri dum vixerit dictum tenementum cum curtilagio adjacente sine alicujus contradictione possideat. Si quis vero huic ordinationi nostre ausu temerario contraire sive contradicere presumpserit, indignacionem omnipotentis Dei, beate Marie Virginis, ac apostolorum Petri & Pauli, necnon & Sancti Egwini omniumque Sanctorum ipso facto incurrat. Dat. in domo nostra capitulari, anno Domini M^o. CCCC^o. quinquagesimo in festo decollacionis Sancti Johannis Baptiste.

NUM. CXXXVI. E.

Analecta ex registro de Evesham in comitatu Wigornia, viz. de actis Abbatum.

Bibl. Cotton.
Vespasianu
B. 15. fol. 1

QUASDAM possessiones benefactores contulerant ecclesie beate Marie & Sancti Egwini de Evesham ante decessum ejusdem Egwini, quasdam post decessum ejusdem scilicet 360^{ta} mictas Salis, & asartam de Blakeshar; omnes ergo possessiones acquisitas integerrime sine diminutione & cum summa libertate veluti Egwynus deleriquit decem & octo Abbates post ejus depositionem annis quamplurimis tenuerunt. Sed postea tamen per varias temporum incommoditates & bellorum incursum, tunc per malignorum hominum inpu gnationes & invasiones, tunc per prelatorum & subditorum hujus ecclesie insufficientiam, maliciam & negligentiam a pluribus malevolis Dei & ecclesie hujus ——— diversis temporibus hec bona multimodis direpta & subtracta dinoscuntur. Nam defuncto Abbate Edwyno, qui octavus decimus post sanctum Egwinum extitit, quidam nefandus princeps hujus patrie Alchelmus nomine a rege Edmundo filio Edwardi senioris hanc Abbatiam obtinuit, servos Dei monachos inde fugavit, & quosdam canonicos in loco monachorum constituit. Post ejus mortem diversi homines sub diversis regibus laicali potentia locum istum possederunt, veluti erat quidam sancte ecclesie raptor nomine Ulfricus, & Episcopus quidam nomine Osulofus, & ita de una potestate in aliam potestatem contrariam, res hujus monasterij miserrime distrahebantur, quoadusque sanctus Ethelwoldus jussu regis Edgari & Sancti Dunstani huc adveniens.

Oswardum Abbatem hic constituit, anno gratie 960. commendans ei terras & possessiones quas Alchelmus Christi adversarius post mortem Edwini Abbatis abstulit. Tempore istius Abbatis Oswardi occulta animadversioe dominica ecclesia Evesham

ruit

ruit quam sanctus Egwinus construxerat, ac secum universa subruit atque comminuit preter feretrum Sancti Egwini cum ejusdem reliquijs quod divina gratia conservatum est illesum. Postmodum defuncto rege pio Edgardo, & filio ejus Edwardo dominante, dux quidam sceleratissimus Alferus nomine, hujus patrie potentissimus dominator, monachos iterum hinc expellens, canonicos paucos constituit, eisque quicquid sibi placuit de terris ecclesie concessit, reliquas terras & possessiones in dominio sibi assumpsit. Tandem in egritudine constitutus de vita sua desperatus est. Quapropter quemdam monachum ad se vocavit, Freidegarum nomine, qui cum eo conversabatur, & dedit ei hanc Abbatiam cum alijs terris quas ipse habebat. Sed ipse Abbas Freidegarus, ad istum locum perveniens, paucis tempore hic obtinuit commorari, quia Clericos fortiores se inveniens nullo modo voluit hinc expellere. Postmodum quidam potens homo Godwinus ad regem Ethelredum, fratrem beati Edwardi Martyris, accessit, donans sibi 300^{tas}. mancas auri, eo tenore ut sibi Abbatiam hereditario jure perpetuo donaret, rex ergo cupiens habere illud aurum. stulte concessit illi tunc totum. Protinus ille huc — Presbyteros sibi subjecit cum omni Abbatia, injuste res & possessiones ejus diripiens cepit dominari sicut volebat. Denique post aliquantum tempus rex predictus dedit hanc Abbatiam cuidam Episcopo Agelfio; sed is iterum post non multum tempus iram regis incurrens ab Episcopatu dejectus mare transijt nunquam reversurus, & deinde rex dedit eam cuidam alio Episcopo Athelstano; quo defuncto Aldulfus Episcopus Wigornie a rege eam obtinuit, & primus libertate sua fraudavit & sue jurisdictioni subjecit. Ille autem constituit his Abbatem Alfricum, post cujus etiam mortem Algarus Abbas presuit. Inter hos omnes semper Godwinus predictus 40 habuit hidas, ita ut nec Episcopi nec Abbates plus possent habere quam solummodo ecclesiam & reliquas terras quas Presbyteri tenuerunt. Defuncto autem isto Edgardo,

Brithinacus quidam Abbas fuit huic loco; qui vir venerabilis super Godwinum coram multis principibus hujus patrie frequenter placitavit, eo quod injustus terras ecclesie possideret. Qua de re iudicatum est ei ut tantum auri quantum regi dederat sibi redderet, & ipse terras ecclesie vice reciperet; quod etiam ipse libenter fecit, & 40 hidas ecclesie restituit. Huic quidem Abbati quidam nomine

Agelwinus Abbas successit, & suo tempore Abbatiam istam ut decessor ejus reliquerat integram conservavit; quo etiam ex hac luce migrante sepe dictus Godwinus per potentiam suam Abbatiam istam iterum invasit, terras & possessiones diripuit; sed tandem rex Ethelredus quemdam monachum Ramesensem

Aylwardum in hoc loco Abbatem constituit anno domini 1014. Qui vir venerabiliter huc adveniens fretus Dei auxilio regis persuasorem Godwinum hinc expulit, & terras Abbatie hujus sic in — melius servavit Dei gratia annuente omnes viriliter acquisivit. Postmodum vero sub consanguineo suo rege Cnutone Londinensis ecclesie Episcopus effectus est, non tamen hujus loci gubernationem deseruit. Et iste Abbas postquam Adulphus Episcopus Wigorniensis hanc Abbatiam sibi & successoribus suis subjecerat, primus Abbatum in libertatem proclamavit, & in tantum obtinuit quod venerabilem virum Amkin hujus ecclesie Priorem Decanum Christianitatis totius vallis constituit, quam nunquam libertatem postea ecclesia ista amisit. Transijt autem Aylwardus Londinensis ecclesie (ut prediximus) Antistes & hujus ecclesie pastor piissimus

6 Kal. Augusti, anno ab incarnatione domini 1044, & apud Ramesensem ecclesiam ubi prius fuerat monachus sepultus est. Huic successit

Mannius hujus ecclesie monachus a rege Edwardo electus, & post aliquantum tempus gravi infirmitate detentus, quendam monachum de suis ad officium pastorale elegit nomine

Egilwinum. Misit quoque eum cum quibusdam fratribus & honorabilibus secularibus personis ad regem Edwardum, gravibus morbis se ei oppressum demonstrans, orans ut huic viro Abbatiam istam ex toto traderet & Abbatem pro eo faceret. Petitioni rex annuens fecit eum ab Aldredo Archiepiscopo honorabiliter consecrari. Reversus igitur domum constituit duos de melioribus personis a quibusdam servientibus qui Abbati suo Mannio humiliter deservirent. Vixit autem Mannius postmodum septem annis, & eadem nocte & hora ut fertur qua rex gloriosus Edwardus ex hoc seculo transijt, videlicet, 8 Idus Januarij in festo Epiphanie, anno domini 1065. Defuncto itaque rege Edwardo & Haraldo regnum accipiente, quicquid volebat ab eo facile impetravit. Deinde rege Willelmo tota Anglia secundum velle suum ex toto dominante, iste Abbas Agelwinus maximam amicitiam super omnes fere gentis barones apud eum obtinuit. Et quia rex sapiens cognoverat eum virum prudentem pre omnibus hujus gentis, commisit ei custodiam istarum partium terre, videlicet, Wyrecestrescire, Gloucestrescire, Oxenefordescire, Warewykescire, Herefordescire, Stafordescire, & Scrobescire. Cum vero plures Abbatie alieque ecclesie terras & possessiones illo tempore Normannis invadentibus perdiderunt, ipse non solum nullas perdidit, sed infra tempus sui regiminis tam a rege Edwardo quam postmodum ab alijs hominibus 36 villas in diversis comitatibus maxima pecunia redimendo huic comparavit. Quando ipse Abbas primitus effectus non erant hic nisi 12 fratres; quando obiit 36 dimisit, & 5 archas plenas argento ad novam ecclesiam construendam quam ipse deposuerat reliquit. Tandem vitam dimisit 14 kal. Martij anno domini 1077. Tertio quoque mense post misit rex huc monachum de monasterio Cerasia

Walterum. Hic vero Abbas effectus omnem Abbatiam hanc, sicut antecessor ejus habebat, suscipit; sed quia noluit homagium a pluribus bonis hominibus quos predecessor suus habuerat suscipere in iram & odium contra eum conversi ad Odonem fratrem regis Baiocensis ecclesie Episcopum miserunt, falsa accusatione dicentes, Abbatem Agelwinum per fortitudinem non recto jure tantas terras acquisisse. Qua de re presul prefatus regem fratrem suum adiit, & terras monasterij hujus sibi dari obtinuit. Protinus consilia in aliquantum jubet congregari, scilicet, 13 sciras, plus per suam iniquam potentiam quam recto jure ex 36 terris quas Abbas Agelwinus ecclesie acquisivit, 28 villas fecit eidem abjurari, & suo iniquo dominio usurpari. Iste Abbas, licet tot terris privatus, numerum tamen fratrum auxit, & cum octo fere annis huic ecclesie presuisset diem suum clausit extremum, 13 kal. Februarij, anno 1086. Huic substitutus est

Robertus monachus de Gineges, cujus tempore multas terras dicitur distribuisse consanguineis suis, sicut & predecessor ejus. Tempore istius Abbatis fuerunt in Evesham 67 monachi, & ex hijs fuerunt 12 in Denemarchia, quos rex Willielmus Juvenis illuc transmisit, & 5 moniales, 3 pauperes ad mandatum, 3 clerici qui omnes habent tantum quantum monachi. Item 65 servientes fuerunt in monasterio, scilicet, 5 in ecclesia; 2 in domo infirmorum; 2 in cancellario; 5 in coquina; 7 in pistrino; 4 qui faciunt

faciunt cervisiam; 4^{or} servitores in balneario; 2 futores; 2 in pannerio; 3 ortulani; 1 ad ostium claustrum; 2 ad magnam portam; 5 ad vineam; 4 qui serviunt monachis qui pergunt foras; 4 piscatores; 4 in camera Abbatis; 3 in aula; 2 vigilantes. Obijt anno domini 1096. Post quem successit

Mauritius hujus ecclesie monachus, & migravit anno domini 1122. Huic substitutus est

Reginaldus Gloucestrie, nepos Comitis Milonis Herefordie. Ille tempore Pape Innocentij 2^{di} pro libertate ecclesie tuenda contra Episcopum Simonem peditentim cum eo Romam ivit, & in libertatem viriliter conclamavit, & in parte obtinuit, & super eo privilegium predicti Pape acquisivit, postremo obijt 8 kal. Septembris, anno domini 1136. Post quem electus est

Willielmus de Andevilla monachus Christi ecclesie Cantuarie. Ille audacter Willielmum de Bello Campo & complices suos, qui muros cimiterij destruxerant, & bona ecclesie tempore guerre rapiebant in facie, inermis contra armatos, excommunicavit. Transijt autem 2^{do} nonas Januarij anno domini 1159. Huic substitutus

Rogerus monachus Sancti Augustini Cantuarie, & obijt 2^{do} nonas Januarij, anno domini 1160. Huic successit

Adam monachus Cluniacensis de Caritate, qui calicem aureum fieri fecit, quem Rogerus Abbas postea destruxit pro redemptione regis Ricardi, & cum fere 30 annis ecclesiam suam rexisset in pace, vitam finivit 2^{do} idus Novembris, anno domini 1211. Huic successit

Rogerus dictus Noriers quondam ecclesie Christi Cantuarie monachus, sed propter sua facinora ibi in carcerem est detrusus, a quo tandem liberatus per cloacas aufugit, postea per regiam potestatem in Eveshamensem promovetur Abbatem, Conventu reclamante. Ille Abbas magnanimum se exhibebat & multis literis abundare videbatur. Facundus enim erat & eloquentia pollebat. Curialis etiam nimium extitit & dapilis & gloriosus, in mensa, cibis, & potibus abundantius affluens; & quibus & quum volebat copiose & honorifice hac largiebatur, non ut Christi militem ut Sanctus Sebastianus, sed ut exordinationes suas sub absconso chlamide tegat. Erat enim vinolentus & luxuriosus, multisque alijs criminibus irretitus; & post paucos annos postquam huc venerat in tantum est elatus ex multa eruditione & dapilitate sua ut videretur insanire, & observantiam ordinis cum cura animarum fere penitus abiecit. Monachos etiam crudeliter oppressit, victum & vestitum ab eis pro magna parte subtraxit; ita quod per multos dies in solo pane duro & aqua, multos in pane duro & cervisia parum differente ab aqua sine pitancia fuerunt. Multi etiam ob defectum frocorum, cucullarum, & femoralium, nec chorum nec capitulum intrare poterant, nec divina celebrare. Tandem inedia urgente conquesti sunt monachi super hijs domino Huberto Cantuarie Archiepiscopo tunc temporis totius Anglie legato. Ipse vero inter eos pacem reformans assignavit pro bono pacis certos redditus ad pitanciarum, quia prius vina & medones de celario & carnes de lardario Abbatis statutis temporibus ad hoc accipere consueverunt, unde magnum murmur & magnus defectus sepius contingebat. Legatione autem finita post annum, Abbas iterum monachos suppeditavit, & tam redditus pitanciarie quam redditus operis & omnes redditus eorum fere sibi iterum appropriavit. Quapropter miseria & inedia compulsi hec ferre non volentes, domino Cantuariensi, ut suo speciali legato scripserunt monachi suas afflictiones & Abbatis tyrannidem; qui valde commotus venit Eveshamie & ibi de ijs que audierat diligenter inquiri; sed Abbas ad callida argumenta confugiens,

muneribus promissis & datis & quibusdam fratribus corruptis, obedientijs Conventus ad tempus restituit, pacem sibi comparavit; sed parvo tempore duravit. Nam paulo post pejus quam unquam prius monachos flagellavit; nam sacristarium, thalamum & omnes obedientias illorum amplius & durius quam prius sibi appropriavit, & illos fame, frigore & inedia durius quam predictum est affecit. Nec hoc ei ad cumulum dominationis sue suffecit, sed quasi sciens que super eum ventura erant, antequam deponeretur, ut ipse sepe dicebat, quod talem redderet Abbatem, ut nunquam aliquis post eum ea gauderet. Cepit possessiones ecclesie dilapidare, consanguineos suos ditare. * Interim missus est in Anglia dominus. Tandem cum per septennium multa immobilia dilapidasset & ecclesiam ere alieno ad mille marcas onerasset, & in tantum Conventum depreffisset, quod multi unde se cooperirent honeste, vel inundante pluvia ubi caput suum reclinarant non haberent, & multi fame & inedia afficerentur, missus est a domino Papa dominus Nicholaus Tusculanensis Episcopus legatus Romane sedis pro quibusdam negotijs ecclesie Anglicane; qui cum Eveshamie causa visitationis venisset, ex precepto ejusdem legati surrexit Thomas de Marleberge monachus dicte domus & statum domus ejus retulit, & Abbatem coram eo accusavit, & super 7 vel 8 criminibus eum convicit; & ita depositus est Abbas, & factus est Prior de Penwortham, anno domini 1213. Deposito Rogero substitutus est vir vite venerabilis

Dominus Randulfus Prior Wigornie natus Eveshamie, & obdormivit 16 kalendas Januarij, anno domini 1229. Post quem

Thomas de Marleberes vel Mar-borowe Prior ejusdem loci eligitur in Abbatem. Obijt anno domini 1236, 2^{do} idus Septembris. Isti successit

Ricardus le Gras Prior de Hurleye. Tempore istius Abbatis venerabilis pater Johannes Episcopus dedicavit ecclesiam de Evesham, videlicet anno domini 1239, & in dicta dedicatione concessit omnibus penitentibus & hanc ecclesiam venerantibus de poenitentia sibi injuncta 100 dies relaxationis, & in anniversario ejusdem dedicationis per singulos annos 100 dies, & in omnibus festivitibus sancte crucis & Sancte Marie & Sancti Egwini 100 dies. Hic autem Abbas multum fuerat occupatus in servitio Domini Henrici 3ⁱ. Regis Anglie citra mare & ultra, & fuit Cancellarius totius Anglie & tandem in partibus Vasconie viam universe carnis ingressus est 5^o idus Decembris anno gratie 1242. Post quem

Thomas de Gloucestris monachus ejusdem domus in Abbatem eligitur, qui anno sequente a Domino Papa Innocentio 4^{to} confirmatur, nec tamen potuit a rege temporalia recipere donec idem rex a Papa postmodum super hoc mandatum speciale receperit. Tempore istius Abbatis, anno gratie 1251, pater Jocelinus Episcopus in ecclesia Eveshamensi in quadragesima ordinationes celebravit. Transactis itaque fere 14 annis, iste Thomas ex hoc seculo migravit ad dominum, 18 kalendas Januarij, anno domini 1255. Cui successit

Henricus ejusdem ecclesie Prior, qui a Papa Alexandro 4^{to} postmodum confirmatur. Ille Abbas quamvis ere alieno usque ad 1500 marcas fuerat oneratus in brevi tamen postea omnibus debitis satisfecit. Cum autem 7 annis hanc ecclesiam gubernasset prudenter, migravit ad dominum, idus Novembris, anno gratie 1263. Defuncto Abbate Henrico vacavit ecclesia per multum tempus. Tandem circa festum sancte crucis in autumno, anno videlicet 1266, venit legatus Octobonus apud Evesham, & constituit monachis ibidem in Abbatem

Willielmum de Whitechurch quondam monachum de Perfore, postea Abbatem de Alincestro. Ille etiam Abbas comparavit de domino Willielmo de Bellocampo Comite Warwyck manerium de Bengeworth. Obijt 3^o nonas Augusti, anno gratie 1282. Huic successit

Johannes de Brokehampton, monachus istius loci, qui a Martino Papa 4^{to} Rome confirmatur. Hic inter multos redditus & possessiones atque maneria que acquisivit huic monasterio, comparavit de domino rege, quod Prior & Conventus habeant custodiam Abbacie Eveshamie, in singulis vacationibus, faciendo domino regi unam certam summam pecunie, scilicet 160 l. pro qua concessione dedit domino regi Henrico 3^o pro guerris suis 1000 marcas. Item dedit domino regi 250 marcas pro medietate honorum suorum in uno anno. Item dedit regi 100 marcas pro transgressionibus factis in foresta de Feckenham per homines suos. Tandem dormivit 15^{to} kalendas Septembris 1316. Post quem electus est in Abbatem 3^o kalendas Septembris

Willielmus de Cheriton monachus ejusdem domus, qui a domino Papa Johanne 22^{do} confirmatur; qui acquisivit de Waltero de Bellocampo milite in Kyneworth unum tosum quod valet marcam. Cum autem 28 annis suam rexisset ecclesiam, idus Decembris vitam finivit, anno gratie 1344. Tertia hebdomada post ejus discessum, 13 kalendas Januarij electus est in Abbatem

Willielmus de Boys monachus ejusdem domus & a Papa Clemente Avinioni confirmatur & diem clausit extremum, 8 idus Junij, anno domini 1367. Hic acquisivit de Urbano Papa 5^{to} ut Abbas de novo electus posset consecrari in Anglia a quocunque liceat Episcopo, quod cum acciderit valet 400 l. Acquisivit terras ad valorem 100 l. monasterio suo. Huic successit

Frater Johannes de Ombresley monachus ejusdem domus a Conventu electus 4^o nonis Julij proximo tunc sequente, qui statim a Lincolnienſi Episcopo, virtute privilegij a Papa Urbano 5^{to} indult, munus benedictionis accepit, & 12 annis in Abbacia residens obijt anno domini 1379. Hic etiam multas terras ecclesie sue acquisivit; post ejus obitum

Rogerus Zitts sacrista hujus monasterij 12 kalendas Decembris a Conventu in Abbatem eligitur, deinde a rege receptus, secundum eorum privilegia a Lincolnienſi Episcopo Londonie munus benedictionis accepit. Ille Abbas expulit gloriose & viriliter & magnis expensis Willielmum Courteney archiepiscopum Cantuariensem, qui, ut dicebatur, voluit visitare nos contra privilegia. Tum constituit ut festum sancte Trinitatis de cetero quasi unum de principalibus festis celebretur; in quo die ordinavit cuilibet monacho unum caponem, unam quartam vini, Priori duos capones cum dimidia lagena vini, Abbati 3 capones cum una lagena vini distribuendum. Item fecit pacem & concordiam inter Thomam Comitem de Warwyck & nos, ad magnum profectum ecclesie nostre, que perturbata fuit antea per longum tempus inter dictum Comitem & Johannem Ombresley predecesorem suum cum magnis sumptibus & expensis. Postea multas expensas sustinuit pro placitis habitis contra Thomam Breder, militem & Nicholaum filium suum, videlicet, mittendo ultra mare ad regem qui tunc agebat in partibus Normannie, & ad alios duces & dominos Anglie pro auxilio impetrando, qui tandem Deo dante, atque alijs amicis mediantibus victoriam obtinuit de adversarijs unde inpignoravit se ——— mundum, & Conventum suum 360 l. Hic relinquens post ad

serviendum Deo 38 monachos, cum 39 annis gubernasset ecclesiam, migravit 6 kalendas Decembris 1418, & Henrici regis 5^{to} sexto. Secunda post hec hebdomada, scilicet 8 idus Decembris, electus est

Ricardus Bromisgrave tunc infirmarius istius loci, & ab Episcopo Bangoriensi tunc Cancellario Oxonie munus benedictionis accepit. Hic ordipavit ut * unoquoque monacho in die Pentecostes quilibet fratrum tam presens quam absens, sacerdos & non sacerdos fuerit percipiant 20 d. & insuper unam aucam vel caponem cum una quarta vini, & Prior duplum solutionis, videlicet 3 s. 4 d. & duos capones vel aucas cum 2 quartis vini. Prefuit iste Abbas annis 17, obijt 10 Maj, anno domini 1435. Post ejus mortem electus erat

Joannes Wykewan Prior ejusdem monasterij 12 kalendas Januarij, & in die Thome apostoli ab Episcopo Bathoniensi tunc Cancellario Anglie benedictionem accepit; & obijt transactis prelationis 26 annis, anno domini 1460. Acquisivit de novis terris & tenementis 9 l. 11 s. anniversarij redditus, & fecit festum Epiphanie solemnari sicut in septem festis cum octavis. Huic successit

Ricardus Penbrok doctor magister in theologia electus voce totius Conventus, anno domini 1460, 3^o die Martij, qui ab Herefordensi Episcopo benedictus fuit. Prefuit monasterio annis 7, & obijt 7^o die Martij, anno domini 1467; & regis Edwardi 4^{to} 7^{mo}. Huic successit

Ricardus Hauskysbery Prior, electus anno domini 1467, benedictione ab Episcopo Lincolnienſi suscepta 6 Augusti, qui tunc erat dies Martis, est installatus. Hujus tempore magnates convolarunt adeo frequentes ad monasterium ut non sufficeret redditus; itaque monasterium ege alieno obligatum reliquit ad summam mille marcarum quam successores solvere cogentur. Prefuit annis 10, obijt 6 kalendas Aprilis, anno domini 1477, anno Edwardi 4^{to} 17^{mo}. Huic successit

Willielmus Upton monachus hujus domus & Prior de Alceſtria, 18^o die Aprilis, anno domini 1477, qui recipiens monasterium gravatum ege alieno ad summam 1000 l. solvebat totum. Hic 5 tantum annis prefuit mortuus anno domini 1483, 11^o die Augusti, anno Edwardi 4^{to} 22^{do}. Huic successit

Joannes Norton Prior Clausalis 4 Septembris, anno domini 1483, Ricardi 3^o 1^{mo}. Hic providebat ut ip die anniversarij sui unusquisque fratrum 20 d. & ut fratres haberent unam damam ex dammario de Offenham, & ideo ampliavit parcum de Offenham, cum vino de Cellario Abbatis. Prefuit annis 8, obijt anno domini 1491, 2^{do} die Julij, anno Henrici 7^{mi} 7^{mo}. Huic successit

Thomas Neubold Celerarius monasterij, anno Henrici septimi 7^{mo} 18 Julij, 1491, ab Episcopo Herefordensi consecratus. Prefuit annis 22 & ultra; & anno domini 1514 mortuus est, 6^{to} die Decembris, quo mortuo elegerunt fratres

Clementem Tichefeld Priorem monasterij, 28 die Decembris, anno domini 1514. Solvebat suo tempore multas summas, primo regi Henrico 8^o pro libera electione consuetam summam, videlicet, 160 l. & Thome Wolfey tunc regis elemosynario 100 l. pro voluntate sua non justa causa. Preterea dedit eidem regi mutuo 500 marcas una vice, quas postea dedit sicut ceteri fecerunt. Deinde solvebat eidem regi pro quinta parte possessionum 500 marcas. Item postea pro redemptione (ut rex voluit) premuniri 500 marcas. Item dedit Wolfio cardinali pro visitatione sua 50 l. Item solvebat Laurentio cardinali venienti in Angliam 50 l. Item alio

* Error hic irrepſit, sed sic invenit.

alio tempore ad habendum Wolfij benevolentiam erga religionem pro sua parte 20 l. Et oneratus est singulis annis servis regis advenientibus, quibus dedit semper aliquid, nunc 40 d. nunc 6 s. 8 d. nunc 10 s. nunc 13 s. 4 d. & quibusdam 20 s. & ultra, & similiter servis cardinalis & principis; & habuit equos regis uno anno cum servis 24 quotidie ad mensam.

Verus & annuus valor monasterij de Evesham taxatur per Commissarios Domini Regis Henrici 8^{vi} 27^o tam in temporalibus quam spiritualibus per annum ultra omnes deductiones 1173 l. 12 s. 10 d.

Summa decimarum spiritualium & temporalium Eveshamie.

*Bibl. Cotton.
Vitellius.
E. 17. fol.
238.*

In Episcopatu Wigornienfi xxx l. 11 s. 1x d.
Inde solvit Abbas xix l. xv s. vii d. ob.
Abbas & Conventus solvent pro medietate decimarum in Archidiaconatu Wigornienfi xi l. xv s. vii d. ob.
Inde Abbas solvit vii l. xiii s. xi d. ob. q.
Et Conventus iiii l. xix d. ob. q.
Item in Archidiaconatu Glocestrie pro medietate decime Abbas & Conventus solvent iiii l. v s. 1x d.
Inde Abbas xliiii s. x d. & Conventus xxi s. xi d.

NUM. CXXXVI. F.

De officio precentoris.

Ib. fol. 252.

AD officium precentoris pertinet committere juvenibus custodiam armariorum, & eadem reparare; & quando Conventus sederit in clauetro circueat audito signo claustrum, libros reponat, si forte per alicujus incuriam obliti fuerint. De universis hujus monasterij libris curam gerat & eos in custodia sua habeat; si ejus studij & scientie sit ut eorum cura ei debeat commendari. Nullus librum capiat nisi scribatur in rotulo ejus; nec alicui liber aliquis mutuo tradatur absque competenti & sufficienti memoriali, & hoc ponatur in rotulo ipsius. Ipsius est etiam omni hora sollicitudine providere ne eveniat negligentia in quocunque obsequio quod fit in monasterio. Si quis obliviosus non incipiet cum incipere debet, vel aliud hujusmodi, si in eodem jam bene incepto aliquo modo deviaverit, ipse debet esse provisus atque paratus, ut sine mora incipiat quod incipiendum erat, vel eum qui fallendo deviaverit in viam reducat. Ac ipsius est notificare Abbati omnes cantus quos ipse cantat aut incipit. Quicumque lecturus aut cantaturus est in monasterio si nichil habet ab eo priusquam incipiat debet auscultare. Cura brevium que foras mitti solent ad eum pertinet; & cetera quam plurima in consuetudinibus expressa. Item pertinet ad officium precentoris illa camera in curia que est juxta stabulum Prioris, videlicet bona camera supra & alia subter cum stabulo ex opposito, & due caretate feni, & una caretata fabarum & pisorum annuatim, a domino Abbate recipiende & presentande. Ex officio debet equitare cum juvenibus fratribus, quotiens & quandoque equitaverint pro ordinibus suscipiendis,

eorum sumptibus in omnibus & expensis tam in conductione equorum quam in omnibus alijs. Item precentor debet providere & ordinare --- scriptura tabule in septem festis, videlicet, natalis domini, deposicionis beati Egwini, pasche, pentecostes, assumptionis beate Marie, translationis Sancti Egwini, & festivitatis omnium sanctorum. Pro hijs autem & pro ejus magno labore per illa festa percipiet ad unumquodque istorum unum Prychpot, & quatuor panes monachiles minoris ponderis. Item precentor habet ex officio in omnibus septem festis secundum consuetudines proferre legendam Abbati, ut provideat lectionem erga matutinas, --- note fuerit, quam lectionem precentor debet audire secundum librum. Et notandum quod quandocumque fuerit processio in villa precentor habet assignare canti * latamas tres vel plures inter hos aut illos secundum discretionem & habilitatem vorum. * Sic.

NUM. CXXXVI. G.

Incrementa camere facta ad opus Conventus per Johannem de Perfora camerarium tempore Randulphi Abbatis.

DUO Coopertoria addita sunt singulis annis, cum prius essent octo, & duo langella de Sancto Albano & decem parva, & decem panni ad radendum cum cursu coopertiorum; & decem tunice de Blancheto tincto negro, & decem capucia cum prius essent octo. Tempore H. Abbatis facta est talis estimacio dictorum pannorum & calciamentorum. Tunicarum precium 11 solid. & vi den. cum prius essent 11 solid. Langellorum precium 11 s. & 6 d. cum prius essent 11 s. botarum precium xviii d. cum prius essent xii d. Caputiorum precium viii d. cum prius essent vi d. Parvorum langellorum precium octo den. Pannorum ad radendum due ulne.

*Bibl. Cotton.
Vitellius.
E. 17.
238.*

Incrementa facta per Hugonem de Burlyngham camerarium Eveshamie tempore Willelmi Abbatis, viz.

Ad opus Prioris quadraginta denarii ad festum Sancti Michaelis accipiendi. Ubi non consuevit recipere nisi dimidiam marcam pro frocco, cuculla & tunica, modo recipiet integre decem solidos ad idem festum.

Item ad opus eciam Conventus assignavit undecim solidos & octo denarios hijs qui sunt de cursu opertiorum singulis annis recipiendos. Ubi singuli non consueverunt recipere nisi quatuordecim solidos & decem denarios, recipient modo singuli integre sexdecim solidos.

Ricardus eciam de Clodeshale Camerarius, in tempore suo, acquisivit eis qui sunt de cursu coopertiorum quatuor solidos.

NUM.

NUM. CXXXVI. H.

Quædam spectantia ad libertates & consuetudines monasterij de Evesham.

Memorandum quod assisa facta coram domino Roberto de Lexinton & Radulpho de Suthleya justiciarijs domini regis itinerantibus in banco sedentibus apud Wigorniam tempore Ricardi Abbatis Evesham. Jurati dicunt quod predictus Abbas & predecessores sui & homines sui de omnibus villis suis, qui sunt in comitatu Wigornie, semper fuerunt quieti in predicto mercato de teolonio & omnibus consuetudinibus, & de omnibus rebus quas vendebant & emebant de proprijs rebus suis, & de omnibus averijs de proprio nutrimento, & omnibus rebus quas emerunt ad proprios usus tam de averijs, bobus, ovibus & alijs rebus, nisi esset de equo masculino, pro quo solebant dare duos denarios, utrum venderent vel emerent; set si emerent aliqua alia averia vel aliquid aliud in predicto mercato ad vendendum ibi vel alibi tanquam mercatores & nomine merchandize, de hoc solebant dare teolonium, & de omnibus alijs rebus fuerunt ipsi quieti ad xii annos proxime preteritos; & ideo consideratum est quod Abbas & homines sui predicti sint quieti sicut predictum est; & ballivi de civitate Wygornie in misericordia. Et notandum quod finem fecerunt pro dampnis Abbatis, scilicet, decem libras. Facta autem fuit dicta assisa anno ab incarnatione domini m^o cc^o xl die dominica qua cantatur *misericordia domini*, anno regni regis Henrici filij regis Johannis xxv.

Quædam spectantia ad cereos & alia luminaria in ecclesia de Evesham, per sacristam, &c. providenda hic omittuntur, quia de his satis superius dictum est; & sic etiam de quibusdam ad elemosinarium spectantibus.

Memorandum, quod anno domini m^o cc^o nonagesimo v^{to} anno vero regni regis Edwardi 3ⁱ 17^{mo} kalend. Januarij, videlicet die Veneris post festum sancte Lucie, fuit monasterium nostrum reconciliatum per Bangorensem Episcopum. Item in crastino, scilicet die Sabbati 16 kal. ejusdem, consecrata fuerunt quatuor altaria retro majus altare per Asaphensem Episcopum, & eodem die celebravit ordines solempniter. Item die dominica sequente dedicavit idem Asaphensis ecclesiam Sancti Laurentij. Item die Mercurij sequente, scilicet die beati Thomæ Apostoli, consecravit duo altaria in criptis, viz. altare Sancti Jacobi & Apostolorum & Sancti Blasij. Item die Jovis sequente consecravit alia duo altaria in criptis, scilicet Sancti Andree & Sancti Benedicti. Item die Jovis, viz. in festo Sancti Thome martyris, consecravit ecclesiam de Bretforton, & in crastino, scilicet in festo Sancti Egwini, dedicavit ecclesiam de Honyburne. Die vero Sabati, videlicet in vigilia circumcisionis, consecravit altare Sancti Johannis Baptiste. Eodem vero anno in festo Sancti Petri ad vincula dedicavit ecclesiam de Norton. In festo vero Sancti Johannis ecclesiam de Baddeseye. In crastino Sancti Egwini capellam beate Marie.

Hic notantur Abbates & Priores qui habent anniversarium, & quid & quantum & unde singulorum anniversarium fieri debeat.

Ad anniversarium Reginaldi Abbatis faciendum deputantur tantum conventui decem solidi de ecclesia de Bradewelle, quos Randolphus Abbas assignavit. Ibid fol. 229. b.

Item ad anniversarium Abbatis Ade faciendum deputantur totidem solidi de ecclesia supradicta tantum videlicet conventui.

Item ad anniversarium Randulphi Abbatis faciendum deputantur conventui xiiii solidi & quatuor denarij, de sexaginta solidis ecclesie de Ambresleye & dimidia marca de predictis sexaginta solidis pauperibus eroganda. Et de eisdem die Cene elemosinario viginti solidi ad mandatum faciendum, & viginti solidi de predictis lx solidis ad festum Sancti Johannis ante portam latinam celebrandum. Item ad idem assignantur conventui duo solidi de Hauford in manerio de Ambresleye, & viii solidi de coterijs in Merstowe, videlicet de Bur & alijs domibus in villa.

Ad anniversarium Thome de Marleberge Abbatis faciendum deputantur x solidi de una dimidia virgata terre in Lutleton, quam Adam le Botiler tenet de conventu pro secta de Bretforton facienda ad comitatum Wigornie, quos sacrista pro eo solvet infirmario; & quia decem solidi predicti assignantur ad missas faciendas, viz. quod conventus assignet alios decem solidos de Bursaria ad anniversarium predicti Thomæ Abbatis faciendum.

Item ad anniversarium domini Thome Abbatis de Glovernia faciendum deputantur conventui xx solidi, & elemosinario una marca de quatuor libris quas assignavit de ecclesia de Honiburn. Et de predictis quatuor libris assignavit xxii solidos ad festum Sancti Georgij solempniter celebrandum, & duas marcas per annum pro albis beate Marie, videlicet, qualibet ebdomada.

Item ad anniversarium domini Henrici Abbatis faciendum deputantur conventui de sacrista pro terra Hugonis Bartram de Bretforton xxii solidi & elemosinario dimidia marca de eadem terra. Item elemosinario pro terra Walteri Duplet in Merstowe de terra ante magnam portam Abbathie quam de Cristina de Mutton comparavit tres solidi & quatuor denarij, quos elemosinarius qui pro tempore fuerit adjiciet ad complendos decem solidos, & illos decem solidos quolibet die anniversario sui pauperibus erogabit.

Item ad anniversarium domini Willelmi Abbatis faciendum deputantur conventui xxii solidi quos emit in manerio de Ambresleye de Alano de Elmech de terra que fuit Philippi Haket; & elemosinario quadraginta solidi, prout particulariter continetur in quadam carta proprio sigillo suo & communi consignata; una cum incremento concessio eidem, cum advocacione ecclesie de Bereford, prout continetur in alia carta, que valet communibus annis decem solidos.

Item dominus Ricardus Abbas assignavit conventui in anniversario dedicationis ecclesie novem solidos de incremento redditus Roberti le Bel, & dimidiam marcam de terra Galfridi de Bradewelle.

Item dominus Prior Johannes contulit elemosinario redditus octodecim solidorum & octo denariorum, prout particulariter continentur in martilogio; ita videlicet ut elemosinarius qui pro tempore fuerit participationem faciat pauperibus singulis annis ad valenciam septem solidorum die anniversario sui;

& tribuat conventui xi solidos & viii d. ad unam pitanciam faciendam.

Item dominus Willelmus Prior assignavit ad anniversarium suum faciendum, videlicet pauperibus erogandum de terra Willelmi Dreu de Ofham decem solidos quos comparavit de Ada le Botiler; & decem solidos in Ambresleye de terra Johannis Slattere quos comparavit de Willelmo domino de Bellocampo comite Warwyck. Et conventui quatuordecim solidos de terra Walteri Thurstan de Stok quos comparavit de Willelmo Senescallo Evesham. Et quatuor solidos quos comparavit de Helia capellano de Wycheo in Bruggestret juxta terram Randulphi le Bliftare.

Item Randolphus Abbas Evesham assignavit conventui de capella de Bretforton ad festum Sancti Vincentij faciendum dimidiam marcam. Item idem assignavit de eadem capella ad festum Sancti Odulphi faciendum unam marcam. Item idem Abbas assignavit de eadem capella ad festum reliquiarum faciendum viginti solidos.

Qualiter & de quibus debeat fieri anniversarium Walteri de Walecote Prioris patet per cartas subsequentes (*distarum chartarum tenor talis est.*)

Philippus filius & heres Walteri Coci Eveshamie dedit eidem conventui redditum decem solidorum & quatuor denariorum de tenemento in Bruggestret ad cornerium versus pontem.

Walterus Morice de Evesham filius & heres Mauricij de Baddeseye dedit eidem conventui annuum redditum xii denariorum de tenemento quod Alexander de Slatre de eo tenuit ad cornerium de Rivenhulle.

Johannes de Bampton dedit annuum redditum unius denarij de quadam terra in Evesham.

Walterus Credan filius & heres Johannis Credan de Wygornia dedit quandam terram cum pertinentijs in vico qui vocatur Brutayne, & etiam annuum redditum decem solidorum & quatuor denariorum de tenemento in Evesham, & alio tenemento in vico qui dicitur Caperonestret.

Post has cartas deest folium integrum in codice Cottoniano, & sunt aliquæ cartæ mutilæ.

Simon de Hocwyk quietum clamavit eidem conventui totam partem terre sue quam habuit in quibusdam placijs ville de Honwyke, que vocatur le Comnerse, per divisas in carta sua assignatas.

Simon filius predicti Simonis de Howyk confirmavit illam donationem patris sui. Dedit etiam & quiete clamavit totum jus & clamium quod habuit in una sagitta barbata annui redditus quam Warinus de Hocwyk solebat dicto Simoni patri suo annuatim reddere pro crofto quod predictus Warinus dedit eisdem monachis. Concessit etiam totum jus quod habuit in terra de Hocwyk quam Adam filius Rogeri de Hocwyk eisdem dedit, una cum toto jure suo in piscatione aque de Kybbel.

Carta Johannis Abbatis Eveshamie de anniversario Willielmi de Walecote Prioris.

Ab. f. 233.

Omnibus Christi fidelibus presens scriptum visuris vel audituris Johannes permissione divina Abbas Evesham salutem in domino sempiternam. Noverit universitas vestra nos assensu & consensu totius conventus nostri pro nobis & successoribus nostris in perpetuum concessisse & assignasse elemosinarie nostre de Evesham omnes redditus, terras, possessiones cum pertinentijs suis tam in Evesham

quam apud Penewortham quas W. de Walecote functus officio Prioris de licentia nostra comparavit, & ecclesie nostre adquisivit, sicut patet per instrumenta inde confecta in martilogio nostro particulariter reducta; quos tamen redditus memorato Waltero quoad vixerit ad usus sibi necessarios ex permissione & ordinatione nostra concessimus. Et post decessum predicti W. elemosinarius noster qui pro tempore fuerit omnia predicta cum pertinentijs suis & eschaetis integre recipiet, & in die anniversario dicti W. inveniatur conventui ad anniversarium ipsius annuatim faciendum optimam pitanciam salmonis vel alterius piscis melioris qui tunc poterit inveniri, una cum caritate vini optimi, & totum residuum permaneat in perpetuum secundum discretionem elemosinarii pauperibus fideliter erogandum; omnes illos excommunicantes qui supradicte ordinationi scienter contravenire presumpserint. In cujus rei testimonium tam nos quam dictus conventus huic scripto signa nostra apponi fecimus.

Anniversaria aliorum.

Ad anniversarium domini Petri de Lench militis assignantur conventui viginti solidi, April. de quibus sacrista qui pro tempore fuerit respondebit.

Ad anniversarium domini Nicholai de Baddeseye sacerdotis assignantur conventui xii Kal. 2 marce & dimidia, pro quibus burfarius conventus respondebit.

Ad anniversarium Roberti de Swelle faciendum assignantur conventui decem solidi de tenementis emptis de Johanna Marcij. de Tywe ad dandam bonam pitanciam conventui, de quibus x solidis pitanciarum respondebit.

De anniversario Willielmi Wythechirche Abbatis Eveshamie.

Memorandum quod Willelmus de Wythechirche Abbas Eveshamie diversos redditus comparavit ad anniversarium suum perficiendum, & ad participandum pro anima sua annuatim die obitus sui semper per manus elemosinarii Eveshamie qui pro tempore fuerit, videlicet, xx solidos annui redditus quos emit de Ada le Botiler in villa Eveshamie & Benigworthe, scilicet, de terra Nicholai David in Evesham annuatim decem solidos; & de terra Johannis Peterel ad cornerium duos solidos; & de terra Johannis Crofun in novo vico quinque solidos; & de terra Helie fabri in Benigworthe 3 solidos; & de Abbate de Cokerland pro decima de Benigwortham de supplemento iiii solidos; & quatuor solidos in manerio de Baddebi quos emit de Thoma de Capes de terra Willelmi del Hok; & duodecim solidos quos emit in villa de Benigworthe de undecim coterijs in eadem villa de domino Willelmo de Bellocampo, scilicet, de terra Johannis Mife xii denarios; & de terra Rogeri Carresterij xii denarios; & de terra Matildis Osmund xii den. & de terra Rogeri Molendinarii xii den. & de terra Ade Grauntpe xviii den. & de terra Petri le Barcar ii solidos; & de terra Juliane Pacti xii den. & de terra Roberti Spelesbur xii den. & de terra Henrici juxta aquam xii den. & de terra Galfridi Fullonis xii den. & de terra Walteri Kempe vi den. & de quadam cultura in Bereford cum prato & quadam crofta quas Willelmus de Nafford dedit

dit eidem Abbati cum advocacione ecclesie de Beresford x solidos. Et omnia predicta contulit dictus Abbas ad distributionem pauperum die anniversarii sui per manus elemosinarii faciendam; ita scilicet quod quilibet pauper recipiat eodem die unum panem de quadrante. Item idem Abbas Wilhelmus concessit & assignavit in perpetuum singulis annis die anniversarii sui ad opus conventus Eveshamie annum redditum viginti solidorum quos emit in manerio de Ambresleye de Alano de Elemete de terra que fuit Philippi Haket, ad refectorem dicti conventus per manus dicti elemosinarii distribuendam. Excommunicando omnes illos qui supradicte ordinacioni in aliquo contravenire presumpserint. In cujus rei testimonium tam dictus Abbas quam conventus scripto originali super hoc confecto signa sua apposuerunt.

Johannes Abbas Eveshamie dedit conventui suo singulis annis die anniversarii sui xii marcas annui redditus de viginti virgatis terre in manerio de Seynesburg, viz. decem marcas ad incrementum vestitus, & duas marcas ad refectorem dicti conventus, per manus elemosinarii colligendas & distribuendas. Assignavit etiam quinquaginta solidos annui redditus in Benigeworth, Evesham, Norton, Lutleton & Hampton, ad refectorem pauperum in die anniversarii sui, ita quod unusquisque pauperum habeat de pane frumenti ad valorem unius quadrantis.

Idem Abbas Johannes per aliam cartam dedit viginti marcas annuas ad emendationem camere monachorum, id est, pro eorum vestitu; decem videlicet marcas de manerio de Seynesburg & decem de prioratu de Penewortham.

Wilhelmus Abbas Eveshamie assignavit elemosinario centum solidos annui redditus in Merstowe & Benyngworthe, viz. 30 s. ad pitanciam dicti conventus die anniversarii sui per manus elemosinarii solvandos, & 70 s. ad distributionem pauperum eodem die, ita quod unusquisque pauper habeat valorem unius quadrantis si ad hoc sufficere poterit. Item assignavit eidem 40 solidos annui redditus in Evesham pro duodecim pauperibus, ita quod quilibet eorum habeat die Ste. Katerine unum warmamentum pretio trium solidorum, & unum par socularium. Assignavit etiam 13 s. 8 d. annui redditus in Evesham pro reparatione domorum. Assignavit etiam 6 l. 15 d. de manerio de Kenewarton & redditu de Evesham pro duobus capellanis imperpetuum celebraturis pro animabus domini Walteri & domine Hawysie de Gloucestria. Item sexaginta decem solidos & octo denarios pro uno capellano imperpetuum celebraturo pro anima sua & animabus conventus sui. Data est carta hec anno domini 1332.

Item dedit camerario totam terram de Baddeseye que quondam fuit domini Wilhelmi Senescalli cum tota decima garbarum, ita quod dictus camerarius reddat conventui x l. pro melioratione vestium suorum singulis annis.

Carta supradicti Wilhelmi Abbatis Eveshamie de dictis x l. & alijs conventui suo concessis.

Omnibus Christi fidelibus presens scriptum visuris vel audituris Wilhelmus permissione divina Abbas monasterij Eveshamie salutem in domino sempiternam. Dilectorum filiorum & fratrum nostrorum Prioris & Conventus nostri indigentiam advertentes, ad ipsorum indigentie relevamen; concedimus pro nobis & successoribus nostris & assignamus imperpetuum Priori & Conventui nostro unum mesuagium cum gardino & clauso in villa de Baddeseye, & duas carucas terre arabilis cum omnimodis decimis in-

de provenientiis, & cum pratis & pascuis in campo ejusdem ville ad eandem terram pertinentibus, que de domino Johanne de Wellesleye milite adquisivimus sibi in usus suos necessarios convertenda. Et omnia supradicta obediencie Camerarii nostri monasterij antedicti qui pro tempore fuerit in perpetuum assignamus. Et volumus ac ordinamus quod idem camerarius de predictis & ceteris ad ipsius obedienciam deputatis singulis annis ad festum Purificationis beate Marie satisfaciat Priori & Conventui nostro de decem libris sterlyngorum ultra id quod eis satisfacere consuevit. Et quod decem libre annue quas dicti Prior & Conventus ad festum Sancti Andree Apostoli ab obediencia dicti camerarii pro cursu coopertorum percipere consueverunt de cetero percipiant annis singulis ad festum Purificationis beate Marie. Et utrumque summam pecunie antedictae dicti Prior & Conventus in ipsorum usus necessarios pro vestura sua convertant, panis pro pastura decem fratribus, singulis annis ad festum Pasche liberandis, a senioribus seriatim procedendo. Volumus etiam & ordinamus quod in aliquo loco competente in dicto gardino fiant edificia de communi bursa pro recreatione & solatio minorum, & quod in eodem gardino deambulationem habeant pro solacio eorundem, & quod tam ipsi quam communachi monasterij nostri a Priore monasterij nostri vel ab ejus vices gerente optenta licencia cum ibidem comedere voluerint percipiant de celario & de utraque coquina corrodium suum sicut perciperent si in nostro monasterio morarentur. Et dicti Prior & Conventus nobis concesserunt de eorum libera voluntate quod postquam migraverimus ex hac vita singulis annis die anniversarii nostri singuli monachi in sacerdocio constituti de monasterio antedicto singulas missas cum alijs orationum suffragijs in vera caritate pro anima nostra teneantur celebrare. Et quia arcus imprimitur recordanti memoria majori beneficio commendata, ad nostri memoriam diligencius recolendam, die anniversarii nostri occurrente, quatuor libras & decem solidos annui redditus per nos in Merstowe adquisiti, videlicet sexaginta solidos pro distributione pauperum & triginta solidos pro refectore Conventus in perpetuum assignamus per presentes; dicti redditus custodiam, & sustentacionem, perceptionem & ministracionem modo predicto elemosinario qui pro tempore fuerit commendantes. In cujus rei testimonium sigillum nostrum cum sigillo capituli nostri presentibus est appensum. Dat. in octavis Apostolorum Petri & Pauli in capitulo nostro, anno domini m^o ccc^o vicesimo octavo.

Quid debeat Prioratus de Penewortham.

Memorandum quod conventus Eveshamie habebit de Prioratu de Penewortham quolibet anno contra festum Sancti Egwini sexaginta salmones, scilicet, solanos, vel viginti quatuor majores qui faciunt summam; & preter hijs visitabit dictus Prior Abbatem de duobus majoribus salmonibus & Priorem de uno. Prior tamen nichilominus habebit unum de summa.

Memorandum quod dominus Radulphus de Wylecote, quondam Prior de Penewortham, assignavit conventui pro minucione sexaginta solidos per annum de novo incremento suo; & dompnus Wilhelmus de Chiriton Abbas ipsam assignacionem affirmavit, anno domini m^o ccc^o xx^o.

Idem Prior tempore suo mandavit singulis monachis salmonem integrum.

*Litera certificatoria pro visitatione.**Ibid. fol.*
249.

Reverendo in Christo Patri ac domino domino Willelmo Dei gratia Abbati monasterij de Perschore ordinis Sancti Benedicti, Wygorniensis diocesis, a presidente & capitulo generale dicti ordinis apud Northampton ultimo celebrato visitatori legitime deputato; sui humiles confratres & devoti Johannes permissione divina Abbas monasterij Eveshamie ordinis Sancti Benedicti Wigorniensis diocesis ad Romanam Ecclesiam nullo medio pertinentis & ejusdem loci Conventus reverencias debitas cum honore. Mandatum vestrum 1x^o die mensis Maij recepimus continens hunc tenorem. Willelmus permissione divina Abbas monasterij beate Marie & Sancte Edburge virginis de Perschore ordinis Sancti Benedicti Wygorniensis diocesis per capitulum generale ultimo apud Northampton celebratum visitator deputatus, venerabili Christo patri & domino eadem permissione Abbati monasterij de Evesham & ejusdem loci Conventui predictæ ordinis & diocesis salutem in omnium salvatore. Cum adjunctum nobis officium studiosius peragendum obedientia nos excitet, & necessitas obsequendi, vos dominum Abbatem & Conventum predictos premunimus, per vos absentes, si qui sint, volumus premuniri, quod die Mercurij proximo ante festum Pentecostes, videlicet ultimo die mensis Maij, cum continuatione & prorogatione dierum ex tunc sequentium, si opus fuerit, vos & statum monasterij vestri predicti auctoritate nobis commissa, intendimus, Deo favente, personaliter visitare. Quocirca vobis mandamus auctoritate predicta quatinus in domo capitulari monasterij vestri predicti, die supradicto hora competenti coram nobis vel commissario nostro seu commissariis nostris in hac parte compareatis, visitationem nostram prout decet subituri, facturi & recepturi, in omnibus & per omnia que canonice sanctiones dictaverint & regularibus convenient institutis. Die vero receptionis presentium & quid in premissis facere decreveritis, ac de nominibus & cognominibus premunitorum una cum designatione officiorum suorum nos vel commissarium nostrum seu commissarios nostros dictis die & loco debite certificetis per vestras literas patentes harum seriem continentes. Datum in monasterio nostro predicto tertio die mensis Maij, anno Domini millesimo quadringentesimo quadragesimo primo. Cui quidem mandato vestro paruimus, paremus & parebimus in omnibus reverenter. Cujus auctoritate mandati omnes & singulos commonachos & confratres nostros ecclesie predictæ peremptorie citari & premuniri fecimus quod compareant & nos comparebimus conventualiter congregati coram vobis aut vestris commissariis in hac parte quibuscumque, dictis die & loco hora capitulari cum continuatione & prorogatione dierum sequentium, si opus fuerit, vos ad peragendum hujusmodi visitationis vestre officium humiliter admissuri, ipsamque visitationem vestram debite subituri, ulteriusque facturi & recepturi in premissis quod tenor mandati vestri antedictus exigit & requirit. Nomina & cognomina omnium & singulorum commonachorum & confratrum nostrorum ecclesie predictæ cum plenaria designatione officiorum eorundem continentur in cedula presentibus annexa, & sic mandatum vestrum supradictum sumus in omnibus executi. In cujus rei testimonium sigillum nostrum commune presentibus duximus apponendum. Datum in domo nostra capitulari Eveshamie penultima die mensis Maij, anno Domini supradicto.

NUM. CXXXVI. I.

Convencio facta inter Abbatem Malmesburienſis eccleſiæ Robertum ſecundum & Abbatem Eweſhamenſis eccleſiæ Rogerum ſecundum, & utriuſque loci Conventum, de communicandis omnibus inter ipſos beneficijs tam carnalibus quam ſpiritualibus.

HEC est Convencio facta inter Abbatem Malmesburienſis eccleſiæ Robertum ſecundum & Abbatem Eweſhamenſis eccleſiæ Rogerum ſecundum & utriusque loci Conventum. Quod quocienscumque Abbas ſive aliquis fratrum hinc inde adventaverit copiam intrandi capitulum habebit, & generaliter communicabit omnibus beneficijs tam carnalibus quam ſpiritualibus, ac ſi eſſet ejusdem loci monachus. Si vero contigerit aliquem fratrum alterutrius eccleſiæ ob aliquem exceſſum ad alteram directum fuiſſe, nulla niſi generali debet cuſtodia coartari. Et ſi forte aliquis inſtinctu diabolico & proprie voluntatis arbitrio abſque licencia domum propriam egreſſus fuerit, in altera refugium habebit; & ſi ibi condigna ſatiſfactione penituerit, per Abbatem illius eccleſiæ domui ſue reconciliari, & loco proprio debet reſtitui, niſi talis fuerit culpa, pro qua debeat utraque privari. Pro defunctis fiet hoc modo. Pro Abbate defuncto unum tricennale fiet in Conventu, & tres miſſe a quolibet celebrabuntur ſacerdote, & a ceteris inferioris ordinis unum pſalterium dicetur, & in reſectorio prebendam habebit annualem. Pro defuncto autem profeſſo ſic fiet. Accepto obitu ejus, ſi hora competenti breve venerit, ſtatim legetur & facta abſolutione, *verba mea*, cum *dirige* in inſtanti compleatur; & proxima feria vacante, miſſa pro eo in Conventu ſolempniter celebrabitur, & a ſingulis ſacerdotibus ei tres miſſe perſolventur, & ab alijs inferioris ordinis pſalterium unum dicetur; & prebenda qualis pro vivo impenditur, per triginta dies pro anima ejus erogabitur. Et nomina tam Abbatum quam fratrum defunctorum in martyrologio hinc inde ſcribentur. Ut autem hec Convencio firma permaneat & rata utriusque capituli ſigillo eſt corroborata.

Conſimilis Convencio eſt inter monaſterium Eweſhamie & monaſterium de Witeby; & etiam monaſterium Eboracenſe & Prioratum Dacie civitatis Odenefeſye.

Litera Fraternitatis conceſſa Domino Radulpho de Botelaro, Domino de Sydeley, & alijs.

In Chriſto Jeſu nobis dilectis reverendis perſonis domine Elizabethæ Botelar uxori domini Radulphi Botelar, domini de Sydeley, & Thome R. filio eorundem, & Johanni Hende & J. H. filijs ejusdem Elizabethæ, permissione divina Abbas monaſterij Eweſhamie & ejusdem loci Conventus, ad Romanam eccleſiam nullo medio pertinentis ſalutem, & per orationum ſuffragia regna celeſtia promereri. Devociones ſinceras quaſ ad noſtrum habetis monaſterium, ob Chriſti reverentiam, & glorioſe Virginis Marie matris ejus, & Sancti Egwini, cujus titulo idem monaſterium ſpecialiter inſignitur, diligentius attendentes & in domino commendantes quoad eo precipue que ſalutem continent animarum quantum cum Deo poſſumus vobis & cuilibet veſtrum vices cupimus refundere ſalutares; idcirco omnium miſſarum,

*Bibl. Cott. Titellius, E. 17. fol. 226.**Ibid. fol. 249.*

rum, orationum, jejuniorum, vigiliarum, abstinentiarum, laborum, disciplinarum, elemosinarum, ceterorumque bonorum omnium que per fratres nostros in dicto monasterio nostro misericorditer operari dignabitur clementia salvatoris, tam in vita quam post mortem participationes perpetuas vobis & cuilibet vestram concedimus, & vos & quemlibet vestrum in fratrem & sororem domus nostre admittimus per presentes. Adjicientes nichilominus & de gratia speciali concedentes ut cum obitus vester vel unius vestrum memoria in capitulo domus nostre fuerit nunciata, idem pro vobis & altero vestrum fiet quoad premissa & singularia quod pro fratribus domus nostre defunctis communiter fieri consuevit. In cuius rei testimonium sigillum nostrum commune presentibus est appensum. Data in capitulo nostro Eveshamie tertio die mensis Januarii, anno regni Regis Henrici — post conquestum Anglie * — & anno Domini millesimo quadringentesimo.

Consimiles cartæ confraternitatis concessæ sunt domino Bose de Montfort; Johanni Duci Bedfordiæ; Cecilie matri Regis E. IIII. Annæ Ducissæ de Bukyngham.

Hæc sunt nomina benefactorum fratrum & sororum viventium monasterij Eveshamie, scripta per fratrem Thomam Wynchecombe Precentorem, anno Domini M^o. CCCC^o. XLIII^o. H. VI^u XX^o.

(Nota, quod annus domini 1444 est 23 Henrici sexti.)

Dominus dominus Willelmus Nevyle dominus de Fawkenbrugge; miles.

Edwardus Nevile dominus de Bergevenye.

Domina Elizabeth Boteler uxor de —

Johannes Hende armigeri & filij ejusdem E. Bo-

Johannes Hende Stelar.

Margareta.

Dominus Thomas Stanley miles & Johanna uxor ejus.

Dominus Ricardus Howzton miles & Margareta uxor ejus.

Henricus Howzton } filij eorum.

Alicia

Sibilla

Dominus — Baioniensis Episcopus.

Dominus Karolus Whyesdenes sacerdos.

Johannes Kyngeston armiger.

Johannes Byrkehed generosus & Elianora uxor ejus.

Willelmus Wynton — uxor ejus.

— Folkes & Margareta uxor ejus.

Alicia Archerd de Worcetria.

— Milleward de Evesham — Agnes uxor ejus.

Matild —

Ricardus Philippus.

Christiana Hondy de Evesham.

Agnes Adames de Salford.

— Smyth de Lenchewyke & — uxor ejus.

— Monke.

— Davyes } de Bretford.

— Boole }

— Carpynter de E. Alicia uxor ejus.

A — uxor ejus de Wykewon.

— Smyth, uxor ejus de Bengeworp.

Et J. Mynstrell, Tho Harper.

Nicholaus Dyer mortuus non habet breve.

Nich. — uxor ejus.

— redynge.

Will. Lyddelow.

Tho. Ynddekynne Glasyr.

Ric. Plumar.

Laurencius Bocher & Alice uxor ejus & Petro-

nell fil.

Hæc sunt nomina benefactorum, fratrum & sororum viventium monasterij Eveshamie scripta per fratrem — Precentorem, anno Domini M^o. CCCC^o. quinquagesimo.

Dominus Th. Ascheby.

Johannes Walle & Maria uxor ejus.

— Segysborow.

Joh. Barbur & Margareta uxor ejus.

— Bodicote & — uxor ejus.

— Tetbury & Alicia uxor ejus.

Joh. Schypton & Alicia uxor ejus.

Th. Osteler & Juliana uxor ejus.

Juliana Coke.

Dus. Joh. Ireland Rector de Met.

Dus. Will. Redyng Rector de Welersey.

Will. Godehorus.

Ric. Adams & Alicia uxor ejus.

Joh. Hyath Tornor, & Marg. uxor ejus.

— Logne & — uxor ejus.

Elionora Stafford domina de Grafton.

Will. Pulsdon armiger.

Th. Holford armiger.

Joh. Pembrok & Elizabeth uxor ejus.

Will. Crowdar & Elizabeth uxor ejus.

Th. Sadeler & — uxor ejus.

Will. Tayler & Margeria uxor ejus.

Rob. Honyat & Alicia uxor ejus.

Dus. Will. Stok. Capell.

Joh. Zeonge & Marg. uxor ejus.

Rob. Wystanus & Johanna uxor ejus.

Joh. Ferchlo & Alicia uxor ejus.

Dus. Henricus Pantri Rector de Stow.

Th. Aston civis Lond. & Amicia uxor ejus.

Wills. Gregory civis Lond.

Agn^o. Barue ————— VI d.

Agn^o. Haly ————— XX d.

Sara Ritic ————— XII d.

Magister Leodowycus Suddu Bakalarius juris canonici.

Walterus Welsche generosus;

Magister Adam Seucher.

Henricus Wolley.

— Bradley.

Symon Cowebryge.

Wills. Godebehere.

Ricardus Smarte.

Johannes Kynge.

Laurentius Moyne, & Agnes uxor ejus.

Wills. Broysaldowne & Emota uxor ejus.

Georgius Capul.

Thomas Henley.

Johannes Rolnes & Alicia uxor ejus.

Ricardus Mynsterworth & Sibilla uxor ejus.

Mauritius Panter & Johanna uxor ejus.

Willelmus Golde & Elizabeth uxor ejus.

Edwardus Arthur & Johanna uxor ejus.

Johannes Aleyn & Matilda uxor ejus.

Johannes Huntley.

Henricus Crocher.

Johannes Barbone.

Hugo Jones & Elizabeth uxor ejus.

Matheus Grenys.

Johannes Hale.

Johannes Mylys breviator xpo. Cantuar. Sancti Augustini & de Broys fuit hic vigilia Sancti Mathei apostoli.

Johannes Devell breviator de Stodley & Bordley fuit hic die Veneris post festum exaltationis sancte crucis.

NUM. CXXXVI. K.

De Sacrista.

Bibl. Cotton.
Pinellius.
F. 17. fol.
238.

EX consuetudine antiqua invenire debet sacrista unum cereum ante magnum altare continue ardentem. De nova vero constitutione invenire debet alium cereum similiter continue ardentem ante feretrum Sancti Egwini, & unam lampadem continue ardentem ante tumbam beati Wlfini; & singulis annis pitanciam de salmone & caritatem de vino Conventui die obitus beati Wlfini.

Fol. 239.

De antiqua consuetudine debet sacrista invenire duos cereos cotidie ad missam Sancte Marie, & omnia vestimenta, & alios apparatus altaris, & singulis noctibus unum crassetum ardens usque mane ante altare Sancte Marie, & de die unam lampadem ardentem, & recipere omnes obventiones illic factas.

De constitutione vero nova invenire debet ibidem unum cereum continue ardentem, & **vi** i cereos computatis duobus primis cotidie accensos ad missam Sancte Marie & incensum cotidie, & unam lampadem cotidie ardentem, & unum crassetum de nocte sicut prius. Set vestimenta, vel vasa, vel alios apparatus altaris non inveniet, nisi maxima necessitas fuerit; ut si furto vel igne, quod Deus avertat, perierint. Nec obventiones illic factas recipiet; set custos altaris.

Fol. 240.

Item sacrista debet de nova constitutione invenire singulis annis, in festo Sancti Wlfini 2 cereos arduentes ante feretrum sancti nocte & die; & in festo Sancti Credani similiter duos. In utroque scilicet festo unum pro Priore, alium pro seipso. Ad cereos Prioris inveniendos pertinet de novo acquisita Seldā que fuit Galfridi filij Johannis, que est inter Seldam que fuit Ade le Veske & Seldam que fuit Willelmi de Tywe juxta portam cimiterij, que valet **xii** denarios.

Lampadem vero ante altare Sancte Marie continue ardentem debet sacrista invenire de decimis veteris dominici in Aetheslend, quas acquisivit Thomas Abbas quando fuit sacrista, & ad hoc eas assignavit. Ad idem facit tota sinapis sacristaria.

Summa v marce & **ii** solidi.

Terre & redditus altaris Sancte Marie in criptis per singulos annos.

Ante altare Sancte Marie in criptis ex antiqua consuetudine debuit ut dictum est ardere una lampas de die & unum crassetum de nocte; & ad quamlibet missam de Sancta Maria accendi duo cerei, & hec ut dictum est inveniebat sacrista. De nova vero constitutione ardebit ibidem continue unus cereus & una lampas, & unum crassetum de nocte sicut prius, & cotidie debet imponi incensum ad missam, que omnia inveniet sacrista, & ad ea invenienda certos habet redditus ut dictum est. Preter hec ad missam Sancte Marie debent accendi cotidie cerei **xxiiii**. De hijs inveniet sacrista **vi**, Senecalus Evesham **i**, custos altaris omnes alios. Item ad eandem missam debent cotidie accendi lampades **xxxiii** quas custos altaris inveniet. Similiter idem custos inveniet omnia vestimenta & vasa, & omnes alios apparatus altaris, & nulla vestimenta inveniet ibi sacrista, nisi magna necessitas fuerit, ut si forte furto vel igne perierint, quod absit.

NUM. CXXXVI. L.

Epistola Petri Blesensis Londinensis Archidiaconi.

Bibl. Cob.
Vitellius.
3. 1. f. 1.

Ad Priorem & Conventum de Evesham, sive consolatio monachorum in sui Abbatis absentia.

Dilectis fratribus & amicis P. Priori & Conventui de Evesham P. Bles. Lond. Archid. salutem, & si quid dulcius aut desiderabilius est salute. Afflictioni vestre totis animi precordijs & intensa caritate compaciens, epistolam vobis consolatoriam sub aliqua stili urbanitate decreveram scribere; set quia turba negotiorum mihi jugiter tumultuose incumbit, totus fere absorptus ab eis, aut non sum mecum, aut diversus & distractus sum, & sic dissipate sunt cogitationes mee, torquentes cor meum, ut vix non dicam epistolam possum scribere, sed breve brevissimum. Vos autem qui spirituales estis, quorum unicuique data est manifestacio spiritus ad utilitatem, in hujus tempestatis effluente malicia, novistis qualiter vobis oporteat conversari & luctari cum mundo. Mundus enim in maligno positus, plenus laqueis, plenus scandalis & peccatis, circumseptus periculis, pravis colloquijs, iniquis consilijs, exemplis pessimis, & mortibus anime infinitis. Proinde redimamus tempus quum dies mali sunt, nec poterit vobis deesse solacium si velitis frequenter instare oracioni, sacreque scripture. Porro necesse est ut veniant scandala, & probentur corda hominum, atque inter flagella domini prebeat improvisis vexatio intellectum. Omnes equidem filij ire sumus, & si nobis dominus iratus appareat, nos amorem ejus non odium estimantes, ipsi flagellum cum equanimitate portemus. Verbum prophete est, Iram domini portabo quia peccavi ei. Flagellat nimirum dominus quem corripit, & in suis verberibus nobis memoriam habundantie sue suavitatis abscondit, ut quos facit humiles sibi conservet amabiles. Vult enim ut de patientia nostra, quia de longo, vite fructus spirituales, & justicie manipulos colligamus. Sunt autem fructus spiritus, teste apostolo, caritas, gaudium, pax, longanimitas, bonitas, benignitas, mansuetudo, fides, modestia, continencia, castitas. Omnibus hijs privatur qui sustinentia caret; propter quod Salomon dicit, Ve hijs qui sustinentiam perdididerunt. Sustinentia vero sunt pacienter flagella domini quibus nos erudit ad salutem. Dejecit enim ut erigat, vulnerat ut sanet, ut pressura vertatur in gloriam & afflictio in coronam, ut qui prius flagellatus fuerat cum propheta decanter, Confitebor tibi, domine, quoniam iratus es mihi, conversus est furor tuus & consolatus es me. Quod autem dominus per Sathanam colofizari permisit apostolum, fecit eum audire quod virtus in infirmitate perficitur; qui & de seipso dicit, Quum infirmor tunc forcior sum & potentior. Utinam sic vos corrigat & emendando emundet, ut non destruat, & sera penitentia vos oporteat querelari & dicere, Destruisti nos ab emundatione; & illud, Multo sudore sudatum est & non exivit de ea rubigo; & rursus, Percussisti eos & non doluerunt. Dolete igitur & plangite saltem dispendia spiritualis exercitij. Ex hac enim turbatione perditis quietissimos Rachel amplexus, divine suavitatis experiencias, & beate contemplacionis excessus. Quomodo namque mens hominis perplexa & anxia & humanis sollicitudinibus intricata spiritualibus inherebit, aut cogitabit eterna.

Sunt

Sunt autem hujus mali occasio quidam inter conversos perversi, inter columbas corvi, angues inter anguillas, fufurriones, detractores, deo odibiles. Hij ut habeant equitandi materiam, seminant zizania inter fratres, contumant dolos, fastidiunt manna, sanguineas dapes appetunt, mensuramque Gomor in ollis carniū atque in allia & pepones Egypti convertunt. Sic abominaciones claustrales paradisi delicias exuunt, & post se trahentes seculum quem reliquerant, forensibus se ingerunt consistorijs, atque in viarum discursibus, & in tumultibus curiarum, quicquid meruerant dampnabili commercio pro eterna perdicione committunt. Denique facti transfuge & emanfores a clauetro, effrenes, vagi & Sarabaites, dantur in reprobū sensum, ut jam nec anime discrimen attendant, neque vereant infamiam nec tremenda dei judicia timeant, donec fodiatur peccatori fovea, & penitendi facultate prorsus ablata a domino perpetua excommunicatione percussī corruant in gehennam. In taute igitur necessitatis articulo, psallite sapienter, orate ferventer, instate vigilijs, ignitis compunctionibus, humiliacionibus arcanis, lachrimis, gemitibus, disciplinis. Sic enim dominus hanc procellam convertet in auram, & absque dubio divinum sentietis auxilium quibus denegatur humanum. Juravit dominus & non penitebit eum, nec mentietur veritas quod sub jurejurando firmavit, dicens, Amen, Amen dico vobis, si quid petieritis patrem in nomine meo, dabit vobis. Quis ergo negligat pacem petere, nisi qui eam renuit impetrare? Corrigite queso, & in dominum dirigite vias vestras, quia testimonio Salomonis cum placuerint vie hominis domino tunc inimicos ejus convertet ad pacem. Obsecro autem vos, per misericordiam dei, ut erga pastorem vestrum, qui pro communi libertate tam periculose vie discrimini se exponit, fidelem & sincerum atque indivisibilem habeatis affectum. Sitis etiam inter vos unanimes & unius moris in domo, nec sint in vobis schismata, sed unitas spiritus in vinculo pacis; ubi est enim pax ibi est deus, nam in pace factus est locus ejus. Omnis equidem congregatio vel conventus debet esse cithara dd. ubi multe & diverse corde quodam regulari moderamine quasi quodam plectro de compositione diversa mentium dulcissime faciant harmonie concentum. Si sit ibi corda que raucē sonet aut strepat, ne inducat discordiam omni studio ad consonanciam reducat. Miror autem & conqueror quod apud dominum Canth. virum magne prudentie & consilij precellentis nullum supra hac turbacione remedium invenistis. Solent enim quaslibet desperatas lites compescere, & inexorabiles magnatum discordias in gratiam reformare. Utinam vero nullam haberetis fiduciam in Romanis; nam ut aliqua que in libro experientie legi sub silencio claudam, illud possum vobis ad memoriam revocare, quod Machabeorum principes, quamdiu in domino confisi sunt, de hostibus suis reportavere titulos triumphales, & ex quo inierunt fœdera cum Romanis miserabiliter in prelio corruerunt. Vos autem confidite in domino; qui enim confidit in eo non confundetur: Turris fortissima nomen ejus Christus, heri & hodie & in eternum, nec abbreviata est manus ejus ut salvare non possit. Petite tantummodo in nomine salvatoris. Promitto enim quod nullam apud eum patiemini repulsam si salutaria postuletis.

NUM. CXXXVI. M.

Littere patentes regis Henrici octavi de Penes Gul. scitu monasterij de Evesham ordinis Sancti Stanford de Benedicti, & de prato Honyam Mead Salford Ab. nuncupato, in comitatu Wigornienfi, Philbalii inippo Hobby concessis. Com. War. Armig.

REX omnibus ad quos, &c. salutem. Sciatis quod nos pro summa viii c. lxxxxi l. & xs. ad usum nostrum per dilectum servientem nostrum Philippum Hobby armigerum soluta, de gracia nostra speciali ac ex certa sciencia & mero motu nostris dedimus & concessimus, ac per presentes damus & concedimus prefato Philippo Hobby (inter alia) domum & scitum nuper monasterij de Evesham in comitatu nostro Wigornienfi modo dissoluti, ac totum illud pratum nostrum vocatum Honyam Medowe continen. per estimationem viginti & septem acras jacent. & existent. in parochia de Salford in comitatu nostro Warrewici dicto nuper monasterio dudum spectan. & pertinen. ac parcella possessionum ejusdem nuper monasterij existen. adeo plene & integre ac in tam amplis modo & forma prout ultimus Abbas & nuper Conventus dicti nuper monasterij, aut aliquis vel aliqui predecessorum suorum in jure nuper monasterij illius, aliquo tempore ante dissolutionem ejusdem nuper monasterij, vel antequam nuper monasterium illud ad manus nostras devenit, predicta domum & scitum dicti nuper monasterij ac predicta terras, prata, & cetera omnia & singula premissa superius expressa & specificata, cum pertinentijs, aut aliquam inde parcellam, habuerunt, tenuerunt vel gavisī fuerunt, habuit, tenuit vel gavisus fuit, seu habere, tenere vel gaudere debuerunt vel debuit. Et adeo plene & integre ac in tam amplis modo & forma prout ea omnia & singula ad manus nostras ratione vel pretextu dissolutionis dicti nuper monasterij, aut ratione vel pretextu alicujus carte doni, concessionis vel confirmationis per ultimum Abbatem & nuper Conventum dicti nuper monasterij sub sigillo suo conventuali nobis confectorum vel aliter quocumque modo nobis devenerunt seu devenire debuerunt, ac in manibus nostris jam existunt seu existere debent vel deberent. Et insuper de ampliori gracia nostra damus & per presentes concedimus prefato Philippo Hobby infra omnia & singula premissa superius specificata, & infra quamlibet inde parcellam, tot tanta talia eadem hujusmodi & consimilia, curias letas, visus franci plegij, ac omnia ad visum franci plegij pertinentia, ac assisam & assiam panis, vini & servicie, necnon catalla waniat. extrahur. catalla felonum & fugitivorum, liberam warrennam, ac omnia alia jura, proficua, commoditates & emolumenta quecumque, quot quanta qualia & que & adeo plene & integre ac in consimilibus & in tam amplis modo & forma prout dictus ultimus Abbas & nuper Conventus dicti nuper monasterij de Evesham, aut aliquis vel aliqui predecessorum suorum in jure nuper monasterij illius aliquo tempore ante dissolutionem ejusdem nuper monasterij, vel antequam nuper monasterium illud ad manus nostras devenit, habuerunt, tenuerunt vel gavisī fuerunt, habuit, tenuit vel gavisus fuit, seu habere, tenere vel gaudere debuerunt aut debuit in premissis, vel aliqua inde parcella, ratione vel pretextu alicujus carte doni, concessionis vel confirmationis, aut aliquarum literarum patentium per nos seu per aliquem progenitorum nostrorum regum Anglie prefato ultimo Abbati

Abbati & nuper Conventui dicti nuper monasterij de Evesham seu alicui predecessorum suorum quoquo modo factarum vel concessarum seu confirmatarum, aut ratione vel pretexto alicujus prescriptionis, usus seu consuetudinis, vel aliter quocumque modo; Habenda, tenenda & gaudenda predictam domum & scitum dicti nuper monasterij, ac predicta messuagia, terras, tenementa, prata & cetera omnia & singula premissa superius expressa & specificata, cum suis pertinentijs universis, prefato Philippo Hobby, heredibus & assignatis suis imperpetuum, Tenenda de nobis, heredibus & successoribus nostris in capite per servitium decime partis unius feodi militis. In cujus rei, &c. T. R. apud Walden xxx^o die Julij anno R. R. Henrici octavi tricesimo quarto.

Concordat cum recordo (quoad premissa)
& examinat. per

Tho. Ravenscroft.

NUM. CXXXVII.

*Es. Autogr.
penes Willi-
elmum Stan-
ford de Ab-
bot Salford
in Com.
War. Armi-
gerum.*

Licentia regis Henrici octavi Philippo Hobby concessa de alienando terras & possessiones, &c. ad Abbatiam de Evesham ante suppressionem ejusdem spectantia.

HENRICUS octavus Dei gratia Anglie, Francie & Hibernie Rex, fidei defensor, & in terra ecclesie Anglicane & Hibernie supremum caput, OMNIBUS ad quos presentes literae pervenerint salutem. SCIATIS quod nos de gratia nostra speciali, ac pro sexaginta solidis nobis solutis in hanaprio nostro, concessimus & licentiam dedimus, ac per presentes concedimus & licentiam damus pro nobis & successoribus nostris, quantum in nobis est, dilecto & fideli servienti nostro Philippo Hobby, quod ipse totum illud manerium suum de Salford Abbatis in comitatu nostro Warrewici, cum suis omnibus membris & pertinentijs universis nuper monasterio de Evesham dudum spectantibus & pertinentibus, necnon omnia & singula messuagia, cotagia, terras, tenementa, prata, pascua, pasturas, redditus, pensiones, servicia ac cetera hereditamenta sua quecumque, cum eorum pertinentijs universis, scituatis, jacentibus & existentibus in parochia de Salford Prioris, ac modo vel nuper in separabilibus tenuris sive occupationibus Thomae Sorrell, Johannis Amerye, Johannis Rawlyns, Johannis Hayward, Ricardi Ennues, Ricardi Crowler, Johannis Gallard, Agnetis Webb, & Margaretæ Meringe, vel assignatorum suorum, seu assignati eorum alicujus existentibus, ac parcella dicti manerij de Salford Abbatis existentibus aut acceptis seu reputatis ut pars vel membra ejusdem manerij, ac dicto nuper monasterio dudum spectantibus & pertinentibus, ac etiam totum illum furnum suum cum pertinentijs scituat. & existen. in Salford Abbatis modo vel nuper in tenura sive occupatione Thome Meringe vel assignatorum suorum existen. ac dicto nuper monasterio dudum spectan. & pertinen. ac etiam totam illam porcionem decime feni provenien. crescen. seu renovan. in Salford Abbatis predict. modo vel nuper in tenura sive occupatione Edwardi Mounteford & Sibille uxoris ejus vel assignatorum suorum existen. & dicto nuper monasterio dudum spectan. & pertinen. ac etiam totum illum boscum suum cum pertinentijs vocatum Salteford Grove, continentem per estimacionem octo acras, jacentem, crescentem & existentem in parochia de Salford Prio-

ris in comitatu Warrewici, ac dicto nuper monasterio dudum spectan. & pertinen. ac omnia & singula messuagia, molendina, domos, edificia, tosta, cotagia, terras seu prata, pascua, pasturas, redditus, pensiones, servicia, redditus oneris, redditus siccos, redditus super quibuscumque dimissionibus & concessionibus, reservationibus, &c. annuitates, annuales redditus, firmas feodas, aquas, piscarias & piscaciones, boscos, subboscos, jumpna, brueras, moras, mariscos, comunias, vias, vacua, funda, cur. let. cur. perquis. & proficua, visum franci plegij & omnia que ad visum franci plegij pertinent seu in posterum spectare possunt aut debent, nativos, nativas & villanos cum eorum sequelis, feoda militum, warda, maritagia, escaeta, relevia, herieta, bona & catalla waniata extrahur. proficua, commoditates, emolumenta & hereditamenta sua quecumque, cum eorum pertinentijs universis, scituat. jacen. & existen. in villis, campis, parochijs seu hamelettis de Salford Abbatis & Salforde Prioris seu in eorum alterutra in dicto comitatu nostro Warrewici, & alibi ubicumque in eodem comitatu dicto manerio de Salford Abbatis quoquo modo spectan. sive pertinen. aut ut membra, pars, vel parcella ejusdem manerij antehac cognit. accept. usitat. reputat. dimiss. seu locat. existen. & dicto nuper monasterio dudum spectan. & pertinen. ac parcella possessionum inde existen. ac etiam reversionem & reversiones predictorum manerij, messuagiorum, terrarum, tenementorum, decimarum feni, ac ceterorum omnium & singulorum premissorum cum eorum pertinentijs universis, ac omnes & singulos redditus, reversiones & annualia proficua quecumque sub quibuscumque dimissionibus & concessionibus premissorum, aut alicujus inde parcellae fact. resignat. ac omnes & singulos boscos, subboscos & arbores suos quoscumque de, in vel super eisdem premissis aut aliqua inde parcella crescen. sive existen. que de nobis tenentur in capite, dare possit & concedere, alienare aut cognoscere per finem in curia nostra coram justiciarijs nostris de communi banco levand. seu aliquo alio modo quocumque dilecto nobis Antonio Lyttelton generoso, HABEND. & tenend. eidem Antonio & heredibus suis de nobis & heredibus nostris per servicia inde debita & de jure consueta imperpetuum, & eidem Antonio recipere manerium, messuagia, cotagia, terras, tenementa, prata, pascua, pasturas, redditus, pensiones, servicia, ac cetera omnia & singula premissa cum suis pertinentijs a prefato Philippo recipere possit & tenere sibi, heredibus & assignatis suis de nobis & heredibus nostris predictis per servicia predicta imperpetuum, sicut predictum est, tenore presentium similiter licentiam dedimus ac damus specialem. NOLENTEs quod prefatus Philippus vel heredes sui, aut predictus Antonius vel heredes sui, ratione premissorum per nos vel heredes nostros, justiciarios, escaetores, vicecomites aut alios ballivos seu ministros nostros, heredum vel successorum nostrorum quoscumque inde occasionentur, molestentur, impetantur in aliquo seu graventur, nec eorum aliquis occasioneur, molestetur, impetatur in aliquo seu gravetur. In cujus rei testimonium has literas nostras fieri fecimus patentes. TESTE meipso apud Westmonasterium undecimo die Junij anno regni nostri tricesimo octavo.

Wa. Southwell.

In plica

Sol. LXs. pro fine.

Sol. XXs. IIII. pro sigill.

Sol. VIII d. pro ex.

T. Cotton.

Sigillum magnum Henrici octavi in cera alba pene integrum appendet.

NUM.

NUM. CXXXVIII.

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Compositio facta inter Abbatem de Evesham & Priorem Wigorniensem, inter quos controversia vertebatur super communia pasturarum de Harferton, de Norton, & de Salford, & de Sench, & de Honingham.

SCiant omnes presentes & futuri, quod cum controversia verteretur inter dominum Thomam Abbatem Evesham & ejusdem loci Conventum ex parte una, & dominum Richardum Priorem Wigorniensem & ejusdem loci Conventum ex altera, super communia pasturarum de Harferton, de Norton, & de Salford, & de Sench, & de Honingham, dicta controversia sub hac forma conquievit, viz. quod dicti Abbas & Conventus pro se & pro omnibus hominibus suis tam liberis quam nativis (excepto Willielmo dicto Senescallo de Evesham) concesserunt dictis Priori & Conventui in perpetuum quod non communicabunt aliquo tempore in pastura de Harferton a natali domini usque ad festum Sancti Michaelis, ita tamen quod liceat eis & hominibus suis singulis annis communicare in dicta pastura de Harferton a festo Sancti Michaelis usque ad natalem domini sicut ibidem eo tempore consueverunt communicare. Dicti vero Prior & Conventus pro se & pro omnibus hominibus suis de Harferton tam liberis quam nativis concesserunt dictis Abbati & Conventui in perpetuum quod non communicabunt aliquo tempore in pasturis de Norton, de Salford, de Sench, & de Honingham, a natali domini usque ad festum Sancti Michaelis; sic tamen quod liceat eis & hominibus suis singulis annis communicare in pasturis de Norton, de Salford, de Sench & de Honingham, a festo Sancti Michaelis usque ad natalem domini sicut ibidem eo tempore communicare consueverunt. Acta in crastino Sancti Egwini apud Evesham, anno gratie millesimo ducentesimo quadragesimo septimo, coram venerabili viro magistro Simone de Wanton justiciario domini Regis itinerante. In cujus rei testimonium parti hujus chirographi penes dictos Abbatem & Conventum remanenti dicti Prior & Conventus sigilla sua apposuerunt; alteram vero partem penes dictum Priorem & Conventum remanentem dicti Abbas & Conventus sigillis suis roboraverunt.

Hjs testibus Magistro Simone de Evesham, Magistro Willielmo de Powicke, David Rectore ecclesie de Lindredge, Thoma de Stoke, Thoma de Litlington, Adam de Boteler, & multis alijs.

Possessiones Monasterij de Evesham, in comitatu Northamptonia, tempore Regis Willielmi conquestoris, ex libro vocato Domesday-Book.

*Terra ecclesie de EVESHAM.
In GRAVESEND Hundred.*

Abbatia de Evesham tenet 4 hidas in Liceberz. Terra est 10 carucatarum. In dominio sunt 2, & 7 villani, & 6 bordarij cum 5 carucatis; valuit & valet 40 solidos. Levenot libere tenuit tempore Regis Edwardi.

NUM. CXXXVIII. B.

Carta Offæ Regis Merciorum de terra concessa Comiti Esme Præposito domus suæ, & post heredes ejus masculos ecclesie de Evesham, & inter cartas hujus Abbatie transcripta ad literam.

IN nomine domini summi, Ego Offa almi regnantis gratia Rex Merciorum partem terre juris quam largiflua benevolentia dominus gratis donavit, Esme comiti, prefectoque meo rurem trium tributariorum vocatum Eowengolad perdonabo, anno ab incarnatione domini 784, & regni mei 27º, & sic ager huic pretio emptus est 100 oves, 30 boves & vaccas, 30 equos indomitos dedit. Rus etiam hoc modo donatum est, ut suum masculum possideat & non femininum, & post obitum prosapie illius data sit tam villa quam universa terra que in sua potestate est ad religiosam ecclesiam que nuncupatur Evesham.

Penes Joh.
Smith de
Aston Bur-
nel in Com.
Salop. Armig.

Ego Offa.
Ego Cinedred.
Ego Barthunus.

NUM. CXXXIX.

Parcelle Possessionum nupèr Monasterij de Evesham in Com. Wigorn. sursum reddit.

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Manerium
de Salford
Abbatis in
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REdditus assis. sive liber redditus heredum Thomæ Littleton, Arm. defuncti, exeunt. de uno molendino ibidem modo prostrato & de uno prato sive clauso vocato Millecrofte per annum
REdditus sive firma medietatis terræ xx s. dominical. ibidem ac unius messuagij & unius virgatæ terræ & dimid. vocatæ Hindges xvii s. dimiss.
Thomæ Sorrell per copiam curiæ secundum consuetudinem manerij ibidem, & inde per annum
REdditus sive firma domus Grangia manerij ibidem ac alterius medietatis terræ dominicalis ibidem & prati vocati the Ferme medowe dimiss. Johanni Amarye per copiam curiæ secundum consuetudinem manerij ibidem per annum

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Manerium de Salford Abbatis in Com. Warw. va- let	Redditus five firma unius messuagij & unius virgatae terrae, vocatae Meringe VIII s. & unius messuagij & dimidia virgatae terrae vocatae Wil- den VII s. dimiss. praefato Johanni Amerye per copiam curiae secundum consuetudinem manerij ibidem per annum	s. XV		
	Redditus five firma alterius messuagij & dimidia virgatae terrae, vocatae Collects dimissae Johanni Rawlins per copiam curiae secundum consuetudinem manerij predicti & inde per annum	s. VIII		
	Redditus five firma unius messuagij & unius virgatae terrae ibidem cum pertinentijs, voc. Hewes dimiss. Johanni Heywarde per copiam curiae secundum consuetudinem manerij ibidem reddend. inde per annum	s. XVI	l. s. d. VIII III IIII	
	Redditus five firma duorum messuagiorum unius virgatae terrae & dimidia, voc. Hudges dimiss. Ricardo Emmes per copiam curiae secundum consuetudinem manerij ibidem reddend. inde per annum	s. XXIIII		l. s. d. XII XIX VIII
	Redditus five firma unius messuagij & unius virgatae terrae, voc. Damaryes & unius cotagij voc. Nor- tone dimiss. Ricardo Crowler per copiam curiae secundum consuetudinem manerij ibidem per annum	s. d. XVIII : IIII		
	Redditus five firma unius messuagij & unius virgatae terrae, voc. Hagemes ibidem dimiss. Johanni Bal- larde per copiam curiae secundum consuetudinem manerij ibidem reddendo inde per annum	s. d. XIII : IIII		
	Redditus five firma unius cotagij cum dimidia acra prati dimiss. Agneti Webbe per copiam curiae secundum consuetudinem manerij ibidem reddendo inde per annum	s. d. II : VIII		
	Redditus five firma unius messuagij & dimidia virgatae terrae cum prato, voc. Baxters dimissa Mar- garetæ Merynge viduae, per copiam curiae secundum consuetudinem manerij ibidem reddendo inde per annum	s. IX		
	Redditus five firma unius furni ibidem dimiss. Thomæ Meringe ad voluntatem domini per annum	d. XII		
	Firma porcionis x ^{ma} feni in Salford quod nuper per- tinebat hospitallario in dicto nuper monasterio dimiss. Edwardo Mounteffed & Sibille uxori sue per indenturam ut detur inde per annum	s. d. VI : VIII		
	Firma omnium & singularum decimarum ac por- cionum earum tam majorum quam minorum in villa & campis de Salford Abbatis in Com. Warw. proveniencium five crescencium cujus- que generis vel speciei fuerint ad LX s. per annum (feno decimali nuper Abbati & Conventui dicti nuper monasterij Evesham totaliter excepto & re- servato) concess. inter alia Willielmo Cockesey & Georgio Willoughbie generosis Subseneschallo & Auditori dicti nuper monasterij per literas pa- tentes sub sigillo Conventuali dicti nuper monas- terij dat. xviii ^o die mensis Octob. anno regni Regis Henrici viiii ^o xxx ^{mo} Habend. percipiend. & gaudend. omnes & singulas decimas predictas ac porciones earum praedictas, (exceptis preex- ceptis) praefato Willielmo & Georgio & eorum assignatis & alterius eorum assignat. durante vita eorum Willielmi & Georgij & alterius eorum diutius viventis absque reddito five compoto five aliquo alio dictis nuper Abbati & Conventui ac successoribus suis inde reddend. solvend. vel faci- end. ex parte feodi sc. pro executione officij Sub- seneschalli & Auditoris dicti nuper monasterij, &c. prout in eisdem literis plenius continetur	s. LX	s. d. LXVI : VIII	
	Perquisita curiae ibidem & alia casualia communibus annis	s. II		

NUM. CXL. A.

Charta Prioris & Capituli Wigorniensis, aliam chartam Godefridi Episcopi Wigorniensis de tenementis in manerio de Northwyke ad perpetuam firmam dimissis, recitans & confirmans.

UNIVERSIS Christi fidelibus ad quorum notitiam presens scriptum pervenerit Prior ecclesie cathedralis Wygorniensis & ejusdem loci capitulum salutem in domino sempiternam. Scriptum bone memorie Godefridi quondam Wygorniensis Episcopi inspeximus, continens hunc tenorem. Sciant presentes & futuri quod nos Godefridus Giffard permissione divina Episcopus Wigorniensis dedimus, concessimus & hac presenti carta nostra confirmavimus domino Johanni de Feckeham Presbitero omnia illa tenementa cum pertinentijs que Ricardus Golfyn quondam de nobis tenuit in villenagio in manerio nostro de Northwyke juxta Wygorniam, habenda & tenenda de nobis & successoribus nostris eidem Johanni & heredibus suis ut assignatis suis libere, quiete, bene & in pace jure hereditario in perpetuum; reddendo inde annuatim nobis & successoribus nostris decem solidos argenti ad quatuor anni terminos usuales per equales porciones pro omnibus servicijs, consuetudinibus, querelis, curie sectis, exactionibus secularibus & demandis. Et ut hec nostra donatio, concessio & presentis carte nostre confirmacio rata & stabilis permaneat in futurum, hanc presentem cartam roboravimus nostri impressione sigilli. Hijs testibus Osberto Blanket, Magistro Petro de la Flagge, Henrico de Aali de Tapenhale, Ricardo le Oter, Philippo Aspulon, Godefrido le Poreis, Johanne Blanket, & alijs. Dat. apud Bredon kal. Junij anno gracie millesimo ducentesimo nonagesimo nono, Regni vero Regis Edwardi filij Regis Henrici vicesimo septimo. Nos igitur predicti Prior & Capitulum predictis donationem & concessionem sicut rite & canonice fieri dinoscuntur ratas habentes & gratas, eas quantum in nobis est confirmamus. In cujus rei testimonium, sigillum nostrum commune apponi fecimus huic scripto. Dat. in capitulo nostro Wigornie octavo kal. Marcij anno domini millesimo trecentesimo tercio decimo.

Deest sigillum.

NUM. CXL. B.

Compositio inter Walterum Wigornienssem Episcopum & Willielmum de Bellocampo Vicecomitem Wigornia super lite de vetito Namio, &c.

HÆC est finalis concordia facta in curia domini Regis apud Westmonasterium a die Sancti Hilarij in tres septimanas, anno regni Regis Henrici filij regis Johannis quadragesimo secundo, coram ipso domino rege, Roberto Walterand, Willielmo de Erpe, & Inberto Pugeys Senescallo, Henrico de Bathonia & Nicholao de Surr. Justiciarijs, alijsque diversis fidelibus tunc ibi presentibus, inter Walterum Wigornienssem Episcopum querentem, & Willielmum de Bellocampo Vicecomitem Wigornia

impedientem de placito vetiti Namij unde placitum fuit inter eos in eadem curia, scilicet quod dictus Willielmus recognovit & concessit pro se & heredibus suis quantum ad ipsos pertinet quod predictus Episcopus & successores sui Episcopi Wigorniensis, & ecclesia sua Wigorniensis habeant decimas & impropria vetiti Namij, & omnes exitus inde provenientes de omnibus terris, feudis & libertatibus tam dicti Episcopi quam Prioratus Wigorniensis, quicunque terras illas vel feoda teneant in comitatu Wigorniensis, præter placita de Namio vetito tangentia personam Episcopi & successorum suorum; que remanent domino Regi placitanda sicut patet inferius. Ita quidem quod quicunque in curia ipsius Episcopi vel successorum suorum amercietur secundum quod continetur in carta domini Regis de libertatibus, baronibus & alijs de regno Angliae concessis. Et si contigerit quod prefatus Episcopus & successores sui vel eorum Ballivi negligentes extiterint ad Namia capta deliberanda ad querelam querentis vel conquerentium per quod inde querela perveniat ad comitatum, tunc Vicecomes vice Regis precipiet in pleno comitatu Ballivo ejusdem Episcopi vel successorum suorum qui pro tempore fuerit quod Namia sic capta deliberet. Ita quod si non sunt deliberata infra comitatum proximum sequentem, & iterato super hoc perveniat querela; tunc Vicecomes per judicium comitatus vice domini Regis per comitatus Namia sic capta deliberet & transgressorem attachiet quod veni proximum comitatum super illa transgressione responsurus. Et si Senescallus vel Ballivus ipsius Episcopi vel successorum suorum alias quam juratus veniat ad comitatum petat inde curiam domini sui, tunc sibi libere & sine contradictione concedatur & terminetur illud placitum in curia ipsius Episcopi vel successorum suorum; si vero aliquis super capione & detentione Namiorum suorum de persona predicti Episcopi vel successorum suorum conqueratur, tunc Ballivus Episcopi in pleno comitatu per Vicecomitem ex parte domini Regis precipiatur quod ea faciat deliberari. Et si predictus Ballivus ea non deliberaverit, vel si dictus Episcopus vel successores sui ea non deliberari permiserint & inde querela ad comitatum postmodum perveniat, tunc Vicecomes per judicium comitatus per Ballivum suum vice Regis ea deliberari faciat, & placitum illud ad comitatum attachiet & coram comitatu & coram coronatoribus, vel hijs qui sunt loco eorum, & Vicecomite vice Regis placitatum nisi Dominus Rex per mandatum suum illud faciat amoveri. Et si placitum illud in comitatu vel alibi placitetur misericordia inde proveniens tam de querente si fuerit de feodo & libertate Episcopi, quam de Episcopo sit ipsius domini Regis taxanda per comitatum & coronatores si in comitatu placitetur secundum gravitatem delicti sicut misericordia Vicecomitis, si Vicecomiti misericordia illa remaneret. Recognovit etiam & concessit predictus Willielmus pro se & heredibus suis quod Episcopi de cetero faciant Ballivo Hundredi predicti Episcopi & successorum suorum jurato Regi & presentato in pleno comitatu per literas Episcopi patentes, vel per ejus Senescallum returnum de omnibus brevibus feoda, terras & libertates Episcopi & successorum suorum & Prioris Wigornia & ecclesie Wigorniensis tangentibus tam de placitis quam de summonitionibus scaccarij domini Regis de verbo ad verbum plenarie sub sigillo suo, si presens fuerit, vel sub sigillo sui Subvicecomitis, si absens fuerit. Ita quod Ballivus Episcopi de debitis domini Regis Vicecomiti ad comitatum respondeat secundum formam summonitionis

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nis predictæ, & de summonitionibus & attachiamen-
tis placitorum respondebit Ballivus Episcopi secun-
dum returnum ei inde factum. Ita quod occasione
dicti returni nulla brevia ad predictum Vicecomi-
tem pertinentia in curia Episcopi placitentur occasi-
one istius finis, nisi brevia de placito vetiti Namij,
que idem Episcopus & successores sui in curia sua
placitabunt, exceptis brevibus placiti Namij vetiti
tangentes personas ipsius Episcopi & successorum
suorum que debent placitari sicut predictum est.
Quod si Ballivi Episcopi in executione returnorum
brevium ad Vicecomitem pertinentium negligentes
extiterint, & de hoc sufficienter & manifeste con-
stiterit, tunc Vicecomes vice Regis per considera-
tionem Com. coronatorum propter defectum
Episcopi ea exequatur. Si autem in executione
returnorum coram domino Rege aut jus-
ticiarijs suis in banco vel justiciarijs suis itinerantibus
tandorum, vel in executione summonitionum
returnorum scaccarij Regis negligentes extiterint,
tunc per iudicium eorum ad quos principale placi-
tum pertinebit, vel iudicium scaccarij & non aliter
dictus Vicecomes hujusmodi mandata propter de-
fectum Episcopi & Ballivorum suorum secundum
consuetudinem regni ea exequatur. Et hæc con-
cordia facta fuit ex assensu & voluntate ejusdem
domini Regis & eam concedentis.

N U M. CXL. C.

Curia Prioris Wigornie apud la Berewe.

Curia Prioris Wigornie custodis terre & heredis
Johannis de la Berewe apud la Berewe die Ve-
neris prima post festum Sancti Dionisij Martyris,
anno regni Regis Edwardi tercij post conquestum
tercio. Prior Parve Malvernæ venit in plena curia,
& recognovit se tenere de Priore Wigornie novem
acras terre cum pertinentijs per servitium dimidie
libre cimini per annum pro omni servitio reddendo
ad festum annunciationis beate Marie, & fecit fide-
litatem domino. Philippus le Rede recognovit se
tenere de Priore Wigornie unum messuagium, unam
virgatam terre & unam acram prati cum pertinen-
cijs, per servitium sex solidorum per annum & sec-
tam curie, & fecit fidelitatem domino. Nicholaus
de la Hulle recognovit se tenere de Priore Wigornie
unum messuagium, unam virgatam terre & unam
acram prati cum pertinentijs, per servitium quinque
solidorum pro omni servitio, & fecit fidelitatem do-
mino. Robertus Orm recognovit se tenere de
Priore Wigornie unum messuagium & octo acras
terre per servitium quatuor solidorum vi dena-
riorum per annum & sectam curie, & fecit fide-
litatem. Gilbertus Martin recognovit se tenere de
Priore Wigornie unum messuagium, septem acras
terre cum pertinentijs, per servitium viii solidorum
& vi denariorum per annum & sectam curie, &
fecit fidelitatem. Willielmus Geye recognovit se
tenere de Priore Wigornie tres acras terre cum
pertinentijs per servitium xx denariorum & oboli
per annum, & fecit fidelitatem. Willielmus Fassel
recognovit se tenere de Priore Wigornie unum
messuagium, duas acras terre cum pertinentijs, per
servitium xxii denariorum per annum & sectam
curie bis per annum, & fecit fidelitatem domino.
Willielmus de la Hulle recognovit se tenere de
Priore Wigornie duas acras terre cum pertinentijs
per servitium ii denariorum per annum, & sectam
curie, & fecit fidelitatem. Robertus de la Snede

recognovit se tenere de Priore Wigornie unum
messuagium, unam carucatam terre, duas acras prati
cum pertinentijs, per servitium xii solidorum & vi
denariorum & i libre cimini per annum & sectam
curie, & fecit fidelitatem. Thomas de la More re-
cognovit se tenere de Priore Wigornie tres acras
terre cum pertinentijs per servitium xii denariorum
per annum, & sectam curie, & fecit fidelitatem.
Nicholaus de Walchere recognovit se tenere de
Priore Wigornie tres acras terre cum pertinentijs
per servitium xv denariorum pro omni servitio per
annum, & fecit fidelitatem. Robertus Atterye,
Galfridus de la Snede, Johannes Ordric, Johannes
Reingnald, Ricardus le Carpenter, Walterus Jan-
nes, Jacobus Haliday, Johannes Wyfel, Evote
Wyfel, Willielmus Lovcock, Robertus Abraham,
Simon de Kemele, Juliana Phelippes, Petrus Wau-
pol, Nicholaus Fassel, Walterus Cronemer, Cecilia
le White, Henricus Ocer, Robertus atte Lode,
Alicia le Tourner, Editha Tourner, Johannes Uske,
Margareta la Blake, Simon atte Wode, Johannes de
Wodleye, Johannes le Smyth, Elocus Pille, omnes
isti debent sectam ad curiam de la Berewe. Et fac.
des. ideo dist. quod sint ad proximam.

Willielmus de Underhulle fecit fidelitatem Priori
Wigornie, & recognovit se tenere unum messuagium,
unam carucatam terre, duas acras prati cum per-
tinentijs, per servitium v solidorum & vi denariorum
per annum & sectam curie. Willielmus Wasp
fecit fidelitatem Priori Wigornie, & recognovit se
tenere duas acras prati cum pertinentijs per servitium
v denariorum per annum pro omni servitio. Johan-
nes de Dongedone fecit fidelitatem Priori Wigornie,
& recognovit se tenere
Petrus Waupol fecit fidelitatem Priori Wigornie, &
recognovit se tenere. Robertus atte Lode fecit fide-
litatem Priori Wigornie, & recognovit se tenere.

N U M. CXL. D.

Vendicio custodie duarum partium manerij de la Berewe.

Universis Christi fidelibus presens scriptum vi-
suris vel audituris Wlstanus Prior ecclesie beate
Marie Wigornie, & ejusdem loci Conventus, salutem
in domino. Noveritis nos de communi assensu capi-
tuli nostri concessisse, vendidisse & presenti scripto
confirmasse Margarete, que fuit uxor Johannis de la
Berewe, custodiam duarum partium manerij de la
Berewe, cum omnibus suis pertinentijs, quarum cus-
todiam ad nos pertinet ratione minoris etatis Johan-
nis filij & heredis predicti Johannis de la Berewe,
pro eo quod idem Johannes pater predicti Johannis
dictum manerium de nobis tenuit per regale ser-
vitium. Concessimus etiam vendidimus & presenti
scripto confirmavimus eidem Margarete custodiam
& maritagium predicti Johannis filij & heredis Jo-
hannis de la Berewe, habendam & tenendam pre-
dictam custodiam cum omnibus pertinentijs, ut in
messuagijs, terris, pratis, hofcis, molendinis, pas-
turis, redditibus & servicijs, & omnibus alijs ad
predictas duas partes manerij predicti spectanti-
bus quoquo modo predictæ Margarete, executoribus
& assignatis suis, una cum maritagio predicti Jo-
hannis filij Johannis ad ipsum maritandum pro vo-
luntate sua. Ita quod non desperagetur usque ad
legitimam etatem predicti Johannis filij Johannis,
de nobis & successoribus nostris, libere & quiete
bene & in pace. Salvis nobis quadraginta solidis
annui

annui redditus de dicto manerio de Berewe nobis debitis. Et si contingat predictum Johannem filium predicti Johannis de la Berewe infra etatem decedere, volumus tunc & concedimus pro nobis & successoribus nostris quod predicta Margareta, executores vel assignati sui habeant custodiam medietatis duarum partium manerij predicti, tenendam & habendam usque ad legitimam etatem proquinq̃uoris heredis predicti Johannis filij Johannis infra etatem existentis, una cum medietate proficui maritagij predicti heredis propinquioris sine impedimento & contradictione nostri vel alicujus ex parte nostra. Pro hac autem concessione dedit nobis prefata Margareta centum libras sterlingorum quas fatemur nos recepisse de predicta Margareta pre manibus. In cujus rei testimonium, tam predicti Prior & Conventus sigillum suum commune quam predicta Margareta sigillum suum huic indenture alternatim apposuerunt. Hijs testibus, domino Adam de Herwintone Canonico Hereford, Wicardo de Hanekeflowe, Ricardo de Bikertone, Nicholao de Astone, Thoma filio dicti Nicholai, Johanne de Stone, Ricardo de Alleyn de Wychio, & alijs. Dat. Wigornie die Sabati proxima post festum Sancti Dyonisij anno regni Regis Edwardi tertij post conquestum.

NUM. CXL. D. 2.

Ad capiend. in manum Regis ad inquirendum.

QUIA Johannes de la Berewe qui de Rege tenuit in capite (iterum tertio) diem clausit extremum ut Rex accepit, mandatum est Simoni de Bereford Escaetori Regis citra Trentam quod omnes terras & tenementa de quibus idem Joannes fuit seiscitus in dominico suo ut de feodo in ballia sua die quo obiit sine dilacione capiat in manum Regis, & ea salvo custodiri faciat donec, &c. & quod per sacramentum, &c. per quos, &c. diligenter inquireat quantum terre idem Johannes tenuit de Rege in capite in balliva sua die quo obiit & quantum de alijs, & quantum terre ille valeant per annum in omnibus exitibus, & quis propinquior heres ejus sit & cujus etatis, & in quibus, &c. Teste Rege apud Wysebeck xxvi die Septembris, anno &c. secundo.

NUM. CXL. E.

Inquisitio capta de tenuris predicti Johannis de Berewe.

INquisitio capta apud Wigorniam coram Escaetore die Sabbati proxima post festum Sti. Luce Evangeliste, anno regni Regis Edwardi tertij post conquestum tertio, per sacramentum Walteri Perdeswelle, Simonis Gerveys, Osberti de Dymmock, Johannis de Alstane, Johannis de Evenyngs, Nicholai Stoyl, Willielmi Payn de Cherletone, Johannis Stevenes, Willielmi de Grene, Willielmi de Schalveton, Walteri de Clyvelod, & Rogeri de Erdestowe, qui dicunt per sacramentum suum, quod Johannes de la Berewe die quo obiit non tenuit aliquas terras seu tenementa de domino Rege in capite in dominico suo ut de feodo. Dicunt etiam quod tenuit de Priore beate Marie Wigornie manerium de la Berewe cum pertinentijs per homagium fidelitatis, & per servicium x librarum & 11 solidorum per annum, & etiam per servicium militare, & valet per annum in omnibus exitibus x marcas. Dicunt etiam quod non tenuit aliquas terras seu tenementa de alijs. Dicunt etiam quod filius dicti Johannis est propinquior heres ejusdem, & est etatis xii annorum. In cujus rei testimonium predicti jurati sigilla sua huic inquisitioni apposuerunt.

†

NUM. CXL. F.

Carta Regis Edwardi tertij de relaxando terras, &c. predicti Johannis.

EDwardus. Dei gratia Rex Anglie, Dominus Hibernie & Dux Aquitanie, dilecto & fideli suo Simoni de Bereford Escaetori suo citra Trentam salutem. Quia accepimus per inquisitionem quam per vos fieri fecimus quod Johannes de la Berewe defunctus non tenuit aliquas terras seu tenementa de nobis in capite die quo obiit, per quod custodia terrarum & tenementorum que fuerunt ejusdem Johannis die obitus sui ad nos ad presens non debeant pertinere: Vobis mandamus quod de terris & tenementis que fuerunt predicti Johannis in Balliva vestra die quo obiit, & que occasione mortis ejusdem cepistis in manum nostram, vos ulterius non intro mittatis. Salvo in omnibus jure nostro, & alterius cujuscunque. Exitus si quos inde percepistis illis quorum fuerint liberantes. Teste meipso apud Kenilworth xxii die Novembris anno regni nostri tertio.

Sequitur in antiquo M. S. Oxoniensi Carta Rogeri de la Berwe facta Johanni de Staunton, que quia non pertinet ad ecclesiam Wigorniensem hic omittitur; sicut etiam Carta Johannis de Morton de manerio de Batenhale, Ricardo, Margeria & Johanni de Mercer concessa; item Carta Johannis le Mercer facta Ricardo de Bikerton & J. de Braunsford de eodem manerio de Batenhale; item Carta J. le Mercer facta J. de Braunsford & R. de Bikerton de bonis & catallis de Batenhale.

NUM. CXL. G.

Licentia Thomæ Episcopi Wigorniensis & concessio de manerio de Batenhale in perpetuam elemosinam ecclesie Wigorniensis, cum terris de Neweberne & Timberdene.

UNiversis Ste. Matris ecclesie filijs ad quos presentes litere pervenerint, Thomas Dei gratia Episcopus Wigorniensis salutem in domino sempiternam. Licet de communi concilio regni Anglie statutum sit quod non liceat viris religiosis seu alijs ingredi feodum alicujus, ita quod ad manum mortuam deveniat, sine licencia & voluntate domini Regis & capitalis domini de quo res illa immediate tenetur; Nos tamen ob specialem devotionem quam ad gloriosam virginem Mariam, cujus honore ecclesia nostra cathedralis Wigornie est fundata, & grandem affectionem quam ad Prioratum ecclesie nostre predictæ & personas ejusdem Prioratus gerimus & habemus; necnon ob favorem divini cultus ibidem augmentandi, concessimus & licenciam dedimus Ricardo de Bikerton & domino Johanni de Braunsford Rectori ecclesie de Herforton nostre diocesis, quod ipsi manerium suum de Batenhale cum omnibus pertinentijs suis, & omnes terras & tenementa quecunque dicti Ricardus & Johannes habent in la Neweberne & Timberdene cum omnibus suis pertinentijs que de nobis tenentur in capite, dare possint & assignare Priori ecclesie nostre cathedralis predictæ & Conventui ejusdem loci, habenda & tenenda eisdem Priori & Conventui & successoribus suis de nobis & successoribus nostris imperpetuum in puram, liberam & perpetuam elemosinam; & eisdem Priori & Conventui quod ipsi predictum manerium cum pertinentijs suis, & omnes predictas terras & tenementa cum pertinentijs suis recipere possint & tenere sibi & successoribus suis sicut predictum

Qq

Rr

dictum

dictum est, tenore presentium similiter licentiam dedimus specialem. Nolentes quod prefati Prior & Conventus seu successores sui ratione statuti predicti per nos vel successores nostros inde occasionentur in aliquo seu graventur. In cujus rei testimonium sigillum nostrum presentibus est appensum. Dat. apud Hertlebury secundo die mensis Augusti, anno domini millesimo ccc vicesimo septimo.

NUM. CXL. H.

Carta R. de Bikerton & J. de Braunsford facta a Priori Wigorn. de manerio de Batenhale.

SCiant presentes & futuri quod nos Ricardus de Bikerton & Johannes de Braunesford Rector ecclesie de Herforton Wigorniensis diocesis dedimus, concessimus & hac presenti carta confirmavimus Priori & Conventui beate Marie Wigornie manerium nostrum de Batenhale cum pertinentiis, & unam carrucatam terre cum pertinentiis in la Neweberne & Timberdene, habenda & tenenda eisdem Priori & Conventui predictum manerium cum pertinentiis, & predictam carrucatam terre cum pertinentiis in puram, liberam & perpetuam elemosinam. Et nos vero predicti Ricardus & Johannes, & heredes nostri & assignati nostri, prefatis Priori & Conventui & eorum successoribus predictum manerium cum pertinentiis, & predictam carrucatam terre cum pertinentiis warrantabimus imperpetuum. In cujus rei testimonium presenti carte sigilla nostra sunt appensa. Hijs testibus domino Adam de Herwinton, Nicholao de Aston, Ricardo de Hakeflowe, Egidio de Piritone, Johanne le Power, Waltero de Perdeswelle, Roberto de Senehampton, & alijs. Dat. Wigornie vicesimo octavo die mensis Augusti, anno regni Regis Edwardi tertij post conquestum primo.

NUM. CXL. I.

Licentia Regis Edwardi filij Regis Edwardi, sive carta ejus de Batenhale in puram & perpetuam elemosinam.

EDwardus Dei gratia Rex Anglie, Dominus Hibernie & Dux Aquitanie, omnibus ad quos presentes littere pervenerint salutem. Donationem, concessionem & confirmationem quas dilecti nobis Ricardus de Bikertone & Johannes Braunesford Rector ecclesie de Herefortone Wigorniensis diocesis per cartam suam fecerunt dilectis nobis in Christo Priori & Conventui beate Marie Wigornie de manerio suo de Batenhale cum pertinentiis, & de una carrucata terre cum pertinentiis in la Neweberne & Timberdene, habenda & tenenda eisdem Priori & Conventui & eorum successoribus in puram, liberam & perpetuam elemosinam; Ratas habentes & gratas eas pro nobis & heredibus nostris, quantum in nobis est, prefatis Priori & Conventui & eorum successoribus concedimus & confirmamus, sicut carta predicta rationabiliter testatur. Volentes & concedentes pro nobis & heredibus nostris, quantum in nobis est, quod idem Prior & Conventus & eorum successores habeant & teneant predicta manerium & terram cum pertinentiis in liberam, puram & perpetuam elemosinam, juxta tenorem carte supradicte, sine occasione vel impedimento nostri vel heredum nostrorum, justiciariorum, escaetorum, vicecomitum, aut aliorum ballivorum seu ministrorum nostrorum quorumcunque. In cujus rei testimonium has litteras nostras fieri fecimus patentes. Teste meipso apud Nottingham, primo die Septembris, anno regni nostri primo.

NUM. CXL. K.

Licentia Regis Edwardi tertij de Batenhale.

EDwardus Dei gratia Rex Anglie, Dominus Hibernie & Dux Aquitanie, omnibus ad quos presentes littere pervenerint salutem. Sciatis quod cum dominus Edwardus nuper Rex Anglie pater noster per litteras suas patentes concessisset & licentiam dedisset pro se & heredibus suis, quantum in ipso fuit, dilectis nobis in Christo Priori & Conventui beate Marie Wigornie, quod ipsi viginti marcas terrarum, tenementorum & reddituum per annum tam de feodo suo proprio quam alieno, terris, tenementis & redditibus que de ipso patre nostro tenebantur in capite exceptis, acquirere possent, habenda & tenenda sibi & successoribus suis imperpetuum, statuto de terris & tenementis ad manum mortuam non ponendis edito non obstante, prout in literis ipsius patris nostri predictis plenius continetur; Nos volentes concessionem predictam effectui mancipari concessimus & licentiam dedimus pro nobis & heredibus nostris, quantum in nobis est, Ricardo de Bikertone & Johanni de Braunsford Persone ecclesie de Herforton, quod ipsi manerium de Batenhale cum pertinentiis & unam carrucatam terre cum pertinentiis in la Neweberne & Timberdene in comitatu Wigornie, que de nobis non tenentur in capite, & que valent per annum in omnibus exitibus juxta verum valorem eorundem novem marcas, sicut per inquisitionem inde per dilectum nobis Ricardum de Haukeflowe vicecomitem nostrum Wigornie de mandato nostro factam & in cancellariam nostram retornatam est compertum, dare possint & assignare prefatis Priori & Conventui, habenda & tenenda sibi & successoribus suis imperpetuum in partem satisfactionis viginti marcarum terrarum, tenementorum & reddituum predictorum.

NUM. CXL. L.

De Batenhale quieta clamatio Ricardi de Bikerton & J. de Braunsford.

Pateat universis per presentes quod nos Ricardus de Bikerton & J. de Braunesford Rector ecclesie de Herforton Wigorniensis diocesis remisimus & quietum clamavimus pro nobis & heredibus nostris Priori & Conventui beate Marie Wigornie totum jus nostrum & clamium que habuimus vel aliquo modo habere potuimus in manerio de Batenhale cum pertinentiis, & una carrucata terre cum pertinentiis in la Neweberne & Timberdene, quod quidem manerium, la Neweberne & Timberdene dicti Prior & Conventus habuerunt ex donatione nostra; ita quod nec nos dicti Ricardus & Johannes, nec aliquis alius nomine nostro, aliquid juris seu clamij in predicto manerio nec in predicta terra de la Neweberne & Timberdene cum suis pertinentiis exigere vel in futurum vindicare poterimus quovis modo. In cujus rei testimonium sigilla nostra apposuimus huic scripto. Hijs testibus Nicholao de Aston, Ricardo de Haukeflowe, Johanne de Everleie, Waltero de Newinton, Wilhelmo le Cartere, Roberto de Sevehampton, & alijs. Dat. Wigornie primo die mensis Junij, anno regni Regis Edwardi tertij post conquestum secundo.

NUM. CXL. M.

Quieta clamatio de bonis & catal. de Batenhale

Noverint universi quod nos Ricardus de Bikertone & Johannes de Braunesford Rector ecclesie de Herforton dedimus Priori & Conventui ec-

clesie beate Marie Wigornie omnia bona & catalla nostra tam mobilia quam immobilia in manerio de Batenhale & apud la Neweberne & etiam apud Timberdene existentia. Ita quod nec nos dicti Ricardus & Johannes, nec aliquis alius nomine nostro, aliquid juris seu clamij in predictis bonis seu catallis in futurum exigere vel vendicare poterimus quoquo modo. In cujus rei testimonium sigilla nostra apposuimus huic scripto. Hijs testibus, Nicholao de Alton, Johanne de Everleie, Waltero de Newinton, Willielmo le Cartare, Galfrido le Mercer, & alijs. Dat. Wigornie primo die mensis Junij, anno regni Regis Edwardi tertij post conquestum secundo.

N U M. CXL. N.

Finis de manerio de Batenhale, &c.

HEC est finalis concordia facta in curia domini Regis apud Eboracum a die sancte Trinitatis in quindecim dies, anno regni Regis Edwardi tertij a conquestu secundo, coram Willielmo de Herle le Scrop, Johanne de Mutford, Johanne de Stonore, & Johanne Bouffer justiciarijs, & alijs domini Regis fidelibus tunc ibi presentibus, inter Priorem beate Marie Wigornie querentem per Willielmum le Barcaill positum loco suo per breve domini Regis ad lucrandum vel perdendum, & Ricardum de Bickerton & Johannem de Braunsford Personam ecclesie de Herforton deforciantes de manerio de Batenhale cum pertinentijs, & una carrucata terre cum pertinentijs in la Neweberne & Timberdene; unde placitum conventionis factum fuit inter eos in eadem curia; scilicet quod predicti Ricardus & Johannes recognoverunt predicta manerium & terram esse jus ipsius Prioris & ecclesie sue beate Marie Wigornie, habenda & tenenda eidem Priori & successoribus suis & ecclesie sue predictae in liberam, puram & perpetuam elemosinam imperpetuum. Et preterea idem Johannes concessit pro se & heredibus suis quod ipsi warrantizabunt predicto Priori & successoribus suis predicta manerium & terram cum pertinentijs contra omnes homines imperpetuum. Et pro hac recognitione, warrantia, fine & concordia idem Prior dedit predictis Ricardo & Johanni unum esparvarium forum. Et hec concordia facta fuit per preceptum domini Regis.

N U M. CXL. O.

Quieta clamatio J. le Mercer de eodem manerio de Batenhale.

PAteat universis per presentes quod ego Johannes le Mercer civis Wigornie remissi & omnino pro me & heredibus meis quietum clamavi Priori & Conventui beate Marie Wigornie totum jus meum & clamium que habui vel aliquando habere potui in manerio de Batenhale cum pertinentijs, & una carrucata terre cum pertinentijs in la Neweberne & Timberdene, quod quidem manerium, la Neweberne & Timberdene dicti Prior & Conventus habuerunt ex donatione Ricardi de Bickerton & Johannis de Braunsford Rectoris ecclesie de Herforton Wigornienfis diocesis. Ita quod nec ego Johannes le Mercer predictus, nec heredes mei, nec aliquis nomine nostro, aliquid juris seu clamij in predicto manerio, nec in predicta terra de la Neweberne & Timberdene cum suis pertinentijs exigere vel in futurum vendicare poterimus quovis modo. Preterea ego Johannes le Mercer predictus & heredes mei predictum manerium & predictam carruca-

tam terre cum pertinentijs dictis Priori & Conventui & eorum successoribus contra omnes homines warrantizabimus imperpetuum. In cujus rei testimonium sigillum meum apposui huic scripto. Hijs testibus, Nicholao de Alton, Ricardo de Haukeloue, Johanne de Everleie, Waltero de Newinton, Willielmo le Cartare, Roberto de Sevehampton, & alijs. Dat. Wigornie die Mercurij in festo Apostolorum Petri & Pauli, anno regni Regis Edwardi tertij post conquestum secundo.

N U M. CXL. P.

Quieta clamatio Johannis le Mercer de bonis & catallis in Batenhale.

NOverint universi quod ego Johannes le Mercer civis Wigornie dedi Priori & Conventui ecclesie beate Marie Wigornie omnia bona & catalla mea tam mobilia quam immobilia in manerio de Batenhale & apud la Neweberne & etiam apud Timberdene existentia. Ita quod nec ego dictus Johannes, nec aliquis alius nomine meo, aliquid juris seu clamij in predictis bonis & catallis in futurum exigere vel vendicare poterimus quoquo modo. In cujus rei testimonium sigillum meum apposui huic scripto. Hijs testibus, Nicholao de Alton, Johanne de Everleie, Waltero de Newinton, Willielmo le Cartare, Galfrido le Mercer, Roberto de Sevehampton, Simone Gros, & alijs. Dat. Wigornie primo die mensis Junij, anno regni Edwardi tertij post conquestum secundo.

N U M. CXL. Q.

Licentia Regis de feodis militum pertinentibus manerio de Batenhale acquirendis.

EDwardus Dei gratia Rex Anglie, Dominus Hibernie & Dux Aquitanie, omnibus ad quos presentes litere pervenerint salutem. Sciatis quod de gratia nostra speciali concessimus & licenciam dedimus pro nobis & heredibus nostris, quantum in nobis est, Johanni le Mercer de Wigornia, quod ipse quatuor feoda militum & medietatem & quartam partem feodi unius militis cum pertinentijs in Batenhale, Whintinton, Cruckeberwe, Spechesleie, Churhulle, Bradecote, & Enuelode, que sunt de pertinentijs manerij de Batenhale, quod dilecti nobis in Christo Prior & Conventus beate Marie Wigornie, nuper de licentia nostra sibi & successoribus suis in feodo acquisierunt, dare possit & assignare prefatis Priori & Conventui, habenda & tenenda sibi & successoribus suis imperpetuum; & eisdem Priori & Conventui, quod predicta feoda, medietatem & quartam partem cum pertinentijs a prefato Johanne recipere possint sibi & successoribus suis predictis imperpetuum, sicut predictum est, tenore presentium similiter licenciam dedimus specialem, statuto de terris & tenementis ad manum mortuam non ponendis edito non obstante. Nolentes quod predictus Johannes vel heredes sui, aut prefati Prior & Conventus seu successores sui, ratione statuti predicti per nos vel heredes nostros inde occasionentur in aliquo seu graventur: Salvis tamen capitalibus dominis feodi illius servicijs inde debitis & consuetis. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud Wigorniam, duodecimo die Januarij, anno regni nostri tertio.

NUM. CXL. R.

Hec sunt feoda militum que pertinent ad Batenhale.

Edmundus de Hakelute miles tenet manerium de Crokkeberewe in Whitinton de manerio de Batenhale pro medietate unius feodi militis. Johannes de Everleie tenet manerium de Spechesleie pro medietate unius feodi. Willielmus de Walkinton miles tenet manerium de Bradecote pro medietate unius feodi & dimidie hide. Willielmus de Evenelode tenet manerium de Evenelode pro uno feodo. Johannes filius Ade de Pidele tenet unum toftum & unam carrucatam terre in Batenhale pro quarta parte unius feodi. Rogerus le Power clericus tenet unum toftum & unam carrucatam terre in Whitinton pro quarta parte unius feodi. Johannes de Wissham miles tenet manerium de Chirchulle pro medietate unius feodi. Willielmus de Martleie tenet tertiam partem unius virgate terre in Whitintone.

NUM. CXL. S.

Finis feodorum militum pertinentium manerio de Batenhale.

Inter Priorem beate Marie Wigornie querentem per Ricardum Aleyn & Ricardum de Clent positos loco suo per breve, &c. & Johannem le Mercer de Wigornia deforciantem de quatuor feodis militum, & dimidio & quarta parte feodi unius militis cum pertinentiis in Batenhale, Whitinton, Crukkeberewe, Spechesleie, Chirchulle, Bradecote, & Enuelode, unde placitum conventionis sumptum fuit inter eos, & est solutum quod predictus Johannes recognovit predicta feoda, & dimidiam & quartam partem predictam cum pertinentiis, simul cum homagijs & totis servicijs Johannis filij Ade de Pidele, Willielmi de Martleie, Edmundi Hakelute, Rogeri le Power, Johannis de Everleighe, Johannis de Wissham, Willielmi de Walkinton, Willielmi de Evenelode, Willielmi de Rokulf & Petri Colle, & heredum suorum, de totis tenementis que de predicto Johanne prius tenebant in predictis villis, esse jus ipsius Prioris & ecclesie sue beate Marie Wigornie, habenda & tenenda eidem Priori & successoribus suis & ecclesie sue predictae de capitalibus dominis feodi illius per serviciia que ad predicta feoda & dimidiam & quartam partem predictam pertinent imperpetuum. Et preterea idem Johannes concessit pro se & heredibus suis quod ipsi warantizabunt predicto Priori & successoribus suis predicta feoda & dimidiam & quartam partem predictam cum pertinentiis contra omnes homines imperpetuum. Et pro hac recognitione, warrantia, fine & concordia, idem Prior dedit predicto Johanni centum marcas argenti.

Sequuntur in eodem M. S. Oxoniensi alie cartae, viz. Carta Willielmi le Power militis facta Ricardo le Mercer de terra que vocatur Oldebatenhale, & omnibus alijs terris, tenementis, redditibus, possessionibus que idem Ricardus tenet in manerio de Batenhale; item, Carta ejusdem W. Power de una solidata redditus & tribus particulis terre; item, Carta ejusdem W. Power facta R. le Mercer de Batenhale, & xl denariatis redditus; item, Carta ejusdem W. le Power de alia particula de Batenhale facta eidem Ricardo; item, Carta ejusdem W. facta eidem R. de alia particula terre in Batenhale; item, Queta clamatio W. le Power facta R. le Mercer de terris, redditibus & servicijs infra scriptis, que omnia pertinent ad dominium de Batenhale; item, Carta Willielmi Rokulf de dimidia virgata terre in Baten-

hale facta R. le Mercer; item, alia Carta ejusdem Willielmi Rokulf de quadam particula terre que dicitur Spichefruding in Batenhale; item, Carta Ricardi de Grimesby facta R. le Mercer de uno mesuagio in Batenhale cum omnibus alijs pertinentiis suis; item, Queta clamatio Johannis de Aston facta R. le Mercer de quodam prato in Batenhale; item, Queta clamatio ejusdem J. de Aston patris ejusdem Johannis de Aston de eodem prato; item, Scriptum ejusdem Johannis de Aston factum R. le Mercer de uno prato in Batenhale ad terminum viginti annorum; item, Conventio inter Ricardum Selhy & Ricardum le Mercer de una crosta & quatuordecim selionibus terre in Batenhale ad terminum septem annorum. Omnes predictae Cartae sunt demonstrativae juris quod predictus R. le Mercer habuit in manerio & terris de Batenhale, quo tempore ea concessit Priori & Conventui beate Mariæ Wigorniae; quia vero non directe pertinent ad dictum monasterium superfluum videtur has hoc loco inferere.

NUM. CXLI.

Privilegium Eugenij tertij Papæ Abbatie Sti. Petri de Burgo concessum.

Eugenius servus servorum Dei; dilecto filio Martino Burgenfi Abbati, ejusdemque fratribus tam presentibus quam futuris regularem vitam professis in perpetuum. Desiderium quod ad religionis propositum & animarum salutem pertinere dignoscitur, animo nos decet libenti concedere, & petentium desiderijs congruum impertiri suffragium. Ea propter dilecte in domino fili Martine Abbas, quoniam per multos labores Apostolorum limina nostram praesentiam devotione debita visitasti, tuis & fratrum tuorum justis postulationibus clementer annuimus, & beati Petri Apostolorum principis Burgensem ecclesiam in qua divino mancipati estis obsequio, sub beati Petri & nostra protectione suscipimus, & praesentis scripti privilegio communimus. Statuentes ut quascunque possessiones, quaecunque bona eadem ecclesia impresentiarum juste & canonice possidet, aut in futurum, concessione Pontificum, largitione Regum vel Principum, oblatione fidelium, seu alijs justis modis praestante domino poterit adipisci, firma vobis & vestris successoribus & illibata permaneant. Imprimis, haec duximus proprijs exprimenda vocabulis. In Northamptonshire, Burch, quae antiquitus Medeshamstede vocabatur, ubi ipsum monasterium situm est, cum capella, mercato, theloneo, cuneo monetæ, cum paludibus, boscis & cæteris appendicijs suis. In Farseta 2 piscatores, cum 2 mansuris terræ, & 2 naves in Wyttilsmere. Castrum cum ecclesia & capella eidem ecclesiae adjacentibus, cum molendinis & omnibus pertinentiis suis. Wetherington & Walton, cum appendicijs suis. Glinton & Psychirch, cum ecclesia & capella, cum theloneo de Deping & Psychirch, cum piscatura & cæteris appendicijs suis. In Stamford quinquaginta novem mansuras terræ, cum terris, molendinis, ecclesijs, theloneo, cuneo monetæ. In eadem villa in Lincolnshire septem mansuras. Tinguellam, cum ecclesia, molendino & cæteris appendicijs suis. Undel, cum ecclesia & capella, & cum toto jure eidem villæ adjacentente quod Ethen Hundred vocatur, cum molendino, mercato, theloneo, nemoribus & appendicijs suis. Eston, cum molendino & pertinentiis suis. Wermington, cum ecclesijs, molendinis & cæteris appendicijs suis. In Irtlinburgh decem hidas, cum ecclesia, molendino & pertinentiis suis. In Stanwigg tres hidas, cum ecclesia, molendino & pertinentiis suis. In Aldwinle tres hidas, cum ecclesia & per-

& pertinentijs suis. Cottingham, cum ecclesia, molendino & cæteris pertinentijs suis, scil. Berefeld, Driffeld, Middilton, cum foresto. Pighteslee, cum ecclesia, molendino & pertinentijs suis. In Northampton sedecem mansuras. In Lincolnscire, Scotere, cum ecclesia, molendino & appendicijs suis, scil. Thorp, Scalthorp, Fiskerton, cum ecclesia & suis pertinentijs. In Hoyland tres carucatas terræ cum salinis. In Walcote septem carucatas terræ. In Thurleby unam carucatam & tres bovatas terræ, cum ecclesia & pertinentijs suis. In civitate Lincoln quatuor mansuras. In Graham mansuras & terram quam Colgem dedit ecclesiæ de Burgo. In Thorkefye octodecim leugas de prato, & unam piscaturam, & unam mansuram. In Notinghamscire, Colingham, cum ecclesijs, molendinis, piscatorijs & cum appendicijs suis. In Huntedonscire, Alwalton, cum ecclesia, molendinis, theloneo navium & pertinentijs suis. Flitton, cum ecclesia & pertinentijs suis. In burgo Huntedon terram Godrici Lefled. In Leycestrescire, Eston, cum ecclesia de Bringhurst, molendinis & cæteris appendicijs suis. In Lenna unam mansuram. In Well quatuor millia anguillarum singulis annis. In Clopton unam virgatam terræ. Hæc etiam quæ ab ipso monasterio in feodo tenentur nihilominus duximus annotanda, viz. feodum Anketilli de Sto. Medardo, Thornhow, Wattering, Sibberton, Angateby, Etton, cum appendicijs eorum. Feodum Rogeri infantis, Torpel, Ufford, Pilketon cum appendicijs suis, & terram quam habet in Makefeya. Feodum Asselini de Watervile, Thorp, Marham, Upton, cum eorum appendicijs. Feodum Radulphi filij Willihelmi Luddington, Messingham, cum appendicijs suis. Feodum Gaufridi infantis, Gunthorp, Suthorp, & terram quam habet in Stoke, cum appendicijs eorum. Feodum Gaufridi de Lamara, Makefeya, Thurleby, cum appendicijs eorum. Feodum Radulphi de Nivile, Scotton, Malmtun, cum appendicijs eorum. Feodum Rogeri Malfe, Wodeford cum appendicijs suis. Feodum Willihelmi de Lunetot, Clopton cum appendicijs suis. Feodum Roberti Marmion, Langeton, Pokebroc, cum appendicijs suis. Feodum Gaufridi de Winchestria, Armeston, Burghlay, cum appendicijs eorum. Feodum Gilberti Faunel, Walcote cum appendicijs suis. Feodum Roberti de Fisi, Sutton cum appendicijs suis. Feodum Rogeri de Melton, cum appendicijs suis. Feodum Radulphi Tot in Paston. Feodum Wallon in eadem villa cum appendicijs. Feodum Ysenbardi, Pappale cum appendicijs suis. Feodum Wimundi, Stoke cum appenditijs suis. Feodum Engelrami in eadem villa. Feodum Roberti de Oyli, Craneford. Feodum Richardi Engaine, Benifield. Feodum Willihelmi Engain, Hargrave cum appendicijs suis. Feodum Theobaldi, Bringhurst cum appendicijs suis. Feodum Godefridi de Cambrey, Plumbtre, Berham cum appendicijs suis. Feodum Roberti de Guinges, Carleby cum appendicijs suis. Feodum Gaufridi de Nevile, Walcote cum appendicijs suis. Feodum Eybsi, Helpiston cum appendicijs suis. In Wenewyk tenementum Brutnaldi. Feodum Pantenolt in Eston. Feodum Ansfredij in Overton, in Thorp, & in Ermiston. Tenementum Turici in Churchfield, Wermington & Undel. Tenementum Viviani in Wodecroft. Tenementum Osberni in Muschani. Tenementum Geroldi. Libertates a Regibus Angliæ eidem monasterio concessas pia devotione, & scripto eorum confirmatas, atque antiquas & rationabiles ipsius monasterij consuetudines vobis nihilominus confirmamus. Ob-eunte vero M. nunc ejusdem loci Abbate, vel suorum quolibet successorum, nullus ibi qualibet surreptionis astutia, vel violentia præponatur, nisi quem fratres communi assensu, vel fratrum pars fa-

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nioris consilij secundum Dei timorem, & beati Benedicti regulam providerint eligend. Præterea prædecessoris nostri sanctissimi Papæ Gregorij vestigijs inherentes, missas publicas ab Episcopo in vestro cænobio fieri prohibemus omnino, ne in servorum Dei recessibus, & eorum receptaculis ullis popularibus occasio præbeat conventibus, vel mulierum fiat novus introitus, quod omnino non expedit animabus eorum. Nec audeat Episcopus aliquis ibi cathedram collocare, vel quamlibet potestatem imperandi habere, nec aliquam ordinationem, quamvis levissimam faciendi, nisi ab Abbate loci fuerit rogatus; quatenus monachi semper maneant in Abbatum suorum potestate, nullusque monachus sine testimonio, vel concessione Abbatis sui in aliqua teneat, vel ad aliquem promoveat honorem. Decernimus ergo, ut nulli omnino hominum liceat præfatum cænobium temere perturbare, aut ejus possessiones auferre, vel ablatas retinere; minuere, seu alijs vexationibus fatigare, sed omnia integra conserventur, eorum pro quorum gubernatione, & sustentatione concessa sunt, usibus omnimodis profutura, salva sedis Apostolicæ autoritate & diocesanorum Episcoporum canonum justitia. Si qua igitur in futurum ecclesiastica, secularisve persona hanc nostræ constitutionis paginam sciens contra eam tenere venire temptaverit, secundo, tertiove commonita, si non satisfactione congrua emendaverit, potestatis, honorisque sui dignitate careat, reamque se divino iudicio existere de perpetua iniquitate cognoscat, & a sacratissimo corpore, sanguineque Dei, & domini redemptoris nostri JESU CHRISTI aliena fiat, atque in extremo examine districtæ ultioni subjaceat; cunctis autem eidem loco iusta servantibus sit pax domini in Christo, quatenus & hic fructum bonæ actionis percipiant, & apud districtum judicem præmia æternæ pacis inveniant. Amen.

Dat. sextodecimo cal. Januarij, anno domini M. c. XL. sexto.

Aliud tale privilegium postea concessum fuit a Papâ Gregorio nono, quod quia ejusdem tenoris est, non videtur inferendum. Aliæ etiam multe chartæ ad hanc Abbatiam spectantes omittuntur, quia jam editæ in historia ecclesiæ Petroburgensis, præterea quod auctor ejusdem ecclesiæ historia brevi expectatur. Chartam tamen sequentem de mutuo, & possessiones ex libro vocato Domesday Book, in prædicta historia omissa, addere visum est.

NUM. CXLII.

De mutuo ab Abbate de Burgo Sancti Petri pro passagio Regis Edwardi tertij.

REX omnibus ad quos, &c. salutem.

Sciatis nos recepisse de dilecto nobis in Christo, Abbate de Burgo Sancti Petri, per manus dilecti clerici nostri Roberti de Wodehouse, Archidiaconi Richemundiæ, thesaurarij, & camerariorum nostrorum,

Fed. & Convent. Vol. 5. p. 49. A. D. 1338. A. 12. E. 3. Alaman. 12. E. 3. p. 10. m. 10.

Ex causa mutui, nobis pro passagio nostro versus partes transmarinas, per præfatum Abbatem facti;

Unam crucem argenti deauratam, cum pede, & imaginibus crucifixi, beatæ Mariæ & Sancti Johannis; ponderis octo librarum, septem solidorum & sex denariorum; & pretij decem librarum;

Unum ciphum argenti deauratum, cum pede & cooperculo; cum uno scuchone in fundo de armis Lancastriæ, ponderis & pretij viginti & quatuor solidorum & octo denariorum;

Unum ciphum argenti deauratum, cum pede & cooperculo powzonato infra, ponderis & pretij quadraginta & trium solidorum, & novem denariorum;

S f

T t

Unum

Unum calicem argenti, cum patena, deauratum, ponderis & pretij quadraginta & duorum solidorum, & septem denariorum,

Et unum calicem argenti, cum patena, deauratum & ingravatum, cum pede de imaginibus, ponderis & pretij triginta solidorum.

Quæ quidem crucem, ciphos, coopercula, calices & patenas eidem Abbati restituere, vel dictum pretium eorundem ei solvere promittimus bona fide.

In cujus, &c.

Teste Rege apud Villam de Sancto Edmundo tertio die Junij.

Per ipsum Regem.

NUM. CXLIII.

Possessiones monasterij Sti. Petri de Burgh in comitatu Northamptoniæ, tempore Willelmi conquestoris, ex libro vocato Domesday Book.

Terra Sti. PETRI de Burg.

In STOCH Hundred.

Abbatia Sancti Petri de Burg tenet villam quæ vocatur Burg; ibi sunt 8 hidæ. Terra est 16 carucatarum. In dominio sunt 5 & 7 servi, & 27 villani, & 8 bordarij, cum undecim carucatis. Ibi molinum de 5 solidis, & 40 acræ prati, silva una leuva longa, & 4 quarentenis lata; valuit 20 solidos, modo 10 libras.

In STOCH Hundred.

Ipse ecclesia tenet Cotingeham; ibi sunt 7 hidæ. Terra est 14 carucatarum. In dominio sunt duæ, & 4 servi, & 29 villani, & 10 bordarij cum 10 carucatis; ibi molinum de 40 denarijs, & 12 acræ prati, silva una leuva longa, & dimid. leuva lata; valuit 10 solidos, modo 40 solidos.

Ipse ecclesia tenet Torpe, ibi duæ hidæ. Terra est 4 carucatarum. In dominio sunt 2, & 4 servi, & 12 villani, & 2 bordarij cum duabus carucatis; ibi pratum 3 quarentenis longum, & una quarentena latum, silva sex quarentenis longa, & 4 quarentenis lata; ibi sunt 3 sochamanni cum 2 carucatis; valuit 40 solidos, modo 5 solidos.

Ipse ecclesia tenet Castræ; ibi sunt 2 hidæ. Terra est 12 carucatarum. In dominio sunt 2 cum uno servo, & 13 villani & 2 bordarij cum 3 carucatis & dimid. ibi molinum de 8 solidis, & 15 acræ prati, silva 6 quarentenis longa & 2 quarentenis lata; valuit 20 solidos, modo 50 solidos.

Ipse ecclesia tenet Egleswarde, ibi sunt 6 hidæ. Terra est 12 carucatarum. In dominio sunt 2 carucata, & 17 villani, & 2 bordarij, & 18 sochamanni cum 12 carucatis; ibi 2 molina de 12 solidis & 15 acræ prati, silva 3 quarentenis longa, & 2 quarentenis lata; valuit 20 solidos, modo 70 solidos.

Ipse ecclesia tenet 6 hidas in Pillesgete. Terra est 6 carucatarum. In dominio est una cum 1 servo, & 9 villani, & 2 bordarij, & 36 sochamanni habent 11 carucatas; ibi molinum de 10 solidis, & 40 acræ prati, & 5 acræ silvæ; valuit 20 solidos, modo 4 libras.

Ipse ecclesia tenet 3 hidas in Glintone. In hac cum append. tempore Regis Edwardi fuerunt 30 carucata. Terra est 12 carucatarum; in dominio sunt 3 carucata & 2 ancillæ, & decem villani, & 6 bordarij, & 8 sochamanni cum 5 carucatis; ibi sunt 100 acræ prati, silva 10 quarentenis longa, & 9 quarentenis lata, valuit 60 solidos.

Ipse ecclesia tenet 8 hidas, & unam virgatam terræ in Widerintone; ibi cum append. fuerunt 31

carucata tempore Edwardi Regis. Terra est 12 carucatarum; ibi in dominio sunt 5 carucata, & 4 servi, & 30 villani, & 4 bordarij, & 19 sochamanni habentes 19 carucatas, silva 2 leuis longa, & 1 leuva lata; valuit 4 libras, modo 7 libras.

Ipse ecclesia tenet in Adelintone unam hidam & dimid. Terra est 3 carucatarum; ibi sunt 6 sochamanni cum 3 carucatis, & 8 acræ prati; valuit 2 solidos, modo 10 solidos.

Ipse ecclesia tenet 6 hidas in Undele. Terra est novem carucatarum. In dominio sunt 3 carucata, & 3 servi, & 23 villani, & 10 bordarij, cum 9 carucatis; ibi molinum de 20 solidis, & 250 anguillis, & ibi 50 acræ prati, silva 3 leuis longa & 2 leuis lata, cum oneratis; valuit 20 solidos, de mercat. 25 solidos.

Huic manerio pertinet dimid. hida in Terninge. Terra est dimid. carucata; ibi est unus villanus, valuit 2 solidos, modo 40 denarios.

In WICESLE Hundred.

Ipse manerio pertinent 2 hidæ & una virgata terræ in Stocche. Terra 8 carucatarum. In dominio est 1 carucata, & 13 villani, & 2 bordarij, cum 2 carucatis & dimid. ibi 10 acræ prati, silva 1 leuva longa, & 5 quarentenis lata; valuit 10 solidos, modo 110 solidos.

Ipse ecclesia tenet 7 hidas & dimid. in Werminstone. Terra est 16 carucatarum. In dominio sunt 4 carucata, & 3 servi, & 32 villani cum 7 carucatis; ibi molinum de 40 solidis, & 325 anguillæ, & 40 acræ prati, & una acra silvæ; valuit 5 solidos, modo 11 libras.

Ipse ecclesia tenet 4 hidas, & dimid. in Ascetone. Terra est 8 carucatarum. In dominio sunt 2 carucata, & 1 servus, & 11 villani, & 2 bordarij cum 6 carucatis; ibi 2 molina de 40 solidis, & 325 anguillis, & 16 acræ prati, & 4 acræ silvæ; valuit 8 solidos, modo 7 libras.

In WICESLE Hundred.

Ipse ecclesia tenet Tidenwelle; ibi sunt 5 hidæ, & 1 virgata terræ. Terra est 8 carucatarum. In dominio sunt 2, & 24 villani, & 11 bordarij cum 7 carucatis; ibi 2 molina de 24 solidis, & 20 carucata prati; valuit 10 solidos, modo 10 libras.

Ipse ecclesia tenet 1 hidam & 1 virgatam terræ in Slapstone. Terra est 2 carucatarum, & ipse sunt ibi cum 6 sochamannis; ibi 4 acræ silvæ, valuit 5 solidos.

Ipse ecclesia tenet 5 hidas & 1 virgatam terræ in Erdiburne. Terra est 15 carucatarum. In dominio sunt 2, & 2 servi, & 2 villani, & 8 bordarij, & 4 sochamanni cum 5 carucatis inter omnes; ibi molendinum de 18 solidis, valuit 3 libras, modo 6 libras.

Ipse ecclesia 1 hidam & 1 virgatam terræ in Stanwige. Terra est 3 carucatarum. In dominio sunt 2 carucata cum 1 servo, & 8 villani, & 4 bordarij cum 1 carucata & 2 bobus; ibi molinum de 20 solidis, & 8 acræ prati; valuit 40 solidos, modo 100 solidos.

Ipse ecclesia tenet 10 hidas in Cateringe. Terra est 16 carucatarum. In dominio est una, & una ancilla, & 31 villani cum 10 carucatis; ibi 2 molina de 20 solidis, & 107 acræ prati, & tres acræ silvæ; valuit 10 libras, modo 11 libras.

Terra hominum ejusdem ECCLESIAE.

In Caestre tenent 5 milites 3 hidas de Abbatia, & ibi habent 5 carucatas in dominio, & 9 villanos, & 5 bordarios, & 3 servos cum 2 carucatis & dimid. valebat 10 solidos, modo 40 solidos.

Rogerus

Rogerus tenet de Abbacia Meletone, ibi sunt 2 hidæ. Terra est 3 carucatarum. In dominio sunt 2 cum 1 servo, & 5 villani, & 6 sochamanni cum 2 carucatis, silva 3 quarentenis longa, & una lata; valuit 20 solidos, modo 40 solidos.

In Eglesworde tenent 3 milites de Abbacia 3 hidæ, & ibi habent 3 carucatas, valuit 3 libras.

Anchitills tenet de Abbate Witheringham; ibi sunt 9 hidæ. Terra est 16 carucatarum. Tempore Regis Edwardi fuerunt ibi 30. In dominio sunt 3 carucata, & 3 servi, & 12 villani, & 7 bordarij, & 20 sochamanni cum 12 carucatis, inter omnes; ibi 3 molina de 19 solidis, silva 2 leuva longa, & una lata; valuit 3 libras, modo 11 libras.

In Burgence tenet Goisfridus 3 virgatas terræ de Abbate. Terra est 2 carucatarum. In dominio est una, & 3 servi, & 7 villani cum 1 bordario, habent 1 carucatam; ibi sex acra prati, & 3 acra silvæ; valuit 10 solidos, modo 40 solidos.

In Sudtorpe Goisfridus 5 — dimid. de Abbate. Terra est 6 carucatarum. Tempore Regis Edwardi fuerunt 12. In dominio sunt 3 carucata, & 4 villani, & 2 bordarij, & 18 sochamanni cum 7 carucatis; ibi duo molina, & dimid. de 3 solidis, & 20 acra prati, silva 2 quarentenis longa, & una lata; valuit 40 solidos, modo 6 libras.

In Glentone tenent 3 milites de Abbacia 10 hidæ, 1 virgatam terræ; ibi sunt 6 carucata in dominio, & 33 sochamanni cum 5 carucatis & dimid. ibi duo molina de 11 solidis & 4 denarijs; valuit 40 solidos, modo 110 libras.

In Widerintone tenent 4 milites de Abbacia 10 hidæ, & unam virgatam terræ, 3 hidæ, & ibi habent 4 carucatas, & 12 acras prati; valuit 20 solidos, modo 4 libras.

In Writorp tenet Aluvinus de Abbacia 3 virgatas terræ, quæ pertinent ad Witeringham; ibi sunt 3 sochamanni cum una carucata, & dimid. & 4 acra prati; valet 8 solidos.

In Codestochet tenent 2 milites de Abbacia 4 hidæ. Terra est 6 carucatarum. In dominio sunt 3, & 10 villani, & 4 bordarij cum 6 carucatis, & dimid. ibi 24 acra prati, silva quarentena longa & 4 quarentenis lata; valuit 5 solidos, modo 60 solidos.

In Lidintone tenet Willelmus de Abbate 4 hidæ. Terra est 6 carucatarum. In dominio est una cum 1 servo, 8 villani, & 2 bordarij cum 2 carucatis, & 6 sochamanni cum 2 carucatis, & 12 acra prati; foca hujus terræ pertinet ad Undel; valuit 10 solidos, modo 40 solidos.

In Warmintone tenent 2 milites de Abbate 1 hidam, quæ jacet ad Walebroc. Terra est 2 carucatarum, ipsæ sunt ibi cum 2 villanis, & sochamannis; valuit 2 solidos, modo 30 solidos.

In Pochetbroc tenet Eustachius de Abbate 4 hidæ, unam virgatam terræ minus. Terra est 8 carucatarum. In dominio est una cum 1 servo, & 5 villani, & 2 bordarij, & 3 sochamanni cum 8 villanis, habent 4 carucatas, & dimid. inter omnes ibi 5 acra prati; valuit 5 solidos, modo 40 solidos.

De hac terra tenet Goisfridus unam virgatam terræ.

In Mermestone tenent 3 milites de Abbate duas hidæ, & dimid. & est foca de Undel. Terra est 4 carucatarum. In dominio sunt 2 carucata, & 5 villani cum 2 carucatis; ibi 10 acra prati; valuit 10 solidos, modo 40.

In Mermestone & Chingestorpe tenent 5 milites de Abbate 5 hidæ de foca. Terra est 8 carucatarum. In dominio sunt 5 carucata, & 9 villani, & 3 bordarij, & 6 sochamanni cum 3 carucatis, inter omnes ibi 3 acra prati; valuit 10 solidos, modo 40 solidos.

In Hinintone tenent 3 milites de Abbate duas hi-

das, & dimid. & est foca de Undel. Terra est 4 carucatarum. In dominio sunt 2 carucata, & 5 villani cum 2 carucatis; ibi 10 acra prati; valuit 10 solidos, modo 40 solidos.

In Lullintone tenet Walterius de Abbate 1 hidam, & dimid. quæ pertinet ad Undel. Terra est 3 carucatarum. In dominio est 1, & 7 villani cum 1 carucata, & dimid. valuit 10 solidos, modo 30 solidos.

In Winewiche tenet Eustachius de Abbate dimid. hidam, foca est de Undel; ibi 2 sochamanni & 2 villani habent 2 carucatas; valuit 5 solidos, modo 10 solidos.

In Senbard Rozelinus tenet 1 hidam & dimid. de Abbate, & pertinet ad Wermintone; ibi cum 3 villanis habent 3 carucatas; valuit 5 solidos, modo 40 solidos.

Duo milites & 2 servientes cum 1 sochamanno tenent 2 hidæ, & virgatam terræ, quæ pertinet ad Stocche; ibi habent 2 carucatas & dimid. & 8 villanos & 4 bordarios cum 3 carucatis; ibi 10 acra prati; valuit 5 solidos, modo 50 solidos.

In Pilchitone tenet Rogerius de Abbate 2 hidæ & dimid. Terra est 5 carucatarum. In dominio est una & 6 villani, & 2 bordarij & 2 sochamanni cum 4 carucatis; ibi 8 acra prati, silva 14 quarentenis longa, & 4 quarentenis lata; valuit 5 solidos, modo 60 solidos.

In Wadenho tenet Rogerus de Abbate unam virgatam terræ & dimid. & ibi habent dimid. carucatam cum 1 bordario; ibi 2 acra prati, valuit 5 solidos.

In Alcechirce tenent Alkenius & 2 Angli de Abbate 6 hidæ & dimid. Terra est 10 carucatarum. In dominio sunt 3 carucata, & 3 servi cum 10 villanis, & 11 bordarij cum 5 carucatis; ibi 20 acra prati, & 6 acra silvæ; valuit 60 solidos, modo 100 solidos.

In Tircemesse tenet Azelinus de Abbate 3 hidæ, & 1 virgatam terræ & tertiam partem dimid. hidæ. Terra est 5 carucatarum. In dominio sunt 2 & 3 servi, & 7 villani & 3 bordarij cum 2 carucatis, & 3 sochamanni cum 1 carucata; ibi 10 acra prati, valuit 20 solidos, modo 55 solidos.

In Clotone tenet Eustachius de Abbate 3 hidæ & 3 virgatas terræ, & tertiam partem dimid. hidæ. Terra est 5 carucatarum. In dominio est una, & 1 miles, & 9 villani, & 12 bordarij, & 3 sochamanni cum 4 carucatis; valuit 10 solidos, modo 40 solidos.

In eadem villa tenet Elmarus de Abbate dimid. hidam, & ibi habet 1 carucatam, & 2 villanos, & 3 bordarios cum dimid. carucata, in tota villa sunt 26 acra prati; valet hæc pars Almari 10 solidos.

In Pihteslea tenet Azor de Abbate 5 hidæ, & 1 virgatam terræ. Terra est 13 carucatarum. In dominio sunt 2 & 2 servi, & 5 villani, & totidem bordarij cum 3 carucatis; ibi molinum de 8 solidis, & 11 acra prati.

Ibidem habet Azo unam hidam, & dimid. & ibi sunt 4 sochamanni cum 1 carucata; valuit totidem cum receptis 8 lib. modo 100 solidos.

Hoc manerium fuit de firma monachorum, & ibi fuit dominicum edificium.

In Catworde tenet Eustachius 1 hidam & dimid. Terra est 3 carucatarum; ibi sunt 4 sochamanni cum 1 carucata; valuit 10 solidos, modo 5 solidos.

In Edewincle sunt 3 hidæ. Terra est 10 carucatarum. In dominio est una, & 9 villani, & 2 bordarij, & 2 sochamanni cum 4 carucatis & dimid. ibi 20 acra prati, silva duabus leuvis longa & 1 lata; valuit 15 solidos cum oneratis, valuit 20 solidos; si bene exercetur valet 100 solidos.

Hæc terra fuit tempore Edwardi de victu monachorum. Ferron tenet permisso Regis contra voluntatem Abbatis.

In Wodeford tenet Rogerus 7 hidas de Abbate. Terra est 12 carucatarum. In dominio sunt 2 carucatae & dimid. & 4 servi & 12 villani, & 3 bordarij, & 12 sochamanni tenent 9 carucatas, & dimid. ibi molinum de 2 solidis, & 20 acrae prati; valuit 20 solidos, modo 60 solidos.

In eadem villa tenent Rogerus, & Hugo, & Siuwardus, 3 virgatas terrae de Abbate, & ibi habent 1 carucatam, & valuit 10 solidos; totum manerium vastum fuit cum accipitre.

In Edintone tenet Hugo de Abbate 3 hidas. Terra est 8 carucatarum. In dominio sunt 2 cum uno servo, & octo villani, & 40 bordarij, & 1 sochamannus cum 4 carucatis; ibi molinum de 12 denarijs, & 200 anguillis, & 1 acra prati; valuit 10 solidos, modo 40 solidos.

In Erdinburne tenent 4 milites de Abbate 5 hidas, 1 virgatam terrae minus; ibi habent 6 carucatas in dominio, & 8 villanos & 2 bordarios cum 2 carucatis; ibi molinum de 5 solidis, valuit 20 solidos, modo 100 solidos, soca jacet in Burg.

In Craneford tenet Robertus de Abbate 3 hidas, & 1 miles de eo. Terra est 6 carucatarum; ibi 15 sochamanni habentes 6 carucatas; valuit 5 solidos, modo 20 solidos.

In Daliptone tenet Ricardus de Abbate 4 hidas. Terra est 8 carucatarum. In dominio sunt 2, & 3 servi, & 18 villani cum Presbytero, & 4 bordarij habent 6 carucatas; ibi molinum de 20 solidis, & 5 acrae prati; valuit 40 solidos, modo 100 solidos.

In Asceton tenet Ivo dimid. hidam de Abbate, valuit 4 solidos.

In Novo Burgo habet Abbas de Burg 15 domos, de 14 solidis & 8 denarijs. Duæ sunt vastæ.

NUM. CXLIV.

Possessiones monasterij de Thorney, in Comitatu Northamptoniæ, tempore Willielmi Conquestoris, ex libro vocato Domesday-Book.

Terra ecclesiæ de TORNIG.

In HOCHESLAU Hundred.

Abbatia de Thornyg tenet in Tuiwella 3 hidas, 1 virgatam & dimidiam. Terra est 7 carucatarum. In dominio sunt 2, & 9 villani, & 5 bordarij cum 5 carucatis; ibi 2 molina de 7 solidis & 4 denarijs, & 2 acrae silvæ; valuit 10 solidos, modo 40 solidos.

In GRAVESEND Hundred.

Ipsa Abbatia tenet dimid. hidam in Cherweltone de Baldwino. De ea terra est 1 carucata. In dominio est dimid. & 1 villanus cum 1 bordario habet dimid. carucatam; valuit 12 denarios, modo 5 solidos.

In Salwebridge tenet Turthil de Abbate 5 hidas. Terra est 5 carucatarum; ibi sunt 12 villani, & 5 bordarij cum 4 carucatis, & 8 acrae prati; valuit 50 solidos, modo 60 solidos.

NUM. CXLV.

De mutuo ab Abbate de Thorney pro passagio Regis Edwardi tertij.

REX omnibus ad quos &c. salutem. Sciatis nos recepisse de dilecto nobis in Christo, Abbate de Thorneye, per manus dilecti Clerici nostri, Roberti de Wodehouse, thesaurarij, & camerariorum nostrorum,

Ex causa intuitui, nobis pro passagio nostro versus partes transmarinas, per præfatum Abbatem facti,

Unum ciphum argenteum, cum pede & cooperculo, deauratum & aymellatum, & ingravatum de Babwyn, in pomello pedis & cooperculi, ponderis quatuor librarum, & decem solidorum, pretij quatuor librarum, & decem solidorum,

Unum calicem argenteum deauratum, cum patena, ponderis duarum marcarum, pretij duarum marcarum;

Unum ciphum argenteum deauratum extra, cum pede & cooperculo, ponderis viginti & octo solidorum, & octo denariorum, pretij viginti & octo solidorum & octo denariorum,

Et unam capam chori de Samiæto Rubeo, braudatam de imaginibus de auro & serico, pretij sex marcarum,

Quos quidem ciphos, coopercula, calicem, patenam, & capam eidem Abbati restituere, vel ei undecim libras, quinque solidos & quatuor denarios (si iidem ciphi, coopercula, calix, patena & capa, sibi non restituantur) solvere promittimus bona fide.

In cujus, &c.

Teste Rege apud villam de Sancto Edmundo tertio die Junij.

Per ipsum Regem.

NUM. CXLVI.

Charta Regis Henrici quarti, omnes donationes factas Abbatia de Bello in Comitatu Suffexiæ, & omnia privilegia, libertates & immunitates, ac etiam omnes chartas Prioratui de Brecknock, qui est cella Abbatia de Bello recitans & confirmans.

Rot. Pat.
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REX omnibus ad quos, &c. salutem. Inspeximus cartam Domini Edwardi quondam Regis Anglie progenitoris nostri factam in hec verba. Edwardus Dei gratia Rex Anglie, Dominus Hibernie & Dux Aquitanie, Archiepiscopis, Episcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Justiciarijs, Vicecomitibus, Prepositis, Ministris, & omnibus Ballivis & Fidelibus suis, salutem.

Inspeximus cartam celebris memorie Henrici quondam Regis Anglie Avi nostri in hec verba.

Henricus Dei gratia Rex Anglie, Dominus Hibernie, & Dux Aquitanie, Archiepiscopis, Episcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Justiciarijs, Vicecomitibus, Prepositis, Ministris, & omnibus Ballivis & Fidelibus suis, salutem.

Inspeximus cartam nostram quam dudum fieri fecimus dilectis nobis in Christo Abbati & Conventui de Bello, in hec verba.

Henricus Dei gratia Rex Anglie, Dominus Hibernie, Dux Normannie & Aquitanie, & Comes Andegavie, Archiepiscopis, Episcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Justiciarijs, Forestarijs, Vicecomitibus, Prepositis, Ministris & omnibus Ballivis & Fidelibus suis, salutem. Sciat nos intuitu Dei & pro anima gloriosi Regis Willielmi Conquestoris Anglie predecessoris nostri, & pro salute anime nostre, & animarum antecessorum & heredum nostrorum, concessisse, & hac presenti carta nostra confirmasse pro nobis & heredibus nostris Deo & ecclesie Sancti Martini de Bello, & Abbati & Conventui ejusdem ecclesie quam predictus Rex ex voto fundavit, & ut suam dominicam capellam liberam esse voluit, ob victoriam ibidem sibi a Deo concessam, omnes terras, redditus & possessiones, necnon & ecclesias & cellas cum suis pertinentijs

mentis a predecessoribus nostris, vel ab alijs fidelibus sibi collatas. Concessimus etiam & hac carta nostra confirmavimus eisdem Abbati & Conventui quod omnes homines sui liberi sint & quieti, ab omni thelonio, & mercata sua per totum regnum nostrum ubique absque thelonio faciant, sicut carta domini Henrici Regis avi nostri, quam idem Abbas & Conventus inde tenent, testatur. Et quod ipsi & eorum successores imperpetuum habeant amerciamenta omnium hominum suorum coram quibuscumque Justiciarijs, Vicecomitibus, aut alijs Ballivis nostris amerciati fuerint. Et quod habeant catalla fugitivorum & suspensorum, & quorumcumque dampnatorum qui de ipsis tenuerint; & etiam catalla forinsecorum qui infra libertatem ipsorum judicati fuerint, que quidem catalla infra libertatem ipsorum cum ipsis malefactoribus inventa fuerint. Et quod habeant pecuniam de hominibus suis que ad murdrum pertinet. Et quod cedentibus, vel decedentibus Abbatibus ejusdem loci, ipsi monachi teneant custodiam Abbacie sue & omnium terrarum & tementorum ad ipsam pertinentium, & liberam administrationem de omnibus rebus & possessionibus ad eandem Abbaciam pertinentibus. Et quod Abbatem sibi preficiant de se ipsis, secundum formam electionum de prelatiis que est in regno nostro, sine impedimento & contradictione nostri & heredum nostrorum, & Ballivorum nostrorum, petita tamen a nobis & heredibus nostris licentia eligendi, & optenta, & facta electione assensu nostro requisito & optento. Omnes etiam donationes, libertates, quietancias, & consuetudines per cartas predecessorum nostrorum Regum Anglie & aliorum fidelium eis concessas, cum omnibus predictis presenti carta nostra predictis Abbati & Conventui & cellis suis regali auctoritate concedimus & confirmamus, sicut predictae carte plenius testantur. Quare volumus & firmiter precipimus pro nobis & heredibus nostris quod predicti Abbas & Conventus & eorum successores imperpetuum habeant & teneant omnes predictas donationes & concessiones, libertates, quietancias & consuetudines bene & in pace, libere, quiete & integre, cum predicta custodia & administratione & electione, & cum omnibus alijs predictis, sicut predictum est. Et prohibemus super forisfacturam nostram, ne aliquis Justiciarius, Vicecomes, Constabularius, Forestarius, Viridarius, aut aliqui alij Ballivi nostri, vel eorum ministri in aliquo se intromittant contra hanc concessionem nostram, de terris, redditibus & possessionibus vel hominibus predictorum Abbatis & Conventus, quia ipsos & homines suos, terras, res, redditus & omnes possessiones suas in specialem protectionem & defensionem nostram suscepimus. Hijs testibus, Petro de Sabaudia, Johanne Maunsel Preposito, Benerto Magro, Willielmo de Kilkenny Archidiacono Coventrensi, Philippo Lovel, Bertino de Crioll, Johanne de Grey, Johanne de Lexinton, Roberto Waterand, Henrico de Wengham, Stephano Banzan, Nicholao de Sancto Mauro, Willielmo Gernon, & alijs. Dat. per manum nostram apud Westmonasterium decimo die Julij, anno regni nostri tricesimo septimo.

Is erat tenor sub priori sigillo nostro, quo tunc utebamur, quod quia postmodum mutatum est, cartam predictam impressione sigilli nostri, quo nunc utimur, duximus consignandam. Nos autem predictas donationes, concessiones, libertates & quietancias ratas habentes & gratas, & eisdem Abbati & Conventui gratiam facere volentes specialem, concedimus eis quod licet ipsi aliquibus libertatibus & quietancijs contentis in cartis suis quibuscumque, eis a predecessoribus nostris Regibus Anglie & nobis concessis, minus plene hucusque usi fuerint, eisdem libertati-

bus & quietancijs decenter utantur sine contradictione vel impedimento nostri, & heredum nostrorum, Vicecomitum seu Ballivorum nostrorum quorumcumque. Concessimus etiam eisdem Abbati & Conventui quod habeant & percipiant omnia amerciamenta sua & hominum suorum, & fines & redemptiones eorundem hominum suorum ad nos vel heredes nostros ratione cujuscumque delicti pertinentium. Salvis nobis & heredibus nostris finibus quos eundem Abbatem & successores suos Abbates loci predicti nobiscum facere contingat. Et quod idem Abbas & Conventus teneant returnum omnium brevium nostrorum tam de summonicione scaccarij nostri, quam de alijs, libertatem suam predictam contingentibus, & quod respondeant ad idem scaccarium de omnibus delictis, summonitionibus & demandis eandem libertatem tangentibus. Ita quod nullus Vicecomes, seu alius Ballivus vel Minister noster ingrediatur terras aut tenementa eorundem Abbatis & Conventus, ad aliquas districciones, summoniciones, aut alia facienda que ad officium eorum pertineant, nisi per defectum predicti Abbatis vel Ballivorum suorum. Ita tamen quod idem Abbas de finibus quos nobiscum fecerit nobis respondeat ad scaccarium nostrum. Et si aliquo casu contingente hujusmodi fines, amerciamenta, & redemptiones hominum suorum predictorum per Ballivos nostros vel heredum nostrorum levare contigerit, volumus & concedimus pro nobis & heredibus nostris, quod hujusmodi amerciamenta, fines & redemptiones per Ballivos nostros vel heredum nostrorum collecta seu recepta, sicut predictum est, eisdem Abbati & Conventui & successoribus suis per visum thesaurarij nostri, qui pro tempore fuerit, sine diminutione aliqua restituantur. Hijs testibus venerabilibus Prelatis W. Eboracensi Archiepiscopo Anglie Primati, Wynton. & Wygorn. Episcopis, Roberto Walerand, Roberto Agnilon, Willielmo de Wyngeshill, Ricardo Monet, Radulpho de Bakepur, Rogero de Wanton, Waltero de Burges, & alijs. Dat. per manum nostram apud Westmonasterium, vicesimo die Maij, anno regni nostri quinquagesimo quarto.

Inspeximus cartam Bernardi de Novo Mercato in hæc verba.

Sciant omnes presentes & futuri quod ego Bernardus de Novo Mercato, concessu domini mei Henrici Regis, testimonioque Baronum suorum dedi, &c. Vide Monasticon, Vol. 1. p. 320.

Inspeximus etiam cartam Rogeri quondam Comitis Herefordi in hæc verba.

Sciant presentes & futuri quod ego Rogerus Comes Hereford dedi & concessi, &c. Vide Monasticon; Vol. 1. p. 321.

Inspeximus etiam quandam aliam cartam ejusdem Comitis in hæc verba.

Notum sit omnibus quod ego Rogerus Comes Hereford, pro salute anime mee, &c. Vide Monasticon ut supra.

Inspeximus etiam quandam aliam cartam predicti Comitis in hæc verba.

Notum sit omnibus presentibus & posteris quod ego Rogerus Comes Herefordie concedo, &c. Vide Monasticon ut supra.

Inspeximus etiam quandam aliam cartam predicti Comitis in hæc verba.

Notum sit presentibus & futuris quod ego Rogerus Comes Herefordie dedi & hac carta confirmavi Monachis de Bréhoniam, &c. Vide Monasticon, Vol. 1. p. 322.

Inspeximus etiam cartam Rogeri quondam Comitis Herefordi, in hæc verba.

Sciant omnes tam presentes quam futuri quod ego Rogerus Comes Herefordi pro salute anime mee &

anteceſſorum meorum concedo & confirmo Deo & eccleſie Sancti Johannis de Brecheneuc, & monachis ibidem Deo ſervientibus, in perpetuam elemoſinam terram quam Oſmundus de Traneleia & uxor ejus dederunt prediſte eccleſie, eadem conventionem que inter eos & prediſtos monachos fuit, ſcilicet, totam terram de Traneleia ultra fontem & burgagium in Brecheneuc, & acram extra Barram, libere & quiete ab omni terreno ſervicio. Hijs teſtibus, Reginaldo de Waldebeff & Thurſtan Bret, Seerio Hagurner, Roberto filio Gunther, Roberto de Traneleya, Mahelo Capellano, Radulpho Capellano, & multis alijs.

Inſpeximus etiam cartam Maiheli de Hereford in hec verba.

Notum ſit omnibus tam Clericis quam Laicis preſentibus & futuris quod ego Maiherus de Hereford, &c. Ibid.

Inſpeximus etiam cartam Willielmi de Braioſa in hec verba.

Sciunt omnes preſentes & futuri quod ego Willielmus de Braioſa, &c. In primis do corpus meum, &c. Ibid.

Inſpeximus etiam cartam Willielmi de Braoſa quondam domini de Brecheneuc in hec verba.

Sciunt preſentes & futuri quod ego Willielmus de Braoſa dominus de Brechen conceſſi & hac mea carta confirmavi Deo & eccleſie Sancti Johannis Evangeliste in Brechen, & monachis ibidem Deo ſervientibus, omne dominium quod Radulfus de Baſchevill in feudo meo illis dedit, ſcilicet, molendinum de Troſalreſſ & gurgitem ſuum in Levem. Et quia hoc ratum & inconcuſſum eſſe volo, hac preſenti carta & ſigilli mei atteſtatione eiſdem confirmo. Hijs teſtibus, Matilde uxore mea, Willielmo filio meo & Phillippo filio meo, Willielmo de Waldebaff, Willielmo de Burhull, Roberto de Burhull tunc Conſtabulo, Nicholao de Danmartin, Waltero de Tranelegh, Ricardo Capellano meo.

Inſpeximus etiam cartam Reginaldi de Breoſa in hec verba.

Sciunt preſentes & futuri quod ego Reginaldus de Breoſa dedi & conceſſi, & hac preſenti carta mea confirmavi, in puram & perpetuam elemoſinam, pro ſalute anime mee & animarum patris mei & matris mee & omnium anteceſſorum meorum, Deo & beate Marie, & eccleſie Sancti Johannis de Brechin, & monachis ibidem Deo ſervientibus & ſervituris, molendinum meum de Lanmays cum tota mola & ſequela ſua. Conceſſi etiam eis ut ipſi prediſtum molendinum ſuper aquam ubi ſitum eſt in quocumque loco voluerint, prout ſibi melius viderint expedire, removeant. Inſuper dedi & conceſſi prediſtis monachis quinque ſolidos de redditibus meis de villa de Brechin ad luminare emendum ad miſſam Sancte Marie honorifice quotidie celebrandum, reddendos ſingulis annis ad feſtum Sancti Johannis Baptiſte. Et ut hec mea donatio & conceſſio & confirmatio rata & inconcuſſa permaneat, cartam iſtam ſigilli mei impreſſione roboratam eis dedi in teſtimonium. Hijs teſtibus, Giraldo Archidiacono de Brechin, Ricardo Decano Brechin, Magiſtro W. de Capella, Roberto le Waſſe, Pagano de Burghelle, Ricardo le Bret, Willielmo Hayard, Radulfo Janitore, & multis alijs.

Inſpeximus etiam quendam aliam cartam ejusdem Reginaldi in hec verba.

Sciunt preſentes & futuri quod ego Reginaldus de Breoſa, pro ſalute anime mee & anteceſſorum meorum & ſucceſſorum meorum, dono & concedo & hac preſenti carta mea confirmo Deo & beate Marie & eccleſie Sancti Johannis de Brecken, & monachis meis ibidem Deo ſervientibus & ſervituris, quocumque anteceſſores mei, ſcilicet, Bernardus de Novo Mer-

cato fundator ipſius eccleſie, & Milo Comes, & Rogerus Comes Hereford, Walterus, Henricus, Maelus & homines eorum, & dominus Willielmus de Breoſa pater meus & homines ejus, dederunt illis, & cartis ſuis confirmaverunt in eccleſijs, & pertinentijs eorum, in decimis, in terris, & in hominibus, in burgagijs & in burgenſibus, in bosco, in plano, in molendinis, in piſcationibus & in omnibus poſſeſſionibus, & in omnibus libertatibus, & liberis conſuetudinibus, tenenda & habenda libere & quiete ab omni ſervitio terreno, ſicut carta domini Willielmi patris mei & carte anteceſſorum meorum teſtantur. Et ut hec mea donatio & conceſſio rata ſit & inconcuſſa eam ſigilli mei munimine roboravi. Hijs teſtibus G. Archidiacono de Brechen & R. Decano de Breken, Roberto le Waſſe, Ricardo Britone, Pagano de Burghelle, Hoelo filio Traeri, Ruelino filio Madoci, Roberto de Lambilio, Willielmo Havard, Radulfo Janitore, & multis alijs.

Inſpeximus etiam cartam Humfridi de Bohun filij Humfridi de Bohun, & Alianore de Briofa, in hec verba.

Sciunt preſentes & futuri quod ego Humfridus de Bohun filius Humfridi de Bohun & Alienore de Breoſa, pro ſalute anime mee, anteceſſorum & ſucceſſorum meorum, concedo & hac preſenti carta mea confirmo Deo & beate Marie & eccleſie Sancti Johannis Breconie, & monachis meis ibidem Deo ſervientibus & ſervituris, quocumque anteceſſores mei, ſcilicet, Bernardus de Novo Mercato fundator ipſius eccleſie, & Milo Comes & Rogerus Comes Hereford, Walterus, Henricus, Maelus, & Willielmus de Breoſa avus meus & homines eorum illis dederunt & cartis ſuis confirmaverunt, ſecundum quod carta Reginaldi de Breoſa teſtatur, in eccleſijs & pertinentijs earum, in decimis, in terris, in hominibus, in burgagijs, in burgenſibus, in bosco, in plano, in molendinis, in piſcationibus & in omnibus poſſeſſionibus, & in omnibus libertatibus & liberis conſuetudinibus, tenend' & habend' libere & quiete ab omni ſervicio terreno, ſicut carta anteceſſorum meorum teſtatur. Et ut hec mea conceſſio & confirmatio rata ſit & inconcuſſa, eam ſigilli mei munimine roboravi. Hijs teſtibus, Domino Roberto le Waſſe, Giliberto de Bohun, Henrico de Sumery, Johanne le Bret, Johanne de Sclar, Militibus, Houelo filio Meuric, Roberto de Burhell, Bartholomeo de Lambilio, & alijs.

Inſpeximus etiam cartam Herberti filij Petri in hec verba.

Sciunt preſentes & futuri quod ego Herebertus filius Petri conceſſi, &c. Deo & eccleſie Sancti Johannis Evangeliste, &c. piſcationem in Mara, &c. Vide Monafterion, Vol. 1. p. 323.

Inſpeximus etiam cartam Johannis filij Reginaldi quondam domini de Blanloven, & de Dynas, in hec verba.

Sciunt preſentes & futuri quod ego Johannes filius Reginaldi, &c. conceſſi, &c. Ibid.

Inſpeximus etiam cartam Radulfi de Baſchavilla in hec verba.

Sciunt omnes preſentes & futuri quod ego Radulphus de Baſchavilla pro amore Dei & pro ſalute anime mee, & pro animabus patris mei & matris mee, & uxoris mee & parentum meorum, conceſſi & dedi eccleſie Sancti Johannis in Brechin, & monachis ibidem Deo ſervientibus, imperpetuam elemoſinam totum meſſuagium Sernerii Hortolani in Brede-wihin, cum gardino & horto, quod eſt ſub ſemita que ducit ad Wayam, contra vineam & gardinum meum. Et preter hec dedi eis totam terram que jacet inter pratum meum & Wayam ſecundum terminos quos ego cum hominibus meis providi, & ſecundum

dum fossam quam Theobalens Prior fieri fecit, cum toto incremento quod Waia imperpetuum faciet. Dedi etiam eis tres acras de terra arabili in Lanilede, juxta terram Dogge pistoris super lacum. Similiter dedi eis in parco meo & in omni bosco meo apud Bredewrkin mortuum boscum ad focum eorum. Concessi preterea eisdem & omnibus hominibus eorum liberum transitum ultra Waiam in navi mea. Hec omnia dedi Deo & monachis Sancti Johannis de Brechin libere & quiete sine omni terreno servicio imperpetuum, tenenda & habenda. Et ut hec mea donatio rata & inconcussa permaneat eam sigilli mei appositione confirmo. Hijs testibus, Willielmo de Braosa, Matilde uxore sua, Willielmo de Braosa, Imene Claro Sacerdote, Rogero de Baschavilla, Willielmo de Roldebone, Roberto de Baschavilla, Waltero Thitel, Hugone Capellano, Ricardo Capellano, & multis alijs.

Inspeximus etiam cartam Johannis Picardi in hec verba.

Sciant presentes & futuri quod ego Johannes Picard concessi Deo & ecclesie Sancti Johannis Evangeliste in Brechin, & monachis ibidem Deo servientibus, omnes donationes quas Picardus avus meus & Rogerus pater meus eidem ecclesie dederunt in terris & decimis, scilicet, terram unam in valle Stradewy secundum terminos ab avo meo eis assignatos, & duas partes decimarum totius dominij mei in Stradewy & in Lancefrett, scilicet, de annona de fabis & pis, de equorum pullis, de vitulis, de agnis, de porcellis, de caseis, de lana & lino, de pomis. Similiter concessi & confirmavi eidem ecclesie Sancti Johannis in Brechin octo acras apud Scom Clineham, quas homines mei eidem ecclesie dederunt, scilicet, quatuor acras quas Hugo filius Rewardi dedit in consecratione cimeterij Sancte Elinehe, & quatuor acras cum parvo prato eis adjacentes quas Gilbertus & Walterus filij predicti Hugonis dederunt sepeliente ecclesie, & pro animabus patris & matris eorum. Et quia hoc ratum & inconcussum esse volo sigilli mei appositione illud confirmo. Hijs testibus, Radulpho de Baschavilla, Willielmo de Roil de Bonef, Willielmo Francigena, Maelo, Waltero, Cano, Waltero filio Hlewini, Gregorio Clerico, & multis alijs.

Nos autem donationes, concessiones, confirmationes predictas ratas habentes & gratas eas pro nobis & heredibus nostris, quantum in nobis est, dilectis nobis in Christo Priori & Conventui dicti loci de Brechon, qui est cella prefate Abbacie de Bello, & successoribus suis concedimus & confirmamus, sicut carte predictae rationabiliter testantur, & prout iidem Prior & Conventus & predecessores sui terras & tenementa predicta hactenus tenuerunt, & ecclesias predictas habuerunt, & decimas predictas in locis predictis perceperunt, & libertatibus predictis rationabiliter usi sunt & gavis. Hijs testibus, venerabilibus Patribus W. Archiepiscopo Cantuarie totius Anglie Primate, N. Norwicensi Episcopo Cancellario nostro, W. Exon Episcopo Thefaurario nostro, Johanne de Britannia Comite Richmond, Edmundo Comite Arundell, Johanne de Warren Comite Surreye, Hugone le Despenfer juniore, Johanne de Hasting, Simone de Dripi Seneschallo hospicii nostri, & alijs. Dat. per manum nostram apud Ebor. sextodecimo die Maij, anno regni nostri quintodecimo.

Nos autem donationes, concessiones & confirmationes predictas ratas habentes & gratas eas pro nobis & heredibus nostris, quantum in nobis est, acceptamus, approbamus, ac dilectis nobis in Christo nunc Priori & Conventui dicti loci de

Brechon & successoribus suis concedimus & confirmamus, sicut carte predictae rationabiliter testantur, & prout iidem Prior & Conventus & predecessores sui terras & tenementa predicta hactenus tenuerunt, & ecclesias predictas habuerunt, & decimas predictas in locis predictis perceperunt, & libertates & quietancias predictas rationabiliter uti & gaudere consueverunt. In cujus rei testimonium, &c. Dat. apud Westmonasterium xx die Februarij.

Pro quadraginta solidis solutis in Hanaperio.

NUM. CXLVII.

Excerpta e Regesto cartarum Abbatie de Pershore in Comitatu Wigornienfi, in Curia Augmentationum.

Sciant quod ego Walterus Babeyn de Wigornia Fol. 39. vendidi & in perpetuum pro me & pro heredibus meis quietum clamavi Abbati & Conventui de Pershore duos solidos redditus cum pertinentijs, quos Henricus filius Henrici de Harleye mihi annuatim reddere consuevit de terra illa in magno vico que jacet inter terram que fuit Agnetis de Byham, &c. Pro hac autem, &c. dederunt mihi predicti Abbas & Conventus 20 solidos sterlingorum pre manibus.

Sciant quod ego Henricus filius Henrici de Harley vendidi domino Rogero Abbati de Pershore duo messuagia in civitate Wigornia, unum scilicet in magno vico quod jacet inter terram Agnetis de Byham & terram Roberti le Orfevre, reddendo inde Waltero Babeyn & heredibus suis 2 solidos de annuo redditu; & aliud messuagium quod jacet a la Wodeftach quod Alexander le Bottes tenet, reddendo inde Agneti filie Petri 5 s. & duos denarios de annuo redditu. Et totum jus in quantum habui in manus eorum resignavi. Pro hac autem venditione & warrantizatione dederunt dicti Abbas & Conventus 4 marcas. Ibid.

Sciant, &c. quod ego Henricus de Harleya Ibid. fol. 76. dedi, &c. pro anima mea & antecessorum meorum Deo, S. Marie & S. Edburge virgini de Persora, & monachis ibidem deo servientibus, in puram & perpetuam elemosinam omnes decimas meas tam in minutis decimis quam in alijs, de omnibus assartis meis de Harleia, tam de illis que jam assartavi quam de alijs que sunt assartanda, tenendas & habendas de me & heredibus meis libere & quiete in perpetuum, & cum omni integritate cum qua possederunt ab antiquo decimas de terra mea de Harley, & colligendas annuatim per aliquem quem communis assensus fratrum ad hoc providerit, & expendendas annuatim in pitancijs eorundem monachorum in die animarum, & post decessum meum in die anniversarij mei.

Hec est conventio facta inter dominum Henricum Ibid. fol. 82. de Caldewelle & Henricum de Harleye — Dicitur Henricus de Caldewelle concessit dictis monachis & Conventui & suis successoribus quod pacifice possint excolere imperpetuum assartum suum totum factum de bosco de Romelesdone — Dicitur Henricus de Harleya recepit a domino Rogero Abbate predecessore dicti Henrici Abbatis quinque marcas argenti pro dicto assarto libere faciendo & imperpetuum possidendo.

N. B. Quod Rogerus fuit Abbas anno 1251, & Henricus de Caldewell anno 1289.

Sciant, &c. quod ego Henricus filius Henrici de Ibid. fol. 87. Harley dedi domino Elerico Abbati de Persore, & ejusdem

eiusdem loci Conventui, ad luminare capelle Sancte Marie, totum illud tenementum in nova terra de Perfore quam Nicholaus filius Ade filij Aldredi mihi dedit & concessit, sicut in carta continetur quam inde mihi confecit, & ipsam cartam inde confectam dictis Abbati & Conventui resignavi — Pro hoc autem dederunt mihi dictus Abbas & Conventus 3 marcas & dimidiam argenti.

NUM. CXLVIII.

Ordinatio decimarum de Curia Henrici de Harleye, inter Abbatem & Conventum Westmonasterij & ecclesiam de Perfore.

*1311. fol.
109.*

HEC est amicabile compositio provisa inter Abbatem & Conventum Westmonasterij ex una parte, & Abbatem & Conventum de Perfore ex altera, super quibusdam decimis de quibus erat controversia inter ipsos coram Priore de Dunstaple & Archidiacono S. Albani, viz. a domino Papa delegatis Decano de Flamsted tercio iudice sublato de medio; videlicet, quod Abbas & Conventus de Perfore omnes decimas infra clausuram Henrici de Harleye quiete & pacifice possidebunt, omnibus vero decimis de terris assartandis extra clausuram Henrici memorati de Bosco Abbatis & Conventus Westmonasterij de Harleye provenientibus, predicti monachi renuncient in perpetuum, monachi videlicet de Perfore; Abbas siquidem & Conventus Westmonasterij omnes decimas provenientes de cultura que vocatur Shiranland & totius terre Ricardi de Barclyve que jacet super Hendone sita infra limites campi de Wyke, & omnes decimas totius terre Ricardi de Barclyve super Godle versus campum de Pendesham quiete & pacifice possidebunt. Abbas vero & Conventus de Perfore literis ad Abbatem de Dor & suos conjudices directis contra Abbatem & Conventum de Westmonasterio non utentur. Hanc vero compositionem partes sigillorum suorum munimine duxerunt muniendam, & Prior de Dunstaple & Archidiaconus Sancti Albani signorum suorum munimine auctoritate apostolica duxerunt confirmandam.

NUM. CXLIX.

*Fed. & Con-
vent. Vol. 11.
p. 750. A. D.
1472, A. 11.
F. 4. Ex
Autogr.*

Confirmatio privilegiorum & possessionum Monasterij de Snapes, ordinis Sancti Benedicti, in Norwicensi diœcesi, per Sixtum quartum Papam.

Sixtus Episcopus, servus servorum Dei, dilectis filiis Priori & Conventui monasterij beate Mariæ de Snapes, per Priorem soliti gubernari, ordinis Sancti Benedicti, Norwicensis diœcesis, salutem & apostolicam benedictionem.

Cum a nobis petitur quod justum est & honestum, tam vigor æquitatis quam ordo exigit rationis ut id, per sollicitudinem officij nostri, ad debitum perducatur effectum.

Ea propter dilecti in domino filij, vestris justis postulationibus grato concurrentes assensu, omnes libertates & immunitates, a prædecessoribus nostris Romanis pontificibus, five per privilegia vel alia indulta, vobis & monasterio vestro concessas, necnon libertates & exemptiones secularium exactionum a regibus & principibus ac alijs Christi fidelibus vobis &

eidem monasterio rationabiliter indultas, specialiter autem decimas, census, fructus, redditus, terras, ortos, campos, grangias, agros, prata, molendina, jura, jurisdictiones, aliaque mobilia & immobilia bona ad dictum monasterium legitime spectantia, sicut ea omnia juste & pacifice possidetis, vobis & per vos eidem monasterio auctoritate apostolica confirmamus, & præsentis scripti patrocinio communimus; salva in prædictis decimis moderatione concilij generalis.

Nulli ergo hominum liceat hanc paginam nostræ confirmationis & communitationis infringere, &c.

Dat. Romæ apud Sanctum Petrum, anno incarnationis dominicæ millesimo quadringentesimo septuagesimo primo, quartodecimo kal. Aprilis, pontificatus nostri anno primo.

Jo. de Tartarinis.

Sub filis sericis flavi rubeique coloris.

NUM. CL.

Bulla Bonifacij noni Papæ, de exemptione & reformatione Prioratus de Snapes.

*Fed. & C
vent. Vol.
p. 121. A.
1400. A.
H. 4. Ex
Autogr.*

Bonifacius Episcopus servus servorum Dei, venerabilibus fratribus Norwicensi, & Thelesinenfi Episcopis, ac dilecto filio Priori de Eye Norwicensi diœcese, salutem & apostolicam benedictionem.

Ex supernæ providentia majestatis Romanus Pontifex, in eminenti sedis apostolicæ specula constitutus, circa ecclesiarum & religiosorum locorum omnium suæ curæ commissorum profectum, prout ex debito pastoralis officij incumbit eidem, diligenter prospicit & intendit ut hujusmodi ecclesiarum & locorum mutet in melius, & eorum augmentet honorem, prout eorum requirit necessitas, & causæ rationabiles id exposcunt.

Sane petitio, pro parte, dilectæ in Christo filiæ, nobilis mulieris Isabellæ Comitissæ Suffolchiæ, nuper nobis exhibita, continebat, quod olim quondam Willielmus Martel & Albreda ejus uxor, fundatores Prioratus de Snapes, ordinis Sancti Benedicti, Norwicensis diœcesis, de propria salute recogitantes, ac cupientes terrena in cælestia, & transitoria in æterna felici commercio commutare, pro suarum, & progenitorum suorum animarum salute, ac divini cultus incremento,

Maneria sua de Snapes & Aldeborough in dicta diœcese consistentia, & ad ipsos tunc justo titulo pertinentia, cum omnibus juribus & pertinentijs suis, monasterio Colcestriæ, dicti ordinis, Londoniensis diœcesis, pia largitione donaverunt, illaque in ipsum monasterium, titulo donationis perpetuæ, ea conditione transfulerunt,

Quod Abbas & Conventus dicti monasterij, qui essent pro tempore in eodem Prioratu, unum Priorem & monachos prædicti ordinis, juxta dicti Prioratus facultates, five conditionem pro tempore ponere; quos idem Abbas bis in anno sub certis modis & formis, tunc expressis, visitare, dictique Prior & monachi eidem Abbati & Conventui dimidiam marcham argenti, nomine pensionis, five redditus, in signum dominij sui superioratus, singulis annis solvere; ac ipse Prior ac monachi pro dictorum fundatorum, ac eorum progenitorum & successorum animarum salute, in eodem Prioratu pro tempore, in divinis officijs, domino perpetuo famulari deberent.

Cum

Cum autem, sicut eadem petitio subjungebat, licet hujusmodi facultates pro uno Priore & pluribus monachis sufficerent, tamen, a longis retroactis temporibus, in eodem Prioratu nisi solus Prior resedit pro tempore, quamvis sæpe ad dictum Prioratum aliqui monachi prædicti monasterij per dictum Abbatem interim destinati fuerunt, & destinentur, non ad residendum sive morandum perpetuo, sed temporaliter ex diversis causis in eodem, unde divinus cultus in ipso Prioratu plerumque negligitur, & fundatorum hujusmodi pia intentio defraudatur; ac etiam alia inconvenientia subsecuta fuerunt hætenus; & adhuc frequentius subsequuntur,

Pro parte dictæ Comitissæ, quæ, ut asserit, in ipso Prioratu jus obtinet patronatus; nobis fuit humiliter supplicatum, ut super hoc statui Prioratus ejusdem providere de benignitate apostolica dignaremur;

Nos itaque ad hoc, quod hujusmodi divinus cultus in eodem Prioratu per amplius augeatur, ipseque Prioratus in majoribus reverentia & honore de cætero habeatur, quantum nobis ex alto permittitur, attendere cupientes, ac hujusmodi supplicationibus inclinati, prædictum Prioratum, cum omnibus membris, juribus, & pertinentiis suis, spiritualibus & temporalibus, necnon personis in eisdem degentibus præsentibus & futuris, ab omni jurisdictione, superioritate, dominio, & potestate, necnon obedientia & subjectione Abbatis, & Conventus, ac monasterij prædictorum, perpetuis futuris temporibus, auctoritate apostolica, ex certa scientia prorsus exemimus, ac totaliter liberavimus; & hujusmodi Prioratum a dicto monasterio (præmissis ac quibuscumque confirmationibus prædecessorum nostrorum Romanorum Pontificum, necnon compositionibus, consuetudinibus & jurisdictionibus ante hæc tempora inter monasterium & Prioratum hujusmodi, super hoc editis aut initis, etiam juramento quorumcumque Priorum vallatis, nequaquam obstantibus) eadem auctoritate imperpetuum penitus separantes, illum diæcesano loci pro tempore, in eisdem spiritualibus & temporalibus, ad instar aliorum Prioratuum prædicti, vel quorumlibet aliorum approbatorum ordinum; in regno Angliæ consistentium, quoad visitationem & reformationem dicti Prioratus in capite & in membris, subjecimus auctoritate prædicta, & volumus quod, de cætero, tam ille qui nunc est, quam etiam successores sui Priores dicti Prioratus, qui erunt pro tempore, tot monachos prædicti ordinis, ad profitemdum eundem ordinem, & residendum in eodem Prioratu, secundum quod eis facultates ipsæ, tam pro sustentatione dictorum Prioris & monachorum, quam pro supportatione aliorum onerum sibi incumbentium congrue, sufficere possunt, recipere teneantur.

Quibus etiam monachis eligendi, tempore vacationis Prioratus ejusdem, alium de dicto Prioratu, vel alio religioso loco dicti ordinis, ydoneum professorem, de quo eis melius videbitur expedire, in eorum & ipsius Prioratus Priorem perpetuum (cujus electio, canonice celebrata, per eundem diæcesanum, pro tempore existentem, confirmari debeat, infra tempora super hoc a jure statuta) auctoritate præfata concessimus facultatem.

Ita tamen quod ijdem Prior & monachi Conventualiter vivere, ac in divinis officiis devote famulari, deinceps debeant in Prioratu prædicto, juxta dicti ordinis consuetudines & statuta, necnon voluntatem & ordinationem fundatorum prædictorum; quodque ipse Prior & monachi ejusdem Prioratus de Snapes, prædictis Abbati & Conventui, ne ipsi & dictum monasterium per hoc nimium graventur, dimidiam marcham argenti hujusmodi, nomine dictæ annuæ pensionis solummodo, etiam futuris temporibus,

singulis annis,olvere teneantur (jure tamen parrochialis ecclesiæ & cujusque alterius in alijs semper salvo) Nos enim extunc irritum decrevimus & inane, si secus super hijs, a quoquam, quavis auctoritate, scienter vel ignoranter, contingeret attemptari.

Quocirca discretionis vestræ per apostolica scripta mandamus, quatinus vos, vel duo, aut unus vestrum; per vos, vel alium, seu alios, præfatis Priori & monachis auctoritate apostolica efficacis defensionis auxilio assistentes, non permittatis ipsos, seu dictum Prioratum, per præfatos Abbatem & Conventum, aut quoscumque alios, contra hujusmodi exemptionis, liberationis, separationis & subjectionis nostræ tenorem, quomodolibet molestari, vel etiam impediri, contradictores per censuram ecclesiasticam, appellatione postposita, compescendo; non obstante si eidem Abbati & Conventui, vel quibusvis alijs communiter vel divisim, a sede apostolica indultum existat, quod interdicti, suspendi, vel excommunicari non possint, per literas apostolicas, non facientes plenam & expressam, ac de verbo ad verbum, de indulto hujusmodi mentionem.

Dat. Romæ apud Sanctum Petrum quârto Id. Januarij, pontificatus nostri anno undecimo.

Jo. de Bononia.

Gratis de mandato domini nostri Papæ.

N. de Rugis.

Sigillo plumbeo pendente a filo canabii.

Super Plicam.

N U. M C L I.

Papa confirmat Priori & fratribus Sanctæ Mariæ de Sniapes ecclesiam de Bedingefeld, &c.

Fœdera & Convent. Eccl. Vol. 1. p. 28. A.D. 1163. A. 9. H. 2. Ex Orig.

Alexander Episcopus servus servorum Dei, dilectis filiis W. Priori, & fratribus ecclesiæ Sanctæ Mariæ de Sniapes, salutem & apostolicam benedictionem.

Justis petentium desiderijs dignum est nos facilem præbere consensum, & vota, quæ a rationis tramite non discordant, effectu sunt prosequente complenda; ea propter, dilecti in domino filij, vestris justis postulationibus grato concurrentes assensu, ecclesiam de Fresentune, & ecclesiam de Bedingefeld, cum pertinentiis earum, & Brosthanæ, quas in præsentiarum juste & canonice possidetis, aut in futurum justis modis, Deo propitio, poteritis adipisci vobis, & per vos, ecclesiæ vestræ auctoritate apostolica confirmamus, & præsentis scripti patrocinio communimus.

Satuentes ut nulli omnino hominum liceat hanc paginam nostræ confirmationis infringere, vel ei aliquatenus contraire.

Siquis autem hoc attemptare præsumpserit, indignationem omnipotentis Dei, & beatorum Petri & Pauli apostolorum ejus se noverit incursurum. Dat. Turon. vii. KL. Junij.

Filis sericis flavi coloris.

Y y Z z

N U. M.

NUM. CLII.

Fædera &
Convent.
Vol. 1. p. 11.
A. D. 1148.
A. 13. Steph.

Papa Eugenius 3. monasterium de Canenvella sub protectione sua suscipit.

Eugenius Episcopus servus servorum Dei, dilectis filiis Wilelmo Priori Sancti Ægidij de Canenvella, ejusque fratribus tam presentibus quam futuris regularem vitam professis in perpetuum.

Religiosis desideriis dignum est facilem præbere consensum, ut fidelis devotio celerem sortiatur effectum; ea propter, dilecti in domino filij, vestris justis postulationibus clementer annuimus. Præfatum cænobium, in quo divino mancipati estis obsequio, sub beati Petri & nostra protectione suscipimus, & presentis scripti privilegio communimus.

In primis quidem statuentes, ut ordo monasticus, secundum beati Benedicti regulam, in vestra ecclesia institutus, ibidem futuris temporibus inviolabiliter conservetur.

Quasunque etiam possessiones, quæcunque bona in terris cultis vel incultis, pratis, sylvis, pascuis, molendinis, decimis, seu alijs idem monasterium in præsentiarum juste & canonice possidet, aut in futurum, concessione Pontificum, largitione Regum vel Principum, oblatione fidelium, seu alijs justis modis, Deo propitio, poterit adipisci, firma vobis vestrisque successoribus & illibata permaneant. In quibus hæc duximus proprijs exprimenda vocabulis, ipsum videlicet locum Canawellam cum præfata Sancti Ægidij ecclesia, ex dono Gevæ filie Hugonis Comitis Cestrie, in cujus dominio prædicta ecclesia sita est; Landam quæ vocatur Stichefleia; in Draitona unam mansionem; in Duntona unum molendinum, quod est in Corre, & quatuor virgatas terræ in eadem villa, cum prato adjacente in Ellefordia, ex dono Roberti de Weffordia; sexaginta acras terræ in bosco suo in Witemora, præter planum in Sticeleia.

Decernimus ergo ut nulli omnino hominum liceat præfatum monasterium temere perturbare, aut ejus possessiones auferre, vel ablatas retinere, minuere, seu quibuslibet molestijs fatigare; set omnia integra conserventur eorum, pro quorum gubernatione & sustentatione concessa sunt, usibus omnimodis profutura.

(Salva sedis apostolicæ auctoritate, & diocesano- rum Episcoporum canonica justitia.)

Siqua igitur in futurum ecclesiastica, secularive persona hanc nostræ constitutionis paginam sciens contra eam temere venire temptaverit, secundo, tertioque commonita, si non satisfactione congrua emendaverit, potestatis, honorisque sui dignitate careat, reamque se divino judicio existere de perpetrata iniquitate cognoscat, & a sacratissimo corpore & sanguine Dei, & Domini nostri Jesu Christi aliena fiat, atque in extremo examine districtæ ultioni subjaceat.

Cunctis autem eidem loco justa servantibus sit pax Domini nostri Jesu Christi, quatenus hic fructum bonæ actionis percipiant, & apud districtum judicem præmia æternæ pacis inveniant. Amen, Amen, Amen.

✠. Ego Eugenius catholicæ ecclesiæ Episcopus.

✠. Ego Hubaldus Presbyter Cardinalis titulo Sanctæ Praxedis. ✠. Ego Ymarus Tusculanus Episcopus. ✠. Ego Oddo Diaconus Cardinalis Sancti Georgij ad velum aureum.

✠. Ego Julius Presbyter Cardinalis Sancti Marcelli. ✠. Ego Octavianus Diaconus Cardinalis Sancti Nicholai in carcere Tulliano.

✠. Ego Johannes Paparo Diaconus Cardinalis Sancti Adriani. ✠. Ego Hugo Presbyter Cardinalis titulo in Lucina.

✠. Ego Jordanus Presbyter Cardinalis titulo Sanctæ Sufannæ.

Datum Remis per manum Guidonis Sanctæ Romanæ ecclesiæ Diaconi Cardinalis & Cancellarij, 11 idus Aprilis. Indictione xi. Incarnationis domini anno M. C. XLVIII, Pontificatus vero domini Eugenij 3. Papæ anno quarto.

Sigillum plumbeum pendet a filo canabæ.

NUM. CLIII.

Bulla Alexandri Papæ sexti de suppressendo Prioratum de Luffeld, ordinis Sancti Benedicti, Lincolnienfis diæcesis, & collegio Windesoræ annexando.

Fæd. & Co
vent. Vol.
12. p. 563.
A. D. 1494
A. 10. H. 7
Ex Orig.
nali.

Alexander Episcopus, servus servorum Dei, ad perpetuam rei memoriam.

Injunctum nobis desuper apostolicæ servitutis officium mentem nostram excitat & inducit, ut ad ea, per quæ ecclesiarum omnium, præsertim collegiarum, necnon capellarum & hospitalium necessitatibus valeat provideri, quantum cum Deo possumus, operosis studiis & remedijs favorabiliter intendamus.

Sane pro parte carissimi in Christo filij nostri Henrici Angliæ Regis illustris nobis exhibita petitio continebat, quod ipse de propria salute cogitans, cupiens terrena in cælestia, & transitoria in æterna felici commercio commutare, pia ductus devotione, quandam capellam cum una cantaria, sub invocatione beatæ Mariæ virginis, cum sufficienti numero Presbiterorum, qui inibi pro animæ suæ salute celebrare teneantur, juxta ecclesiam collegiatam Sancti Georgij, oppidi Windesoræ, Saresbiriensis diæcesis, ac unum hospitale in dicto oppido pro pauperibus & alijs miserabilibus personis ad illud pro tempore declinantibus, in illis recipiendis, confortandis & alendis, de bonis proprijs fundare & ædificare proponit.

Verum si Prioratus de Luffeldia, ordinis Sancti Benedicti, Lincolnienfis diæcesis, qui de jure patronatus regis Angliæ pro tempore existentis existit, & in loco deserto constitutus, & in quo a longo tempore citra non consueverunt, nisi unus Prior cum duobus monachis, qui etiam in dicto Prioratu professionem non emittunt, habitare, cujus structuræ & ædificia incuria & negligentia Prioris & monachorum prædictorum, ad maximam & pene irreparabilem ruinam devenerunt, illiusque ordo & dependentia, siqua sit, ac nomen, seu dignitas Prioris, si Conventualis existat, penitus supprimerentur, & extinguerentur, illiusque structuræ, ædificia & bona omnia mensæ capitulari dictæ ecclesiæ Sancti Georgij pro necessitatibus capellæ, cantariæ & hospitalis, ac etiam mensæ prædictorum perpetuo applicarentur, appropriarentur & assignarentur ex hoc profecto necessitatibus mensæ, capellæ & hospitalis prædictorum plurimum consuleretur.

Quare pro parte ejusdem Regis, afferentis fructus, redditus & proventus dicti Prioratus ducentorum & sexaginta florénorum auri de Camera, secundum communem estimationem, valorem annum non excedere, nobis fuit humiliter supplicatum, ut Prioratum, ordinem, dependentiam & dignitatem ac nomen Prioris, hujusmodi penitus suppressere & extinguere, ac structuræ, ædificia & bona prædicta eidem

eidem mensæ perpetuo unire, annectere & incorporare, aliasque in præmissis opportune providere de benignitate apostolica dignemur.

Nos igitur, qui dudum inter alia voluimus quod petentes beneficia ecclesiastica alijs uniri, tenerentur exprimere verum valorem secundum communem estimationem valoris annui etiam beneficij cui aliud uniri peteretur, alioquin unio non valeret, & semper in unionibus commissio fieret ad partes vocatis quorum interesset dictæ mensæ, fructuum, reddituum, & proventuum verum valorem annuum, ipsiusque Prioratus qualitates præsentibus pro expressis habentes, hujusmodi supplicationibus inclinati, Prioratum, dependentiam, illiusque nomen ac dignitatem hujusmodi, auctoritate apostolica tenore præsentium penitus suppressimus & extinguimus, necnon structuras, ædificia & bona hujusmodi eidem mensæ perpetuo applicamus, appropriamus & assignamus; ita quod cedente vel decedente moderno dicti Prioratus Priore, seu Prioratum prædictum alias quomodolibet dimittente, liceat dilectis filijs Decano & capitulo dictæ ecclesiæ Sancti Georgij, per se, vel alium seu alios, corporalem structurarum, ædificiorum, & bonorum hujusmodi possessionem propria auctoritate libere apprehendere, ac in mensæ, capellæ, cantariæ & hospitalis prædictorum usus, utilitatemque convertere, diæcesani loci & cujusvis alterius licentia super hoc minime requisita; Translatis tamen Priore & Monachis, in dicto Prioratu degentibus, ad alia loca dicti ordinis regularia, & assignatis eis, quoad vixerint, de fructibus, redditibus & proventibus hujusmodi, pensionibus annuis competentibus per loci Ordinarium, ex quibus se commode valeant sustentare.

Non obstantibus voluntate nostra prædicta, ac alijs apostolicis, nec non bonæ memoriæ Octonis & Octoboni olim in dicto regno apostolicæ sedis legatorum, in provincialibus quoque & synodalibus concilijs editis generalibus vel specialibus constitutionibus & ordinationibus, statutis quoque & consuetudinibus Prioratus & ordinis prædictorum, juramento, confirmatione, vel quavis firmitate alia roboratis, contrarijs quibuscumque. Aut si aliqui super provisionibus sive faciendis de Prioratibus hujusmodi speciales, vel alijs beneficijs ecclesiasticis in illis partibus generales dictæ sedis, vel legatorum ejus litteras impetrarint, etiam si per eas ad inhibitionem, reservationem & decretum, vel alias quomodolibet sit processum, quas quidem litteras & processus habitos per easdem & inde secuta quæcumque ad dictum Prioratum volumus non extendi, seu nullum per hoc eis quoad affecutionem Prioratum seu beneficiorum aliorum præjudicium generari, & quibuscumque alijs privilegijs, indulgentijs & litteris apostolicis, generalibus vel specialibus, quorumcumque tenorum existant, per quæ præsentibus non expressa vel totaliter non inserta, effectus earum impediri valeat quomodolibet vel differri, & de quibus, quorumque totis tenoribus habenda sit in nostris litteris mentio specialis.

Provisio quod dictus Prioratus propterea ad prophanos usus non redigatur, sed in illius ecclesiæ missæ interdum celebrentur.

Nos enim exnunc irritum decernimus & inane, si secus super hijs a quoquam quavis auctoritate scienter vel ignoranter contigerit attemptari.

Nulli ergo hominum liceat hanc paginam nostræ suppressionis, extinctionis, applicationis, appropriationis, assignationis & constitutionis infringere, &c.

Datum Romæ apud Sanctum Petrum anno incarnationis dominicæ millesimo quadringentesimo no-

nagesimo quarto, quarto Non. Octobris, pontificatus nostri anno tertio.

L. PODOCATHARUS.

R. DE VULTERRIS.

Sub filis sericis rubei croceique coloris.

NUM. CLIV.

De antiquitate & chartis Monasterij de Valle Sanctæ Mariæ in Snaudonia.

UNiversis Christi fidelibus, has litteras visuris vel auditoris, Amanus, permissione divina, Bangorensis ecclesiæ minister humilis, salutem æternam in domino.

Noveritis nos vidisse cartas varias diversorum principum Priori & Conventui de Valle beatæ Mariæ de Snaudonia.

Videlicet chartam Lewelini Magni, super totam terram Kyndewewic de Rennaut.

Et chartam Lewelini filij Griffini super omnes terras filiorum Ithael de Penard.

Et chartam Lewelini filij Griffini, super totam terram hominum de Trehan apud Kenynbeind & Lecheitaur.

Et chartam domini Oweni, super totam villam quæ vocatur Tref Ybeyrd apud Kynind Meney.

Et chartam domini Lewelini filij Griffini, super totam terram illam & locum de Beckellers.

Et chartam domini David, super totam terram quam habuerit Ierberd Vab Yersfeynt, & Feraul apud Epennant.

Et super dictis terris vidimus litteras papales confirmatorias, bullatas, non cancellatas, non abollitas, nec in aliqua parte vitiatas.

Ad hæc sciant universi, quod dicta domus beatæ Mariæ, senior domus religiosa est in tota Wallia (excepta insula sanctorum Bardigeya) & melioris hospitalitatis, & communioris indigentibus & transeuntibus Anglicis & Walensibus, de Anglia & Westwallia transeuntibus ad Nordwalliam, & de Yberniam & Norwalliam euntibus in Angliam.

Sed, in damnum non modicum & defectum communem omnium, dicta domus, incendio casuali penitus destructa, licet hospitalitatis tempore maximam pateretur ruinam, per tamen regem pium, catholicum, liberalem, Dei gratia, dominum Edwardum ad plenum fuisset restaurata.

Et quia pium est afflictis & oppressis subvenire, Nos de misericordia Dei, & de intercessione ejusdem genetricis, & omnium sanctorum suffragijs confidentes, omnibus benefactoribus dictæ domus, undicumque subvenientibus, qui de bonis, a Deo collatis, pias eleemosynas vel favores contulerunt, 40 dies de injuncta sibi pænitentia misericorditer relaxamus; dum sint vere convicti & confessi.

In cujus &c.

Dat. apud Maesyllan in octabis Annunciationis Beatæ Mariæ, anno domini 1286.

NUM. CLV.

Alexander Papa succipit sub protectione beati Petri & suæ Prioris & ecclesiæ Sanctæ Margaritæ de Elenfordesmer.

Alexander Episcopus servus servorum Dei, dilectis filijs Gerelm. Priori, & fratribus Sanctæ Margaritæ

Fad. & Convent. &c. Vol. 2. p. 316. A. D. 1286. A. 14. Ed. 1. Ex bundella Brevium & Litterarum A. 14. E. 1. in Turri.

Fad. & Convent. &c. Vol. 1. p. 59. Hen. 2. Alex. 3. Ex Autogr.

Margaritæ de Elenfordesmer, salutem & apostolicam benedictionem.

Preces & petitiones filiorum ecclesiæ quæ rationi concordant, ab ecclesiastica non dissonant honestate, decet nos clementer admittere, & utiliter effectu prosequente complere; ea propter, dilecti in domino filij, vestris justis postulationibus benignius annuentes, ecclesiam vestram, in qua divino estis obsequio mancipati, sub beati Petri & nostra protectione suscipimus.

Præterea locum ipsum, in quo ecclesia vestra sita est, & possessiones, quas nobilis vir Radulphus de Chedelewurd ecclesiæ vestræ in perpetuam elemosinam pia largitione legitime concessit, sicut eas rationabiliter possidetis, vobis & eidem ecclesiæ auctoritate apostolica confirmamus, & præsentis scripti patrocinio communimus.

Sane novalium vestrorum, quæ proprijs manibus aut sumptibus colitis, sive de nutrimentis vestrorum animalium, nullus a vobis decimas præsumat exigere.

Ad hæc auctoritate apostolica inhibemus, ne liceat Sarisberienfi Episcopo, in cujus diocesi ecclesia vestra sita est, aut ejus Archidiaconis, vel Officialibus, vobis, vel ecclesiæ vestræ novas & indebitas consuetudines imponere, vel vos aut ecclesiam vestram injuste gravare.

Decernimus ergo, ut nulli omnino hominum liceat hanc paginam nostræ protectionis, confirmationis, & constitutionis infringere, vel ei aliquatenus contraire.

Siquis autem hoc attemptare præsumperit, indignationem omnipotentis Dei, & beatorum Petri & Pauli, apostolorum ejus, se noverit incursurum. Dat. Anagn. VII. KL. Februar.

Filis sericis subrubicundis.

NUM. CLVI.

Carta Thomæ de Lascels de duabus bovatis terræ, cum tosto & crosto Prioratui Sancti Martini juxta Richemond concessis.

Regist. Cartarum Stæ. Mariæ Ebor. in Bibl. Cath. Ebor. fol. 257.

OMnibus Christi fidelibus hanc cartam visuris vel audituris Thomas de Lascels salutem. Noveritis me dedisse & concessisse & hac carta confirmasse Deo & Beate Mariæ & Prioratui Sancti Martini juxta Richemond, & monachis ibidem Deo servientibus, duas bovatas terre in territorio de Langthorn, cum tosto & crosto, & omnibus alijs pertinentijs & libertatibus suis infra villam & extra sine aliquo retinemento. Illas scilicet duas bovatas terre quas Henricus filius Willielmi tenuit de Willielmo de Lascels, habendas & tenendas dictis monachis vel suis assignatis de me & heredibus meis in puram & perpetuam elemosinam liberam omnino & quietam ab omni servicio & exactione seculari; reddendo inde annuatim mihi & heredibus meis unam libram piperis ad Nundinas Richemond pro omnibus. Et ego Thomas & heredes mei warrantizabimus predictis monachis predictam terram cum omnibus pertinentijs suis per omnia & contra omnes homines imperpetuum. Hijs testibus, Domino Rogero tunc Abbate de Sancta Agatha, Magistro Thoma tunc Officiali Richemond, Adam tunc Decano Richemond, Petro tunc Capellano de Gedal, Thoma de Burgo, Philippo filio Johannis, Galfrido de Hudewell, Thoma de Rand, Roberto Tortemain, & multis alijs.

Idem Thomas per aliam cartam concessit eidem

monachis Sancti Martini juxta Richemond unam bovatom terræ in eodem territorio de Langethorn, in puram & perpetuam elemosinam, reddendo inde eidem Thome & heredibus suis unam libram cum annuatim.

NUM. CLVII.

De mutuo per Abbatem de Hida, pro passagio Regis Edwardi tertij.

REX omnibus ad quos, &c. salutem.

Noveritis nos recepisse, per manus dilecti Clerici nostri, Edmundi de la Beche, custodis garderobæ nostræ, de dilecto nobis in Christo, fratre Johanne Spirock, commonacho Abbatis de Hida, de jocalibus ipsius Abbatis, unam crucem auri, cum diversis petris, ponderis triginta & trium solidorum, & novem denariorum, & pretij viginti & unius librarum, sexdecim solidorum & octo denariorum,

Unum calicem argenti, deauratum & aymellatum in pomello, ponderis quatuor librarum, & octo solidorum, sex denariorum & unius oboli, & pretij sex librarum, tresdecim solidorum, & quatuor denariorum,

Et unum calicem argenti, deauratum, cum patena, ponderis sexaginta & quinque solidorum, & pretij quatuor librarum, & quinque solidorum,

Quæ præfatus Abbas nobis, pro expeditione negotiorum nostrorum, mutuavit, & quæ quidem crucem, calices & patenam, præfato Abbati restituere, vel pretium inde, si sibi non restituantur, eidem Abbati solvere promittimus bona fide.

In cujus, &c.

Teste Rege apud Walton. vicesimo tertio die Junij.

Per ipsum Regem.

NUM. CLVIII.

De mutuo ab Abbate de Bardeney, pro passagio Regis Edwardi tertij.

REX omnibus ad quos, &c. salutem.

Sciatis nos recepisse de dilecto nobis in Christo, Abbate de Bardeneye, per manus dilecti Clerici nostri, Roberti de Wodehouse, Thefaurarij, & Camerariorum nostrorum,

Ex causa mutui, nobis pro passagio nostro versus partes transmarinas, per præfatum Abbatem facti,

Duas Pelves de argento, aymellatas in fundo, de una chacea, ponderis & pretij sex librarum, duorum solidorum, & sex denariorum,

Et unum calicem argenteum, cum patena, deauratum, ponderis & pretij triginta & duorum solidorum, & quatuor denariorum,

Quos quidem pelves, calicem, & patenam, eidem Abbati restituere, vel ei septem libras, quatuordecim solidos & decem denarios (si iidem pelves, calix & patena sibi non restituantur) solvere promittimus bona fide.

In cujus, &c.

Teste Rege apud Lopham octavo die Junij.

Per ipsum Regem.

NUM.

Fed. & Co. vent. Vol. p. 59. A. 1338. A. 1. E. 3. Ale. man. 12. E. 3. p. 1. m. 10.

Fed. & Co. vent. Vol. p. 50. A. D. 1338. A. 1. E. 1. Ale. man. 12. E. 3. p. 1. m. 10.

NUM. CLIX.

Bulla Clementis Septimi Papæ pro Suppressione Monasteriorum de Romboro, Felixston, Bromehill, Bliorow & Montjoye, ad fundandum Collegium Cardinalis Wolsey de Ipswich.

Registrata in Camera Apostolica de Mandato Reverendissimi Cardinalis Sanctorum Quatuor.

B. MONTA.

CLEMENS episcopus servus servorum dei, dilecto filio Thomæ tituli sanctæ Cecilie Presbytero Cardinali, in regno anglie nostro & apostolicæ sedis legato, salutem & apostolicam benedictionem.

Cum hodie per alias nostras literas, circumspeditioni tuæ in monasterio, per priorem gubernari solito, sancti Petri ordinis sancti Augustini regularium in villa seu oppido de Ipswich, Norwicensis Diæcesis sito nomen, dignitatem, ordinem & dependentias supprimendi & extinguendi, ac inibi nomen collegii imponendi, illiusque fructus, redditus & proventus collegio per te instituendo applicandi & appropriandi licentiam & facultatem concesserimus, prout in illis plenius continetur.

Et quia, sicut accepimus, Fructus Redditi & Proventus dicti Monasterii longe minores & tenuiores existant quam pro Scolaribus inibi Literarum Studio vacare debentibus ad eorum Alimoniam & Sustainementem sufficiant, sintque in partibus illis infra-scripta Monasteria, quorum Fructus, Redditi & Possessiones, si in usus tam salutares (videlicet) Religioni & moribus multum profuturos converterentur & applicarentur, ex hoc profecto plures Personæ Literarum Studio vacare volentes sustentari & Margaritam scientiæ acquirere, qua postea acquisita Regno consulere ac Scientiæ & Virtute Fidelium Animarum saluti prodesse possent.

Nos, de circumspeditione tua, quam altissimus egregiis virtutibus & animi dotibus plurimum insignivit, & prudentiam, ac rerum experientiam in arduis negotiis experti sumus plenam in domino fiduciam obtinemus, motu proprio, non ad alicujus nobis super hoc oblata petitionis instantiam, sed de nostra mera deliberatione ac ex certa nostra scientia, & apostolicæ potestatis plenitudine, eidem circumspeditioni tuæ de Romborow & de Felixston, alias Fyllston, ac de Bromehill prope Brandonfery, necnon de Bliorow & Montisgaudii alias Montjoy sancti Benedicti & sancti Augustini ordinum respective dictæ diæcesis monasteria per priores gubernari solita, & in eorum singulis nomina, dignitates ac prioratum ordines & dependentias, si ad hoc carissimi in Christo Filij nostri Henrici Angliæ Regis illustris & Domini Ibernæ, ac Fidei Defensoris accesserit Assensus penitus supprimendi & extinguendi, ac monasteria ipsa cum suis juribus & pertinentiis universis eidem collegio perpetuo uniendi, ac illorum monachos ac canonicos & personas ad alia loca sive monasteria ejusdem vel alterius ordinis, prout tibi videbitur melius expedire, transferendi, necnon monasteriorum sic suppressorum hujusmodi & uniuscujusque sic suppressi fructus, redditus & proventus, cujusunque

naturæ aut qualitatis fuerint, sive sint oblationes, decimæ aut pensiones quæcunque ratione unionis, appropriationis aut alio quocunque jure speciali vel generali præscriptionis, aut alias prædictis monasteriis aut eorum alicui spectantes aut pertinentes, necnon omnia & singula monasteriorum prædictorum bona mobilia sive immobilia, de quorum omnium tam bonorum estimatione quam reddituum, fructuum & proventuum monasteriorum prædictorum vero annuo valore sumus certiorati & hic pro expressis volumus haberi, ea dicto collegio per te in villa sive oppido de Ipswich Norwicensis Diæcesis hujusmodi extruendo perpetuo applicandi & appropriandi, & cum omnibus suis privilegiis, juribus, dependentiis ac appendentiis & pertinentiis universis pleno & integro jure ad collegium prædictum transferendi, eidem quoque ecclesias parochiales quasunque dictis monasteriis aut eorum alicui unitas jam & appropriatas, uniendi similiter, annectendi & appropriandi, prout nos etiam potiori pro cautela in eventum suppressionis hujusmodi respective unimus, appropriamus & incorporamus, aliaque denique omnia & singula, quæ ad stabiliendam, confirmandam & perpetuandam bonorum, terrarum, fructuum, reddituum, & proventuum prædictorum monasteriorum sic suppressorum possessionem prædicto collegio pacifice in futuro habendam & tenendam necessaria videbuntur aut opportuna per pænas & censuras ecclesiasticas & alias quomodocunque faciendi, statuendi & exequendi plenam, integram & liberam tenore præsentium licentiam concedimus & facultatem, istasque literas ad hoc extendimus & ampliamus non obstantibus nostra quæ volumus quod in unionibus faciendis verus annuus valor tam beneficii uniendi quam illius cui unio fieri peteretur, & semper vocarentur quorum interest ac aliis apostolicis & bonæ memoriæ Ottonis & Ottonboni olim in regno anglie apostolicæ sedis legatorum in provincialibus & sinodalibus conciliis editis generalibus vel specialibus constitutionibus & ordinationibus, necnon monasteriorum sive ordinum prædictorum juramento. Confirmatione apostolicâ vel quavis firmitate alia roboratis statutis & consuetudinibus, privilegiis quoque & indultis ac literis apostolicis etiam in forma brevis monasteriis & ordinibus prædictis, vel quibuscunque tenoribus & formis etiam per modum statuti & ordinationibus perpetuorum & cum quibuscunque derogatoriis derogatoriis fortioribus & insolitis clausulis ac irritantibus & aliis decretis, etiam motu simili & ex certa scientia, ac de apostolicæ potestatis plenitudine, etiam per nos & sedem eandem etiam iteratis vicibus concessis, confirmatis et innovatis, etiam si in illis caveatur expressè quod illis etiam per quascunque literas apostolicas nullatenus derogari possit, nisi in literis quæ eis derogare videntur illorum omnium tenores de verbo ad verbum infererentur & expresse appareret Romanum pontificem illis voluisse derogare, & causa urgens & sufficiens exprimat, & aliis certis modis & formis observatis, quibus omnibus, illorum tenores, ac si de verbo ad verbum inferri ac forma in illis tradita observata foret, præsentibus pro expressis habentes, illis alias in suo robore permansuris, hac vice duntaxat, specialiter & expresse, motu, scientia & potestate similibus derogamus, ac etiam quibuscunque defunctorum testamentis, ultimis voluntatibus, ordinationibus aut dispositionibus quacunque auctoritate confirmatis, corroboratis & consolidatis, aut quibuscunque pænis & censuris ecclesiasticis communitis, super quorum omnium testamentorum, ultimarum voluntatum, ordinationum & dispositionum ea omnia & singula & illorum tenores pro hic expressis & recitatis habentes, immutatione, alteratione &

in usum prædictum conversione & translatione specialiter & expresse motu & scientia similibus dispensamus ac specialiter quacumque allegatione de non expresso vero valore bonorum aut annui redditus monasteriorum prædictorum in literis nostris prætextu alicujus constitutionis inde editæ curiæ nostræ stili aut alias requisito & inferendo cæterisque contrariis quibuscumque.

Nulli ergo hominum liceat hanc paginam nostræ concessionis, unionis, appropriationis, incorporationis, extensionis & dispensationis infringere.

Dat. in urbe veteri anno incarnationis dominicæ millesimo quingentesimo vigesimo octavo, pridie Id. Maij, pontificatus nostri anno quinto.

CLEMENS PAPA SEPTIMUS.

Super Plicam

HEN. DE BUSSEYO.

Sub sigillo plumbeo pendente a filis sericis flavi rubique colorum.

NUM. CLX.

*Hist. Abb.
Vol. 1. p. 11.*

Literæ Patentes Regis Henrici 8^{vi} pro annua Pensione Thomæ Rowland Abbati Monasterii de Abbingdon post dissolutionem ejusdem Monasterii solvenda.

REX omnibus ad quos &c. salutem. Cum nuper monasterium de Abyndon in Com. nostro Berk jam dissolvat' unde quidam Thomas Rowland tempore dissolutionis illius, & diu ante Abbas inde fuit. Nos volentes rationabilem annualem pensionem sive promotionem condignam in consideratione præmissor' de gratia nostra speciali, ac ex certa scientia & mero motu nostro per advisamentum & consensum cancellar' & consilii curiæ augmentation' revention' coronæ nostræ dedimus & concessimus, ac per præsentis damus & concedimus præfato Thom' quandam annuitat' sive annualem pension' ducentar' librar' sterling', habend' gaudend' & annuatim recipiend' easdem ducentas libras præfato Thom' & assignatis suis a tempore dissolution' ejusdem nuper monaster' ad terminum & pro termino vitæ ipsius Thom' vel quousque idem Thom' ad unum vel plura beneficia ecclesiastica sive aliam promotionem condignam clari annui valoris ducentarum librarum aut ultra per nos promotus fuerit tam per manus thesaurarii revention' augmentation' curiæ nostræ pro tempore existen' de thesauro nostro in manibus suis de revention' prædictis remanere contingente, quam per manus receptor' exituum & reventionum dicti nuper monasterii pro tempore existen' de eisdem exitibus & reventionibus ad festa annunciationis beatæ Mariæ Virginis & S. Michaelis Archang' per equales portion' solvend' eo quod expressa mentio &c. In cujus rei, &c. Teste Richardo Ryche mil' apud Westm' ultimo die Februarii anno regni nostri 29. Per Cancellar' & Consil' Cur' augmen-

tationum revention' coronæ regis virtute warranti regis.

NUM. CLXI.

Aliæ Literæ Patentes ejusdem Regis eidem Thomæ concessæ pro mansione Capitali de Comnor.

REX omnibus, &c. ad quos, &c. salutem. Cum nuper monaster' de Abendon in Com' nostro Berk jam dissolvat' unde quidam Thomas Pentecost alias dictus Rowland tempore dissolution' illius & diu antea abbas ibidem fuit nos volentes rationabil' annual' pension' sive promotion' condignam eidem Thom' ad victum exhibition' & sustentation' suam melius sustentandam provideri, sciatis igitur quod nos in considerat' præmissor' ac in plenam satisfactionem totius pension' dicti Thom' ultra ducent' libras annuatim ea de causa per quasdam alias literas nostras patent' gerent' dat' apud Westm' ultimo die Februarii anno regni nostri 29. per nos eidem Thom' per nomen Thom' Rowland datas & concessas dedimus & concessimus ac per præsentis damus & concedimus eidem Thom' totam capital' mansion' nostram de Comnor una cum omnibus domibus stabulis horreis columbariis & aliis ædificiis eidem adjacentibus & pertinentibus ac unum clausum nostrum terræ vocat' Comnor Parke, and other Lands. Habend' for the Term of his Life, provided that if the King do promote him to one or more Ecclesiastical Benefices or other condign Promotion of the yearly Value of two hundred and twenty three Pound, then these Letters Patents to be void. In cujus rei, &c. Teste Richardo Ryche Mil' apud Westm' 6 die Martii Anno Regni 29. Per cancellarium & consilium curiæ augment' revention' coronæ regis virtute warranti regii.

NUM. CLXI. I.

Registrum Monasterii de THEOKESBERY, continens Chartas Donationum & Confirmationum terrarum.

*Bibl. Co.
Cleopatri
VII. 3
68. 2.*

De prima Fundatione Ecclesiæ S. Jacobi de Kenefeg in Wallia.

CARTA W. Com. testificantis, quod ipse requisivit abbatem & conventum Theokesbery ut permitterent Henrico Thufard clerico ejusdem Com. erigere ecclesiam de Kenefeg tenendam dum vixerit ab ipsis, solvendo pensionem 2 solidorum ad festum omnium sanctorum, sine minoratione aliqua decimarum suarum quas antiquitus habebant; ita ut post decessum ipsius Henrici, ædificia & virgulta & cæteræ emendationes in terra ecclesiæ factæ, & ornamenta ecclesiæ in ipsa ecclesia, sicut sua propria perpetuo remanerent. Ita etiam quod si ministri dicti Com. de aliqua parochia ipsius Abbatis in parochiam de Kenefeg causa guerræ, vel indigi

indigi pasturæ oves suas vel vaccas removerent & ibi non sint remanentes residuæ, decimam habebit illarum.

NUM. CLXI. 2.

C. Nich. Landavenfis *Episcopi confirmantis ecclesiæ S. Mariæ Theokesberiæ omnes Ecclesias & Beneficia quæ habent in Episcopatu suo.*

CHARTA Nich. Landavenfis episcopi confirmantis ecclesiæ S. Mariæ Theok. & Monachis omnes ecclesias & beneficia cum pertinentiis suis, quæ in illo episcopatu habent ex fidelium largitione, viz. Ecclesiam parochialem S. Mariæ de Kairdif cum Capella de Castello, Capellam S. Johannis, Capellam S. Thomæ, Capellam de Raht, Capellam S. Dionisii de Kibur, Capellam de Liffeni, Capellam S. Edem, Capellam de Lambordan cum omnibus pertinentiis suis infra burgum & extra, & decimam dominicorum reddituum Com. de Kairdif & de toto dominico suo in Wallia; ecclesiam de Landochan pertinentem ad ecclesiam de Kairdif cum capella de Leorwtha & capella de Cogan, cum terris & reliquis pertinentiis suis; ecclesiam de Landiltuif cum capella de Lifwini; capellam S. Bartholomei, capellam S. Cajani de Cherleton cum pertinentiis suis de Lambarl & de Landaran & de sancti Nicholai & cum reliquis pertinentiis suis: ecclesiam S. Leonardi de novo Castello cum capella S. Tleducti; capellam de Lathelestura, capellam in nemore ex orientali parte Leveni, capellam S. Thomæ in terra quam W. Com. Glouc. dedit Willielmo filio Henrici inter aquas de Avene & Neth; ecclesiam S. Jacobi de Kenefeg, cum capella sancti Thomæ in eadem villa, capellam de Corneli quæ est in villa S. Tho. Capellam S. Wenduni de villa Walteri Lupelli, Capellam S. Thomæ de Creitic, capellam S. Cuniioth de Leveni cum omnibus reliquis pertinentiis suis, tam ecclesiæ S. Leonardi quam ecclesiæ de Kenefeg de Landbleth cum capella S. Donati, capellam S. Jacobi de Landioman, capellam sanctæ Lenwaræ de Lathawa cum reliquis pertinentiis suis. Hæc autem capella eo tenore dedicata est & sepeliendorum corporum permissio facta, ne cederet in dampnum ecclesiæ de Landbleth ad quam jure parochiæ pertinet. Concedit etiam ut rectoribus earum discedentibus, vicarios idoneos, scil. Sacerdotes in eis instituant Monaci, qui episcopo respondeant de spiritualibus, assignata eis honesta sustentatione. Reliquas vero possessiones illarum, tam in decimis quam in terris, in usus suos committant, Confirmat autem eis omnes decimas quas in illo episcopatu legitime obtinuerunt, viz. duas partes decimæ dominii de Crenemareffume, duas partes decimæ dominii Rogeri de Sumeri, medietatem decimæ dominii de sancto Fagano, duas partes decimæ dominii de S. Nicholao, duas partes decimæ dominii de Bolemlleston, duas partes decimæ dominii de Wufa, 2 partes decimæ dominii de Manwrekeftun, 2 partes decimæ dominii quod fuit Hug. de Gloucestria, 2 partes decimæ dominii de Treigof, medietatem decimæ dominii Willielmi de Lond. & c acras terræ apud Wuggemore, duas partes decimæ do-

minii de Penmarc, 2 partes decimæ dominii quod nunc est monachorum de Neth apud Effum, 2 partes decimæ dominii de Marois, 2 partes decimæ dominii de sancto Donatō, 2 partes decimæ dominii de Coitif & Novo Castello. Et confirmat eis terras, quæ in Elemosynam eis datæ sunt, villulam, quæ dicitur Landochan, terram quam dedit Walterus de Landbleche, terram quam dedit Robertus filius Nigelli, terram quam dedit Walkelinus, dictam Landcadhele, totum brachium aquæ de Taf ex quo exit, & etiam pratum ultra aquam juxta ecclesiam.

NUM. CLXI. 3.

Qualiter Controversia quievit inter Huctredum Landavensem Episcopum & Rogerum Abbatem Theokesberiæ.

CARTA Huctredi Landavenfis episcopi facta Rogero Abbati Theokesberiæ & conventui, interventu & concessu Roberti consulis Gloucestria, anno ab incarnatione domni 1146 de controversia quæ fuit inter prædictos episcopum & abbatem & monacos, de decimis & aliis rebus, viz. de calumnia quam idem episcopus moverat versus eos de eisdem, cujus contentia talis est. Idem episcopus concedit Deo & Ecclesiæ B. Mariæ Theokesburiae & Monachis habere & tenere pacifice & quiete, omnes decimas, elemosynas & beneficia quæ in illo episcopatu sunt eis datæ, vel de cætero canonice dabuntur. Et pro hac concessione remiserunt Abbas & Monaci prædicto episcopo quietam totam decimam illam, quam habebant de dominicis culturis Com. Glouc. in Mora inter Taf & Ely. Et præterea 2 partes decimæ de Malthelemaur, quas tenebant, & decimam terræ pertinentem ad capellam sancti Johannis quam habebant & quam dixit abbas pertinere ad sanctum Leonardum. Concedit etiam eisdem episcopus, ut quicumque ejusdem episcopatus corpus suum voluerit ad Theokesburiam deferri, deferatur, ita ut prius Landavensem ecclesiam respiciat.

NUM. CLXI. 4.

Nicholaus Landavenfis Episcopus eandem Compositionem confirmat.

CARTA Nicolai Landavenfis episcopi confirmantis ecclesiæ de Theokesburia & Rogero Abbati decimas omnes & beneficia & ecclesias, quæ in episcopatu Landavensi ecclesiæ de Theokesburia data sunt, vel in futurum canonice dabuntur; corpora etiam eorum quicumque fuerint, qui se dederint in futurum ecclesiæ de Theokesburia. Ita tamen ut respiciant matricem ecclesiam de Land. Confirmat etiam conventionem & concordiam quæ facta sunt inter Huctredum prædecessorem suum episcopum Landavensem & Rogerum Abbatem Theokesburiae & Landavensem ecclesiam & Theok. sicut carta ipsius Huctredi testatur.

NUM.

NUM. CLXI. 5.

Willielmus Landavenſis *Episcopus confirmat omnia quæ Utradus & Nicholaus.*

CARTA W. Landavenſis episcopi confirman-
tis ecclesiæ S. Mariæ de Theokesburia & ec-
clesiæ sanctæ Mariæ de Kairdif ecclesias & deci-
mas & elemosinas omnes quas habent in eodem
episcopatu cum libertatibus per omnia sicut Huc-
tredus & Nicholaus (*prædecessores*) succ. sui eis
confirmaverunt.

NUM. CLXI. 6.

*De duabus partibus decimarum de
Dinaspowis.*

CARTA Radulphi de Sumeri facta tempore
Alani Abbatis ecclesiæ & monachis de Theok.
donationes antecessorum suorum confirmans,
viz. 2 partes omnium decimarum suarum in do-
minico suo in Dinaspowis, garbarum scil. & ag-
norum, porcorum, vitulorum, pullorum, gardino-
rum & hortorum, lini & lanæ & casei & omnium
rerum quæ renovari solent per annum, & unde de-
cima dari solet & debet, & omnium incrementor-
um & essartorum & emendationum, vel quæ facta
sunt ibi post prædictas donationes antecessorum
suorum, vel fient in posterum. Teste Willielmo
Landavenſi episcopo, Urbano archidiacono, in quo-
rum præsentia hæc acta sunt.

NUM. CLXI. 7.

Literæ Domini E. Landavenſis Episcopi.

69. b.

E. Dei gratia Landavenſis episcopus dilectis sibi
in Christo fratribus, priori de Kairdif & e-
iusdem loci capellanis salutem & benedictionem.
Mandamus vobis firmiter injungentes quatenus
omnes detentores decimarum occasione fervientium
vel messorum, & omnes detentores decimarum
quæ renovantur per annum, si semel, secundo
& tertio commoniti, excessum suum non emen-
daverint, auctoritate nostra excommunicationis
sententia innodetis. Præterea vobis mandamus
quatenus in tribus solemnibus festivalibus, scil.
Nat. Dom. Pentecost. Assumptione B. Mariæ, ex-
communicetis in genere, & solemniter, fortarios,
perjuros supra sacra loca, incendiarios, usurarios,
raptos publicos, malitiose impediens execu-
tionem legalium testamentorum, & eos qui pignus,
ubi nihil de sorte minuitur, retinent, postquam de
fructibus sortem receperint, deductis expensis. Ita
tamen quod sine auctoritate nostra vel officialis no-
stri non absolvantur. Valete.

NUM. CLXI. 8.

*Decisio de Capella de Cogan & de 2 par-
tibus Decimæ R. de Sumeri.*

DECISIO Will. episcopi de Land. et Walteri
Abbatis de Neth & W. Prioris de Gholcliva
de capella de Cogan & de duabus partibus omnium
decimarum R. de Sumeri, quæ omnia R. de Sume-
ri clericus filius suus auctoritate literarum domini
papæ exigebat ab abbate Alano & conventu The-
okesburia, & omnia adjudicata fuerunt prædictis
abbati & conventui. Adjudicatum fuit illam ca-
pellam pertinere ecclesiæ de Landochan sicut ad
matricem ecclesiam, & decimæ ecclesiæ de Cairdif.

NUM. CLXI. 9.

*De Institutione R. de Sumeri Clerici in
Capella de Cogan ad præsentationem
Alani Abbatis & Conventus Theokes-
buria.*

LITERÆ institutionis W. Landavenſis epis-
copi ad præsentationem Alani abbatis & mo-
nachorum Theokf. de R. de Sumeri clerici ad ca-
pellam de Cogan; ita quod idem R. solvat matri-
ci ecclesiæ de Landochan annuatim 1 libram ceræ;
ita ut eo discedente, vel habitum secularem mu-
tante, prædicta capella ad prædictam matricem
ecclesiam & ad dispositionem monachorum Theokf.
cum sua integritate revertatur.

*Incipiunt Cartæ Regum Angliæ de libertate Ec-
clesiæ de Theokf. tam in ecclesiis quam in terris
& redditibus a multis Christi Fidelibus emptis &
datis.*

Vide cartas Willielmi secundi & Henrici primi
regum in Monast. Vol. 1. p. 153. & seq.

NUM. CLXI. 10.

*Rex Stephanus præcipit ut Monachi de
Theoksbury teneant bene & in pace
omnia sua sicut tempore Roberti Filii
Haimonis tenuerunt.*

LITERÆ ejusdem regis præcipientis justici- fol. 73-
ariis, vice-comitibus & omnibus ministris suis
in quorum ministeriis ecclesia Theoksbury terras
habet, ut teneant eas quietas & homines & omnes
res suas ita bene & in pace, quiete & honorifice
cum omnibus consuetudinibus & reatitudinibus, &
libertatibus suis sicut unquam melius tenuerunt
tempore regis Henrici, et sicut ipse præcepit per car-
tas suas et brevia.

NUM.

NUM. CLXI. 11.

Rex Stephanus confirmat prædictas Libertates.

LITERÆ Stephani Regis præcipientis Ministris suis, ut Monachi Theok. teneant terras suas bene & in pace, & iuste, & libere, & ita quiete sicut unquam melius tenuerunt, prohibens ne inde ponantur in placitum, nisi ipse præcipiat, & aliquis eis injuriam faciat.

NUM. CLXI. 12.

Protectio ejusdem Regis Stephani.

LITERÆ ejusdem præcipientis Justiciariis, Vice-comitibus et omnibus Ministris suis, ut Monachi Theok. teneant omnes res suas de quocunque teneant, in Decimis et in Ecclesiis et in omnibus aliis rebus et possessionibus ita bene et in pace, et iuste et libere sicut unquam melius et quietius et liberius tempore Regis Henrici tenuerunt & die qua fuit vivus & mortuus & tempore Com. Glouc. et ne trahantur in Placitum nisi ipse præcipiat ore suo, quia ipse omnia illius Ecclesiæ tenementa in custodia sua et propria manu cepit.

NUM. CLXI. 13.

Idem Rex præcipit ut Monachi Theok. sint resaisiati de terra de Werfton & de Pultum.

LITERÆ ejusdem Regis præcipientis Vice-comiti de Wiltesyr. resaisiare Monachos de Theok. de terra sua de Werfton et de Pultun, unde Walter. de Pincen eos desaisiavit injuste. Præcipit etiam ut bene et in pace et iuste et libere illas teneant.

NUM. CLXI. 14.

Rex Henricus secundus præcipit Justiciariis, Vicecomitibus & Ministris ut protegant omnes res Monachorum de Theokesburia.

BREVE Henrici Regis secundi præcipientis Justiciariis, Vice-comitibus, et omnibus Ministris suis ut custodiant et manuteneant et protegant terras et tenementa, et homines et res et possessiones Monachorum Theok. sicut proprias Domini Regis, quia ipse cepit omnia illa in custodia et protec-

tione sua. Prohibuit etiam ne ponerentur in Placitum de ullo tenementò suo nisi coram eo. Et si quis eis forisfaceret, statim eis justicias exhiberent.

NUM. CLXI. 15.

Rex Henricus secundus præcipit ut Monachi de Theokesbury habeant Decimas suas in Bibur.

BREVE Henrici Regis secundi directum Rogero de Sumeri, et cæteris omnibus qui terras excolunt in Foresta de Bibur, præcipientis ut plenarie et sine dilatione reddant Monachis de Theok. omnes Decimas et Elemosynas suas de terris suis de Bosco et de Plano de Bibur, sicut melius et plenius et integrius eas habuerunt tempore Henrici Regis avi sui vel postea.

NUM. CLXI. 16.

Idem Rex præcipit ne Monachi Theokesburienses ponantur in Placitum de re—

BREVE ejusdem præcipientis Justiciariis, Baronibus, Vicecomitibus, & omnibus Ministris suis, ut facerent Monachos Theok. tenere bene & in pace Ecclesias, Terras, & Decimas, & omnes res suas & terras sicut H. Rex avus suus eis concessit, & Carta sua corroboravit, prohibens ne ponerentur in Placitum contra Carta mavi sui, nisi ipse præciperet ore suo.

NUM. CLXI. 17.

Conf—

CONFIRMATIO J. Com. Moritonæ, qua dicitur quod inspectis Cartis antecessorum suorum R. filii Haimonis & Roberti filii Regis H. primi, & Willielmi filii ejus Com. Glouc. vidit & intellexit quod R. filius H. dederat & concesserat Ecclesiæ Sanctæ Mariæ de Theok. & Monachis Decimas omnium Reddituum suorum de Cairdis, & de toto Dominico suo in Wallia. Robertus filius Rogeri totam Decimam Redditus & Thelonei Feriæ de Cardif & Landuncuit, totam Decimam Emolumentorum & Reddituum suorum & Molendinorum in Wallia, quæ facta fuerunt inibi vel fient postquam terram habuit omnium suarum emendationum, & incrementorum & essartorum & terrarum præter Decimam terræ Morini, & ovium, & porcorum, & pullorum in Wallia. Willielmus Comes concessit & confirmavit donationes avi sui & patris sui sicut superscriptum est. Has omnes donationes & concessiones J. Comes confirmavit in hac Carta.

B b b

NUM.

NUM. CLXI. 18.

Protectio J. Comitis quando fuit Rex.

PROTECTIO J. Regis literaria, qua dicit se recepisse in manu & custodia sua Abbatem & Monachos, & Ecclesiam, & terras, & omnes possessiones Ecclesie de Theok. & homines illorum, unde mandat omnibus Comitibus, Baronibus, Vicecomitibus & Ministris ut defendant, & custodiant & protegant & manuteneant res illorum, nec inferant nec inferi permittant eis injuriam vel molestiam contra Cartas quas habent de autenticis. Prohibet etiam ne ponantur in placitum de aliquo tenemento suo nisi coram eo vel capitali Justiciario suo.

NUM. CLXI. 19.

Testimonium W. Com. quod Robertus Comes Gloucestriae pater suus dederat Ricardo Clerico suo ecclesias Cornubiae.

CARTA W. Com. Glouc. testificantis quod R. Com. pater suus dederat Ricardo Clerico suo omnes Ecclesias terrae suae de Cornubia cum Capellis & pertinentiis suis, viz. Ecclesiam de Eglosbereg, Ecclesiam Commart, Ecclesiam de Eglosheil, Ecclesiam de Eggloslant, Ecclesiam de Eggloscraven & Capellam de Bennart, Ecclesiam de Menelidan, & Capellam Sancti Gennot; quas omnes idem Comes statim post mortem patris sui ad preces praedicti Ricardi dedit Ecclesiae B. Jacobi Bristol ad vicum ibidem Monachorum Deo fervientium, ubi corpus ejusdem Comitis patris sui requiescit, dicens se fecisse hanc donationem praedictis Monachis antequam dedisset terram memoratam Cornubiae Roberto de Juel Sestre fratri suo.

NUM. CLXI. 20.

W. Com. innotescit hac confirmasse.

CARTA W. Com. missa omnibus Baronibus suis & hominibus testificantis quod R. Com. pater suus dederat in Elemosynam Ricardo Clerico suo atque nutrito omnes Ecclesias terrae suae in Cornubia cum Capellis & omnibus pertinentiis suis; & eo defuncto idem Ricardus pro anima Domini sui & sui ipsius dedit easdem Ecclesias Deo & Ecclesiae S. Mariae de Theok. & Ecclesiae S. Mariae de Bristol & Monachis Deo ibidem fervientibus, salvo suo tenemento dum viveret, & ipse Comes hanc concessionem Ricardi confirmaverat.

NUM. CLXI. 21.

Literae Institutionis

UNIVERSIS Christi fidelibus praesentes literas inspecturis, W. miseratione divina Exon. Ecclesiae Minister humilis, salutem in Domino. Noverit universitas vestra nos ad praesentationem religiosorum virorum Abbatis & Conventus Theok. verorum patronorum Sanctae Wennae & Sanctae Cromennae, dilectos in Christo filios Magistrum W. de Staneweie & Dominum Benedictum de Sancta Wenna ad easdem admisisse, & ipsos in eisdem canonice instituisse personas. In cujus rei testimonium sigillum nostrum praesentibus duximus apponendum. Datum Exon. anno gratiae 1238, die sanctorum quatuor coronatorum.

NUM. CLXI. 22.

Confirmatio generalis Bartholomei Exon. Episcopi de Ecclesiis de novo tantum.

CONFIRMATIO generalis Bartholomei Exon. Episcopi, qui confirmat Ecclesiae & Monachis Theok. haec subscripta: Ecclesiam de Winkeleiga quam Rogerus de Winkelega confessus fuit se nomine Monachorum Theok. tenere sub annua pensione 20 s. & de Kintonum & de Winbleg quas fol. 74. b. ambas confessus est se nomine Monachorum possidere sub annua pensione dimidiae Marcae. Ecclesiam de Chitelhamton quam Galfridus & Rogerus Clerici confessi sunt se nomine eorum possidere sub annua pensione dimidiae Marcae. Ecclesiam de Edwieslehec quam Rogerus de Cumba se confessus est nomine eorum possidere sub annua pensione 12 d. Ecclesiam de Chilcunton, quam Ricardus Clericus se confessus est nomine eorum possidere sub annua pensione 10 s. Hae confirmatio facta est 1176 anno gratiae, 2º Idus Julii apud Exoniam. Carta Rogeri de Rupa facta Ecclesiae Sanctae Mariae Theok. & Monachis de Ecclesia de Drihestuna. Roger. Wigorn. Episcopus illam confirmat Monachis Theok. Testimonium Rogeri Wigorn. Episcopi quod Ricardus tenuit Ecclesias Cornubiae de Monachis Theok. sub annua pensione unius aurei. Literae Bartholomei Episcopi Exon. idem per omnia testificantis. Carta J. Episcopi Exon. testificantis quod receperat Robertum Bardulfi ad personatum omnium Ecclesiarum quas Ricardus tenuit in Cornubia a praesentatione Monachorum Theok.

NUM. CLXI. 23.

Rogerus Salesburiensis Episcopus confirmat Ecclesiae de Theok. Elemosynas Roberti filii Haimonis & aliorum fidelium.

CARTA Rogeri Salesburiensis Episcopi confirmantis Ecclesiae de Theok. dona R. filii H. & Mi-

& Militum suorum anno incarnationis Domini 1109. In primis Ecclesiam Sanctæ Mariæ de Craneburna, cum omnibus pertinentiis suis, Ecclesias quæ fuerunt R. Capellani, viz. Ecclesiam de Pen-trith, Ecclesiam de Essemer, Ecclesiam de Froma cum omnibus quæ ad eam pertinent, Decimam de Tarente Roberti de Haia, Decimas de Chaldewelle & de Fiffida, Decimam de Develise, Decimam de Tornecumba, Decimam de Muleburna Odonis de Hemedeswicha, Decimam de Blachesberga, Decimam de Estecheliftuna, Decimam de Wichometon, quandam Decimam apud Suttonam, decimam Domini de Chenuca, Decimam Willielmi de Hectredesbiria, in Purbica duas Decimas de Elemosyna Aelfredi de Nichola, viz. Decimam de Tachetona & de la Harpine, Decimam Domini de Occheburna Joufridi de Meili, Decimam Domini de Werftona.

NUM. CLXI. 24.

Generalis Confirmatio Simonis Wigornien-sis Episcopi.

CONFIRMATIO generalis Simonis Wigornien-sis Episcopi confirmantis Ecclesiæ de Theok. omnes Ecclesias, Elemosynas & Decimas quas prædicta Ecclesia in Episcopatu suo possidet, tam Regum quam Principum & proborum virorum donatione; Ecclesiam viz. de Tornebir cum appendiciis suis, Ecclesiam de Mersfeld cum omnibus ad eam pertinentibus, Ecclesiam de Sopesbiria cum suis pertinentiis, Ecclesiam de Fairford cum pertinentiis, Ecclesiam de Lecche cum pertinentiis suis, Ecclesiam de Cheddesleg cum pertinentiis suis, Ecclesiam de Smedun cum pertinentiis suis, Ecclesiam Sancti Petri de Bristol cum pertinentiis suis infra Castrum & extra Dominicum Burgi, Decimam Frederici de Botinton, dimidiam Decimam Drogonis præpositi de Witfeld, Decimam Nicholai de Cheddesleg, Decimam Hugonillæ de Pulla, Dominicam Decimam de Simella, Decimam de Bikemareis, duas partes de dominica Decima de Grenhamsted & de Seinesbiria. Insuper illa die qua Cimiterium Sancti Jacobi apud Bristol edificandæ dedicavit, eo quod Burgenfes, quo vellent extra Episcopatum suum deferri sepeliendum solebant, episcopali auctoritate præcepit ut nullus ejusdem Civitatis nisi sua licentia alibi sepeliendus deferretur, præter Theokesburiam. Ibi etiam statuit & sancivit, ut prædicta Ecclesia Sancti Jacobi jure perpetuo subiecta esset cœnobio Sanctæ Mariæ Theok. Ecclesiæ ad petitionem Domini Benedicti Abbatis, & assensu Roberti filii Reg. Com. Glouc. & uxoris suæ Mabilæ Comitissæ.

NUM. CLXI. 25.

De decima Domini de Suella.

CARTA Simonis filii Poinz concedentis Ecclesiæ de Theok. tempore Simonis Wigornien-sis Episcopi, in perpetuam Elemosynam Deci-

mam totius Domini sui de Suella, tam de Aldebiz quam de alio Dominico. Et ne aliqua in perpetuum oriretur controversia inter prædictam Ecclesiam de Theok. & Capellam de Suelle, dedit eidem Capellæ in perpetuum unam virgatam terræ, præter illas duas virgatas quas prius habebat.

NUM. CLXI. 26.

Controversia inter Ecclesiam de Theok. & Capellam de Suelle sic quievit super Decimas Domini.

COMPOSITIO facta inter Ecclesiam de Theok. & Mattheum Capellanum de Suelle super Decimis de Dominico auctoritate literarum Domini Papæ demandata Abbati de Buttlefden & R. de Northampton & — de Bukinham Archidiacono; scil. quod Monachi de Theok. percipient omnes Decimas de Dominico de Suelles, ita tamen quod si parochiani de Capella posuerint oves suas in ovili Domini de Suvella & in pastura de Dominico hiemaverint, rector Capellæ percipiet medietatem Decimarum illarum & Monaci reliquam medietatem. Monaci etiam percipient omnes decimas omnium servientium Domini quæ erunt in ovili Capellæ de Suelle, 6 d. pro loco Berthana quam diu stabit in vilenagio. Erunt tamen quieti a præstatione eorum eo anno quo parochiani habuerint oves suas in Berthana Domini & in Dominico; & si remota fuerit Berthana; poena etiam 100 s. sub fidei præstatione interposita est, si aliter utraque partium a compositione resiliat, parti eam observanti præstanda. Hanc compositionem prædicti Judices confirmaverunt.

Fol. 75. b.

NUM. CLXI. 27.

Literæ Domini W. Exoniensis Episcopi.

OMNIBUS Sanctæ Matris Ecclesiæ filiis W. miseratione divinâ Exoniensis Ecclesiæ Minister humilis æternam in Domino salutem. Ne dilecto nostro Domino R. Decano Exoniensi absentia vertatur in dampnum & detrimentum, ex speciali indulgentia eidem concedimus & istarum literarum auctoritate indulgemus, quod licet sit alias beneficiatus, dum ab Episcopatu nostro absentes fu-erimus, possit dictus Decanus Ecclesiam de Winkeleya cum omnibus pertinentiis suis pacifice possidere; ita quidem quod patrono ejusdem Ecclesiæ nullum generetur præjudicium ex lapsu temporis. Et in hujus rei testimonium has Literas Patentes sigillo nostro signavimus. Dat. apud Cerde Manerium Episcopi Bathoniensis anno Consecrationis nostræ 9º.

NUM.

NUM. CLXI. 28.

Confirmatio W. Comitis facta T. Sacerdoti de Ecclesia Sancti Audoeni.

CARTA W. Com. Glouc. per quam innotescit Simoni Wigornienſi Episcopo quod confirmat Thurstano Sacerdoti de Bristol Ecclesiam Sancti Audoeni, quam Robertus Consul pater suus illi primum in elemosynam dedit & Carta sua confirmavit. Rogat autem ut idem Episcopus summanuteneat sicut admiserat eum tempore patris sui.

NUM. CLXI. 29.

Sanctus Thomas Archiepiscopus idem confirmat.

CARTA sancti Thomæ Cantuariensis Archiepiscopi confirmantis Thurstino Sacerdoti de Bristol Ecclesiam Sancti Audoeni de Bristol, cum omnibus appenditiis suis, quam R. Com. Glouc. ei dederat in Ecclesiam tenendam unam libere, sicut Simon Wigornia Episcopus ei illam confirmaverat.

NUM. CLXI. 30.

Wilhelmus Comes confirmat Ecclesiam de Theokesbury donationem Turstini.

CARTA W. Comitis confirmantis donationem quam Turstanus Presbyter Sancti Audoeni fecit Deo & Ecclesie Sancti Jacobi de Bristol de prefata Ecclesia Sancti Audoeni.

NUM. CLXI. 31.

Testimonium W. Comitis quod Philippus Sacerdos dedit Ecclesie de Theokesbury medietatem Ecclesie sue Sancte Trinitatis in Bristol.

CARTA W. Com. missa Johanni Wigornienſi Episcopo, in qua testatur quod Philippus Sacerdos Ecclesie Sancte Trinitatis de Bristol, tempore Roberti Comitis patris sui dedit & concessit Ecclesie de Theok. illam partem in prefata Ecclesia quam possidebat. Et postea idem Philippus in presentia ejusdem Comitis & Baronum suorum apud Theok. ipsam donationem per unum textum in manu Abbatis cum seipso dedit & concessit. Et W. Comes illam concessionem confirmavit, rogans ut Episcopus inde faceret quod suam spectabat dignitatem.

NUM. CLXI. 32.

Comes rogat ut Episcopus confirmet.

CARTA Comitis rogantis Johannem Episcopum Wigornienſem ut confirmet Ecclesiam de Theok. illam partem Ecclesie Sancte Trinitatis Bristol quam Philippus Sacerdos secum dederat & ipse Comes confirmavit.

NUM. CLXI. 33.

Johannes Wigornienſis Episcopus ad preces W. Comitis confirmat Monachis medietatem Ecclesie Sancte Trinitatis.

JOHANNES Wigornienſis Episcopus confirmat Ecclesiam de Theok. ad petitionem W. Comitis ejusdem Ecclesie patroni illam partem Ecclesie Sancte Trinitatis Bristol quam Philippus Sacerdos dederat secum. Rogerus autem Abbas tunc temporis ad preces ejusdem Episcopi dedit illam Henrico Clerico ejusdem Episcopi tenendam solvendo inde annuatim pro libito, vel 2 aureos vel 5 s. ad festum Sancti Michaelis.

NUM. CLXI. 34.

Gilbertus Londonensis Episcopus confirmat Monachis Theokesburie Ecclesiam Omnium Sanctorum in London.

CARTA Gilberti Londinensis Episcopi confirmantis Monachis Theok. Ecclesiam Omnium Sanctorum in London quæ dicitur Semmanesire.

Literæ Theobaldi Cantuariensis Archiepiscopi testificantis quod Ecclesie de Anelinges & Burnette a possessione Monasterii de Theok. absque assensu & voluntate Capituli mancipatæ fuerunt.

Literæ Bartholomei Exoniensis Episcopi testificantis quod recepit Galfridum Clericum ad medietatem Ecclesie de Chitelhampt ad presentationem Abbatis & Conventus Theok. sub annua pensione 150 d. in natali Sancti Johannis solvenda.

Fromundus Abbas Theok. ad preces ejusdem Episcopi dedit vicariam de Kileton Galfrido Clerico suo.

NUM. CLXI. 35.

De Ecclesia de Senedone qualiter data sit quondam Theokesburie.

CARTA Odonis Sori per quam mandat Simoni Wigornienſi Episcopo quod Ecclesiam de

de Senedone ex longo tempore obnoxia sit Ecclesiæ de Theok. utpote illic aquam, oleum; & crisma accipit, sicut——Ecclesia. Et ideo pater suus Robertus Sori qui terram illam jure hæreditario tenuit prædictam Ecclesiam Monasterio Theok. pro anima sua & suorum dedit. Et Odo filius suus post mortem patris, in præsentia ejusdem Episcopi donum ejus confirmavit & Cartam posuit super Altare Sanctæ Mariæ Episcopo vidente. Et Episcopus confirmavit. Quam donationem ubicunque secure ire posset paratus fuit probare, si forte eam aliquis calumniari presumeret.

NUM. CLXI. 36.

Item de eadem Ecclesia, quam Hugo de Fucheroles sicut jus suum petebat.

LITERÆ Odonis Sori directæ Johanni Wigornienfi Episcopo, quibus mandat sibi innuisse quod Hugo de Fucheroles vexavit Abbatem & Monachos de Theok. de Ecclesia de Senedone, quam pater suus Robertus adhuc vivens dedit in elemosynam præfato Monasterio; dicens etiam se post mortem patris sui prædictam Ecclesiam in manu Simonis Wigornienfis Episcopi prædecessoris sui tradidisse, requirendo eum quatenus illam in manu Abbatis traderet, & donationem patris sui & suam, si ei placeret, confirmaret. Quod si prædictus Hugo vel aliquis alius hanc donationem legitime factam præsumeret forte calumniari, ipse quod legitime facta esset probaret, quia hoc factum fuit multo tempore ante quam Philippus Comes habuit Castellum de Crichelade & de Cirencestre:

NUM. CLXI. 37.

Literæ Simonis Episcopi Wigornienfis.

LITERÆ Simonis Wigornienfis Episcopi directæ Esfaro prædicto de Senedon, quibus ei mandat quod in præsentia sua Odo Sorus concessit & dedit Ecclesiæ Sanctæ Mariæ Theok. & Abbati & Monachis ejusdem loci Ecclesiam de Senedon cum omnibus pertinentiis suis, & eos canonice inde vestivit. Præcepit autem in virtute obedientiæ, ut ad Dominum Abbatem veniat, & ei quod justum est sicut domino inde faciat.

NUM. CLXI. 38.

Fecit Ecclesiæ de Theok.

CARTA Willielmi Comitis Gloucestriæ confirmantis Ecclesiæ de Theok. donationem Ricardi filii Nichelli de una virgata terræ quam testamento ultimo reliquit Ecclesiæ de Theok. Rogerus etiam prædicti Ricardi filius & hæres, & Robertus hæres ipsius Rogeri in præsentia ejusdem Co-

mitis pro anima præfati Ricardi incrementum 22 acrarum adjecerunt, sicut Carta ipsius Rogeri testatur, quam Ecclesiæ habet. Hanc totam terram versus eundem Comitem & omnes alios idem Rogerus & post eum heredes sui adquietabunt de omni servitio, sicut in illa Carta dicitur.

NUM. CLXI. 39.

Qualiter Monachi Theokesburienses habuerunt terram in Strengesham hic docetur.

CARTA Willielmi de Mara concedentis Ecclesiæ Beatæ Mariæ Theok. unam virgatam terræ in Strengesham ex testamento Mabilæ uxoris suæ pro anima ejus in perpetuam elemosynam quietam ab omni servitio & consuetudine. Ad hæc dedit & concessit eidem Ecclesiæ Ailunardum quendam hominem suum cum sua virgata terræ quam tenebat in Strengesham libera & quietam ab omni servitio & consuetudine, & concessit Roberti filii sui & aliorum hæredum suorum. Ipsi autem & hæres eorum defendent illas prædictas terræ virgatas, sicut totam terram prædictæ ejusdem villæ erga dominos suos de omni servitio. Et dedit Abbas Rogerus prædicto Roberto prædicti Willielmi filio duas marcas argenti pro hoc concessu; quum dicti Willielmus de Mara & R. filius suus super altare donationem in præsentia ejusdem Abbatis posuerunt.

NUM. CLXI. 40.

Robertus de Mara confirmat donum patris sui.

CARTA Roberti de Mara confirmantis donum patris sui Willielmi & matris suæ Mabilæ Ecclesiæ Sanctæ Mariæ Theok. de dimidia hida terræ in Strengesham, viz. Ailvardum cum toto tenemento suo, & aliam quandam virgatam terræ quam Robertus de Wdemancote tenet, quietam ab omni servitio & consuetudine, sicut pater suus illis dederat ipso præsentem & annuente. Concedit etiam ut prædicti homines & eorum successores omnes libertates & communionem cum liberis hominibus suis habeant in bosco & in plano, in pratis & in pascuis & in cæteris assiammentis ejusdem villæ. Ipse autem & hæres sui defendant prædictam elemosynam in scutagio & in exercitu versus Regem:

NUM. CLXI. 41.

De adquietatione Regalis servitii eidem terræ pro reddito annuo 12 d.

CARTA Roberti de la Mara concedentis Ecclesiæ de Theok. annuatim redditum 12 d. in

in festo Sancti Michaelis solvendorum de quadam parte cuiusdam virgatæ terræ in Strengesham quam Urlo in vita sua tenebat, pro adquietatione Regalis servitii illius dimidiæ hidæ in illa villa, quam pater suus & ipse dederant; quam terram ipse & hæredes sui debebant adquietare de omni servitio regali. Et si forte ad statutum terminum 12 d. non reddiderint Ecclesia illum justificet per Catella sua qui illam partem terræ tenuerit. Ista conventio facta fuit inter eum & Monachos de Theokesburia.

NUM. CLXI. 42.

Galfridus de Mara conventionem confirmat.

CARTA Galfridi de la Mara fratris prædicti Roberti confirmantis per omnia prædictam conventionem de 12 d. ita quod Ecclesia justificet se, si defecerit in solutione ad terminum definitum. Hanc conventionem *Gaufridus* prædictus de la Mara & W. Hæres suus juraverunt fideliter tenendam. In hundredo de Persora & Ecclesiam de Theok. adquietabit regale servitium: Ecclesia autem dedit ei dimidiam Marcam & filio suo 12 d.

NUM. CLXI. 43.

Reginaldus de Sancto Liger. —

CARTA Reginaldi de Sancto Ligerio concedentis & confirmantis Ecclesiæ de Theok. & Monachis dimidiam hidam terræ in Strengesham quam Monachi tenent de feodo suo & — quietos remisit quos calumniaverat de prædictis Monachis, quietam & liberam ab omni servitio & ab omnibus querelis & exactionibus & omnibus placitis ad curiam suam pertinentibus, excepto regali servitio & servitio domini Feodi. Adjicit etiam concedendo hominibus illis in illa terra mansuris de cætero pasturam communem & quietam & pannagium porcorum eorum super terram illam nutritorum quietum, & Husbote & Heibote cum hominibus suis. Et ipse terram illam sicut elemosynam suam & homines eorum warrantizabit, & manutenebit sicut suos.

NUM. CLXI. 44.

Carta Roberti de Dicledona donantis & confirmantis Ecclesiæ de Theok. 6 acras prati.

CARTA Roberti de Dicledona dantis & confirmantis Ecclesiæ de Theok. assensu Maensciæ Uxoris suæ & hæredum suorum 6 acras prati sui quæ jacent super Avenam juxta Pratum Rogeri

Clerici ad Aquilonem liberas & quietas ab omni servitio & exactione seculari. Ipse etiam & hæredes sui debent warrantizare prædictas 6 acras prati dictæ Ecclesiæ contra omnes homines & feminas. Et si warrantizare non poterunt, facient rationabile escambium loco competenti. Item de eodem alia Carta eo adjuncto, quod percipiet annuatim de Ecclesia pro omni servitio de præfatis 6 acris prati unum par Calcarium aut 2 d.

NUM. CLXI. 45.

De uno messuagio dimidiæ virgatæ terræ in eadem villa de dono Roberti de Dicledon, & uxoris suæ.

CARTA Roberti de Dicledon cum uxore sua & hæredibus dans Ecclesiæ de Theok. unum messuagium dimidiæ virgatæ terræ in Strengesham libere & quiete tenendum; ita quod si aliquod servitium inde vel a Rege, vel a quocunque alio exactum fuerit ipse & hæredes sui adquietabunt. Hoc messuagium situm est in Boiestred juxta messuagium Heremanni. Ipse autem Robertus dedit escambium hominum qui tenent virgatam ad quam prædictum messuagium pertinebat.

NUM. CLXI. 46.

Carta Willielmi de Bokingham de dimidia virgata terræ.

CARTA Willielmi de Bokingham facta Monachis Theok. de illa dimidia virgata terræ in villa de Strengesham quam Egelina de Sancto Ligerio ei hæreditabiliter concessit, ita ut Monachi adquietent cum & hæredes suos dimidiam libram Cumini versus præfatam Egelinam & hæredes suos, & versus dominum Regem de Regali servitio.

NUM. CLXI. 47.

De contentione quæ fuit aliquando de Decima unius Hidæ terræ.

CONTROVERSIA fuit tempore Simonis Wigorniensis Episcopi inter Ecclesiam de Theok. & Ecclesiam de Winchelcumb super Decima unius hidæ terræ quam Rogerus de Dicledon in Grettona de feodo Com. Glouc. tenuit, quæ sic quævis confirmata a præfato Episcopo; Capella prædictæ villæ de Grettun & tota Parochia & medietas Decimæ prædictæ hidæ Ecclesiæ de Wichecumba remansit, & alia medietas prædictæ Decimæ Ecclesiæ de Theok.

NUM.

NUM. CLXI. 48.

*Controversia inter Litinensem Ecclesiam,
& Ecclesiam de Theok. quievit.*

TESTIMONIUM *Johannis Wigorniensis* Episcopi de compositione facta inter *Litinentsem* Ecclesiam & Ecclesiam de *Theok.* super calumniis quas Ecclesia *Litinentis* habebat versus *Theok.* Ecclesiam de Decimis Dominicorum de *Forthelmet* & de *Prato* & de *Bisselega* & de *Pulla*, & de *Vinea* in presentia ejusdem Episcopi, anno gratiæ M. C. LI. Episcopatus ejus anno primo apud *Glouc.* Ecclesiæ *Litinentis* Decimam Dominici de *Pulla*, & de *Vinea* Decimam, quas calumniabantur Ecclesiæ *Theok.* liberam & quietam in perpetuum remisit. Ecclesia vero *Theok.* Ecclesiæ *Litinenti* liberas & quietas concesserunt in perpetuum Decimas frugum totius Dominici quod tunc erat quando compositio ista facta est de *Bisselega* & de *Forthelmetona* & de *Prato*, & in *Bosco* & in *Plano*, ita viz. quod si terra rusticorum creverit in *Essartis* illa decima concedatur Sacerdoti de *Forthelmetuna*. Si vero terra Domini monachorum in *Essartis* creverit, Ecclesiæ *Litinenti* reddatur illa Decima. Præterea *Theok.* Ecclesia adquietare debet *Litinentsem* Ecclesiam erga Sacerdotem de *Forthelment*, & de *Brisseleg*, qui pro *Cantaria* primum habuit tertiam Decimam partem frugum Dominicorum de *Villis* prænominatis quam ex compositione ista; cum 2 reliquis partibus integram *Lit.* Ecclesiæ concedit.

NUM. CLXI. 49.

*Compositio inter Li——— & Ecclesiam
de Theok.*

COMPOSITIO facta inter Rogerum Abbatem *Theok.* & Ecclesiam & *Beldeirum* Abbatem de *Lir.* & Ecclesiam suam in ciographo sigillo partium signato, fuit hoc modo. Prædictus Abbas de *Lir.* renunciavit omni calumniæ, Decimas suas cum terris & hominibus quos habebant in *Forth* & in *Bisseleg* & in *Quinhulle* Abbati *Rogero* & Successoribus suis & ejusdem Ecclesiæ pro 2 marcis & dimidia reddendis ad *Pentecosten* perpetuo tenendas concessit, nisi, quod absit, Abbas *Theok.* noluerit. Abbas autem *Rogerus* dedit prædicto Abbati unam Marcam Argenti de Caritate in Confirmationem hujus Conventionis.

NUM. CLXI. 50.

*Compositio facta inter Ecclesiam Theok.
& Dirhurst.*

CONTROVERSIA quæ fuit inter Ecclesias de *Theok.* & *Derhursta* ita quievit. Deci-

ma *Roberti* filii *Warini de Witefell* quam Ecclesia de *Derhursta* aliquando contra Ecclesiam *Theok.* calumniabatur, eo quod nullam partem inde habebat, per medium divisa est ita quod medietas de *Dominico Blado* Ecclesiæ de *Derhursta* remaneat, & aliam partem ejusdem Ecclesiæ *Theokesbir.* perpetualiter possideat. Eo pacto quod *Rotericus* Monachus & Prior ejusdem loci & Monaci sui clamaverunt quietas & liberas & ab omni sequentium calumnia exemptas Ecclesiæ de *Theok.* cæteras Decimas quas Ecclesia de *Theok.* in Parochia de *Derhurst* habet, viz. *Dominicam* Decimam *Frederici de Robintonia* tantummodo in annona, & *Dominicam* Decimam in *Kenemertona*.

NUM. CLXI. 51.

Henricus de Novoforo confirmat Monachis Villam de Amenel.

CARTA *Henrici de Novoforo* confirmat Manerium de *Amenel* Ecclesiæ *Theok.* quod *Winebaldus de Balun* avus suus ex parte dedit & ex parte vendidit eidem Ecclesiæ, 1 anno *Henrici* Regis 1^{mi} ita liberum & quietum tenendum sicut illa Ecclesia tenuit a tempore prædicti *Winebaldi*, & sicut cirographum testatur quod inter Ecclesiam *Theok.* & ipsam *Winebaldum* confectum fuit.

NUM. CLXI. 52.

Idem Rex (Hen. 2.) prohibet ne Monachi vexentur de Amenel contra Ciographum Winebaldi.

CARTA *Henrici* 2^{di} Regis prohibentis *H. de Novoforo*, ne vexaret Abbatem & Monachos *Theok.* de terra de *Amenel*, nec de aliqua alia re, nec eis inde injuriam faceret, nec consuetudines vel servitia exigeret contra Ciographum *Winebaldi de Balun* avi sui, nec contra Cartam suam propriam, nec contra Cartam Regis *H.* avi sui.

NUM. CLXI. 53.

De 18 acris terræ in Craumera de dono Roberti de Boneville & Uxoris suæ.

CARTA *Roberti de Bonavilla & Julianæ* uxoris suæ concedentium & dantium Ecclesiæ de *Theok.* 18 acras terræ in loco qui dicitur *Craumere*, pro anima *Ricardi* filii sui in die sepulturæ ejus apud *Theok.* in perpetuam Elemosynam liberas & quietas ab omni servitio & consuetudine; 2 etiam Mansuras in *Theok.* liberas & quietas ab omnibus servitiis pro orationibus & societate Ecclesiæ. Hanc donationem fecerunt assensu filii sui & hæredis

redis *Willielmi* & aliorum hæredum suorum prædictæ Ecclesiæ, & cum eisdem filiis per cultellum. Unde super altare Beatæ *Mariæ* posuerunt tempore *Rogeri* Abbatis.

NUM. CLXI. 54.

Nicholaus de Stutevilla confirmat quæ nuper & quæ antiquitus data sunt.

Nicholaus de Stutevilla confirmat Ecclesiæ de *Theok.* totam terram quam ipsa Ecclesia apud *Craumere* ante suum tempus tam ex antiquo quam ex novo dono tenebat, & duas mansuras in Burgo de *Theok.* tenendas libere & quiete ab omni servitio & consuetudinibus Domino ejusdem feudi pertinentibus tempore *Fromundi* Abbatis.

NUM. CLXI. 55.

W. de Aufei confirmat unam virgatam terræ de dono W. de Lesham & aliam quam Ecclesia habet de Dono Roberti de Bolevilla.

CARTA *Walteri de Aufei* confirmantis Ecclesiæ de *Theok.* unam virgatam terræ in *Craumera* quam *Willielmus de Lesham* eidem dederat, & aliam virgatam terræ ibidem in *Craumera* tantum proprio dono, & duas Mansuras in *Theok.* quas Ecclesia de dono *Roberti de Boleville* tenuerat, habendas & tenendas in perpetuam Elemosynam libere & quiete ab omni servitio & consuetudine domino ejusdem Feudi pertinentibus, tempore *Fromundi* Abbatis.

NUM. CLXI. 56.

Eufemia Talebot clamavit quietas illas duas virgatas terræ.

CARTA *Eufemiæ Talebot* quondam uxoris *Girardi Talebot* confirmantis Ecclesiæ Sanctæ *Mariæ Theok.* pro animabus antecessorum suorum totam terram quam clamavit ad suam hæreditatem pertinere in 2 virgis terræ in *Craumere* quam jam dicta Ecclesia diu tenuerat habendam in perpetuum absque ulla reclamatione sui vel hæredum suorum libere & quiete ab omni exactione seculari & servitio; tempore *Alani* Abbatis.

NUM. CLXI. 57.

W. Comes Gloucestræ testatur Ricardum de Sancto Quintino cognovisse in Curia sua se nil habere in Ecclesia de Froma, nec in Decimis de Caldewalle & Fifhida.

CARTA *Willielmi* Com. missa Justiciariis domini Regis *Anglie* testificantis, quod *Ricardus de Sancto Quintino* fuit in Curia sua, & auditis ibi Cartis Monachorum *Theok.* quas habent de Ecclesia de *Froma* & Decimis de *Caldewalle* & de *Fifhida*, scilicet, Carta Regis *Henrici* & Carta *Roberti filii Haimonis*, recognovit & certus fuit quod ipsa Ecclesia & prædictæ Decimæ sunt Monachorum prædictorum libere & quiete, & quod ipse *Ricardus* nullam habet calumniam in eis nec de Advocatione nec de Præsentatione, & penitus eos quiete clamavit. Et ideo rogavit Justiciarios ut non paterentur Monachos super hoc vexari.

NUM. CLXI. 58.

Idem Ricardus de Sancto Quintino hoc profitetur quod & Comes Dominus suus.

CARTA *Ricardi de Sancto Quintino* directæ Justiciariis Domini Regis, qua dicit se fuisse in Curia Domini sui *W. Com. Glouc.* & audivisse Cartas Monachorum *Theok.* quas habent de Ecclesia de *Froma*, & de Decimis de *Caldewalle* & de *Fifhida*, scilicet, Cartam *Henrici* Regis 1^{mi} & Cartam *Roberti filii Haimonis*, unde intellexit & certus fuit, quod prædicta Ecclesia & Decimæ Monachorum prædictorum sunt, & quod ipse nihilominus habuit nec calumniam in illis, nec de Advocatione nec de præsentatione Clerici.

NUM. CLXI. 59.

Jocelinus Salesburiensis Episcopus dicit se recepisse Magistrum Herveum ad Ecclesiam illam.

LITERÆ *Jocelini Salesburiensis* Episcopi missæ *Haimoni de Mappadona* & *Ernaldo* Decanis, quibus mandat eis se recepisse Magistrum *Herveum* ad Personatum Ecclesiæ de *Froma* & Capellæ de *Caldewalle* ad præsentationem Monachorum *Theok.* mandans ut ipsi Magistrum *Herveum* pro Capella sua denuncient Personam.

NUM. CLXI. 60.

W. Comes testatur Haimonem filium Gaufridi fuisse in Curia sua pro Ecclesia de Pentrieth quæ adjudicata est Monachis de Theok.

CARTA *W. Comitis Gloucestræ* directa *Jocelino Sarisburiensi* Episcopo cognato suo testificantis, quod Abbas *Theok.* fuit in Curia sua placitans pro Advocacione Ecclesiæ de *Pentrieth* quam *Haimo* filius *Gaufridi* ex dono *Roberti* Comitis patris *W.* Comitis, suam dicebat esse, & recognitum est ibi in Curia Bar. dicti Comitis Ecclesiam *Theok.* & Monachos a diebus *Roberti Haimonis* & ex ipsius Dono Ecclesiam de *Pentrieth* possedisse, & patrem suum *R.* nullum jus Advocacionis in præfata Ecclesia dedisse, quando manerium illud prædicto *Haimoni* donavit. Requisivit autem ut quoniam Curia sua veraciter *H.* cognovit pro calumnia prædicti *Haim.* Ecclesiam *Theok.* non permitteret amplius vexari, & quicquid Abbatum esset per rigorem Justitiæ faceret integrè restitui.

NUM. CLXI. 61.

Testimonium W. Comitis quod Radulphus Chamel remisit calumniam de Hida terræ in Cheotel.

CARTA *Willielmi* Comitis testificantis quod *Radulphus Chamel*, homo Abbatis *Theok.* & Monachorum coram eo & hominibus suis apud *Theok.* penitus quietam clamavit calumniam quam ipsum Abbatem & Monachos vexaverat de quadam Hida terræ, quam pater suus antiquitus vendiderat prædictis Monachis, asserens se injuste de hoc adversus eos insurrexisse, quia ipse cum adolescens esset eidem venditioni interfuit & facta patris sui concessit & confirmavit ut hæres suus. Ipse etiam *Radulphus* coram eo affidavit in manu *Willielmi de Bosco* militis prædicti Comitis quod ipse & hæres sui sine fraude & dolo prædictam terram warrantizarent, & quod illos nunquam de prædicta Hida vexarent. Sed & ipse *Radulphus* & *Willielmus* filius suus & hæres in Capitulo *Theok.* juraverunt super sacrosancta Evangelia quod non ipsi nec hæres sui illos de prædicta terra in aliquo tempore vexarent.

NUM. CLXI. 62.

W. Comes confirmat Domum & Mansuram Monachis Theok.

CARTA *W. Comitis* confirmantis Ecclesiæ Sanctæ Mariæ *Theok.* ad præsentationem *Thomæ* filii *Gaufridi* Aurifabri *Theok.* in perpetuam

Elemosynam illam placeam in qua habebatur domus patris sui & matris & *Baldobean* Avi sui in *Theok.* in Burgo juxta molendinum Monachorum, tenendam ita libere & quiete sicut pater suus & avus illam tenuerunt tempore *Roberti* filii *H.* & *Roberti* Comitis Patris sui.

NUM. CLXI. 63.

De una virgata terræ in Aileswardhe ex dono Philippi de Caillewei.

CARTA *Aviciæ de Caillewei* & *Hugonis* filii ejus & hæredis concedentium Ecclesiæ de *Theok.* de testamento *Philippi de Caillewei* domini sui unam virgatam terræ in *Aileswardhe* libere & quiete in perpetuam Elemosynam tenendam de omnibus qui ad eos pertinebant, & de omnibus exacti-
onibus. Ecclesia autem *Theok.* dedit *Hugoni* 12 d. ad emenda Calcaria tempore *Roberti* Abbatis.

NUM. CLXI. 64.

De tota terra illa quam Willielmus Pistor habuit in Dunnecheulle data Monachis Theok.

CARTA *Willielmi Pistoris* facta *Alano* Ab-
bati & Conventui *Theok.* de tota terra quam habuit in *Dunnecheulle* libera & quieta ab omni servitio de qua seisivit prædictos Monachos, ponendo unum Cultellum propria manu in altare Beatae Mariæ in puram Elemosynam sine aliqua reclama-
tione sui vel hæredum suorum.

NUM. CLXI. 65.

Carta ejusdem W. de 4 acris terræ datis Ecclesiæ de Theok. & Monachis.

CARTA ejusdem *W. Pistoris* dantis pro anima sua & suorum Ecclesiæ de *Theok.* in perpetuam Elemosinam 4 acras terræ, unam scilicet juxta viam *Homeduna*, & unam juxta *Chicwei*, & 2 super *Codelinge*.

NUM. CLXI. 66.

Watlerus de Dunstonvilla confirmat terras de Pultona & Werftona.

CARTA *Walteri de Dunstanvilla* confirmantis Ecclesiæ de *Theok.* tempore *Alani* Abbatis terram de *Pultona* pro servitio unius militis, vel
D d d
sicut

sicut eas diu tenuerat & terram de *Werftona* pro servitio unius militis sicut eas diu tenuerat ita quod ipse & hæredes sui post mortem *Willielmi* Bastard ponerent unum Monachum idoneum in præfata Ecclesia successive in perpetuum ad faciendum ibi servitium pro salute sua & prædecessorum suorum. Ipse autem & hæredes sui prædictæ Ecclesiæ Monachis contra omnes homines Warantizarent prædictas terras, si forte aliquis movisset contentionem adversus Monachos de illis vel de Monacho faciendo.

NUM. CLXI. 67.

Contentio quæ fuit inter Ecclesiam de Theok. & de Bekleford sic quievit.

Carta Reginaldi Comitis Cornubiæ confirmantis terram de Werfton.

COMPOSITIO facta inter Ecclesiam de *Theok.* & de *Bekleford* in præsentia *Rogeri Wigorniensis* Episcopi anno gratiæ 1177, 14 Kal. Junii, in Ecclesia Sancti *Petri* apud *Winchecumbam* de Capella de *Wasseburna* & Decimis Rusticorum de *Dudecote* Magister *Silvester* Rector Ecclesiæ de *Bekeford* in perpetuam Elemosynam Ecclesiæ de *Theok.* remisit omne jus quod vendicabat in Capella de *Wasseburna*, ita quod si aliquod instrumentum haberet super hiis quæ petebat in præscripto Capitulo nullas de cætero vires haberet. Ecclesia vero *Theok.* remisit Ecclesiæ de *Bekeford* Decimas Messium & Nutrimentorum & omnium quæ per annum renovantur de 12 Virgatis terræ in *Dudecote* cum istam excolunt qui sunt Parochiani Ecclesiæ de *Bekeford*. Præterea Ecclesia de *Theok.* concessit Ecclesiæ Sancti *Andreae* de *Estona* omnes decimas tam majores quam minores cujusdam virgatæ terræ quam *Willielmus Francus* tenuit de Ecclesia de *Theok.* in eadem villa de *Estona*. Si autem forte processu temporis aliqua pars de 12 prædictis virgatis terræ in Dominicam versa fuerit, nihilominus inde decimas persolvent. De 30 vero acris terræ quas tempore hujus tractationis Monachi *Theok.* de Dominica excoluerunt in eadem villa de *Dudicot* non solvent Ecclesiæ de *Bedford* decimas; si autem villanis traditæ fuerint, decimas inde solvent sicut & de aliis Ecclesiæ de *Bekeford*.

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NUM. CLXI. 68.

Confirmatio Henrici Wigorniensis Episcopi de Ecclesiis Bristol & quibusdam aliis rebus.

CARTA generalis *Henrici Wigorniensis* Episcopi confirmantis Ecclesiæ de *Theok.* omnia quæ & *Simon Wigorniensis* Episcopus & etiam ampliora, hæc scilicet, Ecclesiam Sancti *Jacobi* de *Bristoll*, ubi Prioratus est, cum ipso Prioratu, & cum omnibus pertinentiis suis; Ecclesiam Sancti *Johannis* de

Bristoll; Ecclesiam Sanctæ *Trinitatis* *Bristoll*; Ecclesiam Sancti *Jacobi* de *Fraia* de *Bristoll*; Ecclesiam Sancti *Andoeni* de *Bristoll*; Ecclesiam Sancti *Michaelis* de *Bristoll*; Ecclesiam Sancti *Brendani* extra villam de *Bristoll*; Ecclesiam de *Edrickstona* cum pertinentiis suis de dono *Fredtherici* de *Botinton*, 6 s. quos idem *Frethericus* dedit Ecclesiæ de *Theok.* quum ibidem monachatus est; & de dono *Roberti Muchegros* filii sui 6 s. quos dedit eidem Ecclesiæ, & quando ibidem habitum religionis suscepit. Idem *H.* Episcopus confirmat Pensionem duorum Bisantionum in Ecclesia de *Hedrichestona*. *Mangerus* etiam *Wigorniensis* Episcopus eandem Pensionem & jus Præsentationis de illa Ecclesia Monachis confirmat.

NUM. CLXI. 69.

De Ecclesiis de Merlave & de Hameled quas Hugo Lincolnensis Episcopus confirmat Monachis Theokesburiensibus, &c.

CARTA *Hugonis Lincolnensis* Episcopi qui inspectis Cartis *Roberti* filii *Haimonis* confirmat Monachis *Theok.* Ecclesias de *Merlave* & de *Hamelid* quas præfati Patroni eis dederunt cum omnibus pertinentiis suis.

Idem Episcopus per Cartam suam instituit *Robertum Bardulf* in Ecclesia de *Hamelid* ad præsentationem Monachorum de *Theok.* sub annua Pensione 60 s.

Idem *Robertus Bardulf* obligat se Domino suo Abbati *Theok.* ad dimidiam Marcam annuatim pro Hospitio suo, quia non habet honestum domicilium in quo possit eum recipere apud *Feirford*.

Litera *Willielmi Wigorniensis* Episcopi testificantis quod ad præsentationem Monachorum *Theok.* & *Alani* Abbatis admisit *Robertum* Clericum ad Ecclesiam de *Sened* tenendam sub annua Pensione unius Marcæ solvendæ duobus Terminis, medietatem ad Pasca & aliam Medietatem ad Festum Sancti *Michaelis*.

Testimonium ejusdem Episcopi quod admisit Magistrum *Simonem* ad Ecclesiam de *Fornebyria* ad præsentationem Monachorum *Theok.* tenendam sub annua Pensione 64 s. ad 4 Terminos anni.

Carta *W. Com. Glouc.* confirmantis Ecclesiæ *Theok.* 7 acras agriculturæ & unam de Prato quas *Ricardus* filius *Hugonis Grossi* de eo tenuerat & suo assensu dedit in Elemosinam Ecclesiæ Sanctæ *Mariæ* *Theok.*

Carta *Roberti de Cairdif* concedentis Ecclesiæ de *Theok.* in perpetuam Elemosinam Decimam totius foeni in Dominico suo de *Waltuna*, quam Decimam pater suus sui permissione perfecit tempore *Alani* Abbatis.

Controversia inter Ecclesiam *Theok.* & Ecclesiam de *Langeduna* super Decimis de *Hursta* & de Terra *Nic. Blake* tempore Magistri *R. Folet* Rectoris illius Ecclesiæ sic quievit, scilicet, quod Ecclesia de *Langeduna* & ejus Rectores in Perpetuum tenebunt illas Decimas de Ecclesia de *Theok.* solvendo 3 s. annuatim Ecclesiæ de *Theok.* ad festum Sancti *Michaelis* pro eisdem.

Carta

Carta *W. Folet* clamantis quietam in perpetuum Ecclesiæ de *Theok.* terram illam de *Tetteleia* de qua controversia fuit inter eum & Abbatem *Alanum*, etiam quod nec ipse nec hæredes sui ullo tempore illam repeterent nec aliquod clamium inde facerent.

Carta *Roberti de Muchegros de Botintuna* confirmantis Ecclesiæ de *Theok.* Elemosynam 6 s. annuorum quos Pater suus *Fredericus* dedit eidem Ecclesiæ cum ibi habitum Religionis fumeret, & obligavit hæredes suos ad eorum solutionem.

Carta *Ricardi de Muchegros* ratam habentis concessionem & donationem avi sui *Frederici* de 6 s. reddendis annuatim Ecclesiæ de *Theok.* per manum hæredum suorum ad festum *Annunciationis* Beatæ Mariæ, quando ibi Monachus factus est, & nihilominus Donationem Patris sui *Roberti de Muchegros* factam prædictæ Ecclesiæ de *Theok.* & de aliis 6 s. ad prædictum terminum ab hæredibus suis solvendis, quando & ipse ibi Monachus est, ad quorum 12 s. solutionem idem *Richardus Muchegros* fideliter faciendam, sicut ab avo & patre suo facta est concessio, se & hæredes suos in perpetuum constituit debitores termino definito.

Carta *Roberti de Muchegros* dantis Ecclesiæ de *Theok.* secum quando ibi Monachus est redditum 6 s. ab hæredibus suis annuatim solvendorum, ad *Annunciationem* Sanctæ Mariæ, exceptis illis 6 s. quos pater suus *Fredericus* eidem Ecclesiæ dedit, quando & ipse ibi habitum Monachi suscepit tempore *Alani* Abbatis.

Carta *Thomæ Janitoris* per quam reddit Ecclesiæ de *Theok.* & Sancti *Jacobi de Bristoll* terram illam quam uxor sua *Matildis* divisit Deo & Ecclesiæ Sancti *Jacobi*. Et præterea idem *Thomas* concessit eidem Ecclesiæ Sancti *Jacobi* 12 s. terræ in rubea terra, & 4 acras terræ super *Aexeliam* & 2 acras infra ita libere & quiete tenendas sicut *R. Comes Gloucestræ* Dominus suus illi dedit & post eum *W. Comes* filius suus confirmavit.

Carta *Willielmi Trian* qui dedit & concessit Capellæ Sancti *Michaelis* domus Infirmorum Monasterii *Theok.* quolibet anno 12 d. de redditu prati sui de *Theok.* ad lumen ejusdem Capellæ.

Carta *Alexandri de Stoke* testificantis quod ipse assensu *Roberti* filii sui & hæredis quietam clamavit querelam & omnino sopitam remisit *Alano* Abbati & Conventui de *Theok.* de terra de *Suibgete*, ita quod nec ipse nec hæredes sui inde quicquam unquam clamarent. Posteaque voluit sub habitu Religionis vivere, & mori, reddidit seipsum Ecclesiæ Beatæ Mariæ *Theok.* & dedit secum & assignavit de consensu prædicti hæredis sui in perpetuum Elemosynam totam terram illam & pratum quam filius *Simardi* hætenus de eo tenuerat in *Langeford*, ita quod Abbas & Conventus inde redderent annuatim *Roberto* filio suo 2 s. ad festum Sancti *Michaelis* & hæredibus suis pro omni servitio. Et si forte idem *Robertus* hæres suus vel ipsius *Roberti* hæredes non possent warantizare Monachis de *Theok.* illam terram & pratum, tunc ipsi darent prædictæ Ecclesiæ 5 s. annuatim pro escambio.

Carta *Roberti de Stoke* testificantis se præsentem esse cum pater suus remitteret quærelam suam versus Ecclesiam de *Theok.* & cum se redderet eidem Ecclesiæ, & totum confirmavit secundum quod Carta patris sui proporat.

Carta *Simonis de Columba* & *Roisiæ* uxoris suæ concedentium Ecclesiæ de *Theok.* in perpetuum Elemosynam duas partes Decimæ Domini sui de *Buterlega* in omnibus rebus de quibus Decimæ dari debent, tertia parte retenta ad servitium oratorii sui, tempore *Alani* Abbatis.

Carta *Simonis de Columba* qui concedit pro anima sua & nominatim pro animabus uxoris suæ *Roisiæ* & filiarum suarum *Roisiæ*, Ecclesiæ Beatæ Mariæ de *Theok.* ubi corpus ejusdem uxoris suæ requiescit, totam Decimam foeni de *Dominico* suo de terra sua de *Pulla* quam Dominus suus *Henricus* Rex dedit ei pro servitio suo, tempore *Alani* Abbatis.

NUM. CLXI. 70.

Contentio inter A. Abbatem & Herebertum Capellanum super Vicariam Craneburniæ sic quievit.

DECISIO causæ quæ vertebatur inter A. Abbatem & Conventum *Theok.* & *Herebertum* Capellanum super Vicaria de *Craneburna* Commensione facta auctoritate *Celestini* Papæ *Willielmo Herefordensi* Episcopo & A. Abbati de *Flexlega*. Idem *Herbertus* dicens se in Ecclesia de *Craneburna* perpetuam Vicariam habere, & Capellam in Curia Comitis de ipso Comite tenere in Capite & non de Ecclesia de *Theok.* & multa alia proponens in dispendium Ecclesiæ de *Theok.* super quibus aliquando tractus in Com. auctoritate Archiepiscopi coram *R. Abbate de Cirencestria* & *P. Archidiacono Wigornia* ad Dominum Papam appellavit sacramento præstito de appellatione prosequenda, quam biennium & eo amplius prosequi contempnente, tam de præfatis iudicibus causa demandata, & partibus in iudicio constitutis, idem *Herebertus* tandem cognovit, sine jure se injuste Abbatem vexasse & nullum jus habere, nec in Vicaria nec in Capella vel aliis rebus quæ proposuerat versus Abbatem, & prostratus veniam postulavit; unde Abbas, ad præces iudicum remisso ei rancore, permisit, ut in vita sua Vicariam teneret; dum tamen fidelitatem servaret. Quæ autem ad Vicariam pertinent hæc sunt, *Herbertus* deserviet tam Ecclesiæ de *Craneburna* quam suis Capellis, hoc est, Capellæ de Cimiterio, Capellæ de Curia Comitis, Capellæ de *Winburna* Abbatis & voluntatem & præceptum Abbatis, vel illius qui in loco ipsius fuerit; nec in Ecclesia ipsa de *Craneburna* vel Capellis aliquid præsumet contra voluntatem. In mensa Prioris Procuracionem habebit singulis diebus & extra nil nisi forte graviter infirmatus, ita quod venire non possit. Die *Natalis Domini*, die *Passionis Domini*, die Paschæ, tertiam partem oblationum habebit in Ecclesia de *Craneburna*, Oblationem etiam in secunda Missa pro defunctis præsentibus secundum divisum, usque ad 12 d. quod autem supra fuerit, dividetur inter Priorem & ipsum dimidiabiliter. Ad divisum faciendum non ibit nisi sub Testimonio missi Prioris Clerici vel Laici. Proventus de contentibus inter Priorem & ipsum dimidiabiliter. Idem *Herebertus* habebit unam virgatam terræ quam hætenus in *Craneburna* cum domibus ad ipsam pertinentibus tenuit, etiam totam *Wilenagii* Decimam de *Winburna* Abbatis, cum tertia parte *Dominici*, excepta Decima *Lanæ*. Unusquisque Denarius, si in missa sua oblatus fuerit suus erit. De Sponsalitiis etiam tertiam sibi partem vendicabit. Nullum retinebit Capellanum sub se, nisi de voluntate Prioris.

NUM. CLXI. 71.

Concordia facta inter Ceciliam Comitissam Herefordiæ, & Abbatem de uno messuagio in Langeford.

FINALIS concordia inter *Ceciliam* Comitissam *Herefordiæ* petentem, & *Alanum* Abbatem *Theok.* anno regni Regis *Johannis* tertio, ad Westmo. a die Sancti *Michaelis* in unum mensem, de uno messuagio cum pertinentiis in *Langeford*, scilicet quod prædicta *Cecilia* remisit & quietum clamavit, pro anima sua & antecessorum suorum, de se & hæredibus suis, prædicto Abbati & successoribus suis totum jus & clamium quod habuit in prædicto messuagio cum pertinentiis in perpetuum.

NUM. CLXI. 72.

Concordia inter Alanum Abbatem & Rogerum Corbet de Ecclesia de Hedelega.

FINALIS concordia facta in Curia Domini Regis apud *Merleberg*, in octavis clavis Paschæ, anno Regni Regis *Johannis* 2^{do} inter *Rogerum Corbet* & *Hawisam* uxorem suam petentes & *Alanum* Abbatem *Theok.* Adforciantem de Advocatione Ecclesiæ de *Chedeslega* unde placitum fuit inter eos in eadem Curia, viz. quod ipse Abbas remisit eis advocacionem Ecclesiæ prædictæ, & prædicti *R.* & *Hawisa* uxor sua dedit prædicto Abbati & Ecclesiæ de *Theok.* 4 virgatas terræ cum pertinentiis suis in *Wadehamet*, scilicet, unam virgatam terræ quam *Hugo* filius *H—* tenuit, & dimidiam virgatam terræ quam *Hugo Kynemar* tenuit, & unam virgatam quam *Ricardus Fid.* tenuit, & unam virgatam & dimidiam quam *Edmerus Hosp.* tenuit. Et præterea 4 virgatas terræ cum pertinentiis & dimidiam in *Dreitona*, scilicet, unam virgatam terræ quam *Robertus* Textor tenuit, & dimidiam virgatam quam *Ricardus Hugenam* tenuit, & dimidiam virgatam terræ quam *Thomas* filius *Sulswicini* tenuit, & unam Virgatam quam *Rogerus*, filius Viduæ tenuit, & dimidiam virgatam quam *Robertus de Winterfold* tenuit, & dimidiam virgatam quam *Esoluvus* filius molendinarii tenuit, & dimidiam virgatam quam *Matildis* vidua tenuit, habendas & tenendas eidem Abbati & successoribus suis in perpetuum & puram Elemosynam quietas ab omni servitio seculari & exactione. Et ipse *Rogerus* & *Hawisa* uxor ejus & hæredes eorum warrantizabunt Abbati & successoribus suis totam prædictam terram contra omnes homines.

NUM. CLXI. 73.

Varia Cartæ.

CARTA *Johannis de Suwik* confirmantis Ecclesiæ de *Theok.* quandam terram in *Glouc.*

quæ jacet extra murum in *Glouc.* Sancti *Oswaldi* quam *Ricardus de Ex.* tenuit, & in Burgo *Theok.* unum Burgagium, & unam acram prati & alteram acram terræ colundæ super *Aldebir.* quas terras *Willielmus* pater suus dederat Ecclesiæ de *Theok.* quas etiam *Willielmus* Comes ei dederat pro servitio suo.

Carta *Ricardi Swift* concedentis Ecclesiæ de *Theok.* ad luminaria 2 s. redditus annuatim de terra quam *Alanus* filius *Walteri* tenuit de eo, dedit in perpetuum de eadem terra 12 d. Ecclesiæ Sancti *Petri de Bisselega*, & croftam unam in qua horreum sacerdotis situm est, tempore *Alani* Abbatis.

Nicholaus de Sancta Brigida dedit Ecclesiæ de *Theok.* medietatem Decimæ suæ de *Heresfeld* quas Canonici *Lanton.* tenent modo pro 10. s.

Carta *H. Wigorniensis* Episcopi testificantis quod ad præsentationem Monachorum *Theok.* recepit *Ricardum Camblanum* ad illam medietatem Ecclesiæ Sancti *Petri de Bristoll* quam *Stephanus de Ripum* tenuit ante illum, tenendam & habendam sub annua pensione 3 s. solvendorum Ecclesiæ Sancti *Jacobi Bristoll.*

Carta *H. Wigorniensis* Episcopi de Ecclesia Sancti *Michaelis de Bristoll* facta *Ricardo Cumblano* ad præsentationem Monachorum *Theok.*

Carta *Osberti Alguri* concedentis Ecclesiæ de *Theok.* ad lumen Ecclesiæ 6 d. annuatim reddendos ad festum Sancti *Clementis*, 4 scilicet de Domo sua in qua mansit, & 2 d. de Domo quam habuit de *Bilsel.* quos 2 d. hæres domus in qua mansit recipere debuit, & illos cum cæteris reddere ad prædictum terminum, tempore Abbatis *Alani.*

Carta *Randulphi Finegal* concedentis Ecclesiæ de *Theok.* sine aliqua reclamacione sui vel hæredum suorum illam terram totam quæ jacet a parte Meridiei juxta vineam Monachorum, quæ dicitur *Novalanda*, in perpetuam Elemosynam, tempore *Alani* Abbatis.

Carta Magistri *Nicholai de Semisbir.* de duabus partibus Decimarum ejusdem villæ, quas Abbas *Alanus* ei reddidit ad firmam tenendas pro 8 s. dum fuerit in seculari habitu, quos juravit fideliter solvere in Octavis Paschæ & etiam Sancti *Michaelis* pro æqua portione.

Carta *Nicholai de Muttona* concedentis Ecclesiæ Sanctæ *Mariæ Theok.* de consensu *Philippi* hæredis sui, pratum suum juxta Torrentem de *Carent*, quod *Osbernus* filius *Ailgari* aliquando tenuit de eo, tenendum libere & quiete in perpetuum, solvendo inde annuatim ei & hæredibus suis 12 d. in Purificatione Sanctæ *Mariæ* 6 d. & in Nativitate ejusdem 6 d. pro omni servitio.

Carta *Willielmi de Colecumba* filii *Simonis de He-nelega* concedentis & confirmantis Ecclesiæ de *Theok.* illam virgatam terræ in *Baldebala* quam dederat *Ricardo* fratri suo pro servitio suo, & pro 2 Calcaribus de 2 d. reddendis in Pascha ei & hæredibus suis; & pro 16 s. reddendis Priori de *Malvern* per annum pro omni servitio. Quam virgatam terræ idem *Ricardus* dedit Ecclesiæ *Theok.* cum corpore suo quando in extremis habitum illius Ecclesiæ recepit, salvo prædicto servitio *Willielmo de Colecumba* & hæredibus suis, & Prioris majoris *Malvern* prædictis.

Carta *Jordani Wace* facta Ecclesiæ *Theok.* anno primo *W.* Abbatis de omnibus terris suis de *Bristoll*; viz. illa quæ est intra Burgum *Bristoll* juxta Macellum ex parte occidentali, & illa terra de feudo *Roberti* filii *Marci* quæ est proxima prædictæ terræ ex parte Aquilonari, quæ reddidit ei annuatim 4 s. & illa terra quæ est super montem versus Ecclesiam

cleſiam Sancti *Auguſtini* quæ reddit Sancto *Jacobo* de *Briſtoll* annuatim 12 d; & omnes terras ſuas de *Blidebluna* in *Hibernia*, illam ſcilicet quæ eſt juxta Eccleſiam Sanctæ *Trinitatis* ex parte Occidentali, & illam terram quæ eſt juxta Eccleſiam Sancti *Andoeni*. Præfatus vero Abbas & Monachi de qua eos ſeiſivit de prædictis terris in pleno hundredo de *Briſtoll* adquietaverunt prædictum *Jordanum* de 26 Marcis Argenti tam in *Judaismo* quam alibi, pro quibus terræ ipſæ erant obligatæ Creditoribus; & receperunt eum & uxorem ſuam *Editham* in ſocietatem ſociorum, benefactorum & Orationum Eccleſiæ, & invenient eis neceſſaria omnia in viſitu & veſtitu in tota vita ſua.

Carta *Milonis Barba April.* dantis Eccleſiæ Sanctæ *Mariæ Theok.* in perpetuam Elemoſinam redditum 12 d. de terra quam *Robertus Pipere* tenuit in villa de *Covintre* quæ eſt in foſſata *Baillii Caſtelli* Comitit.

Carta *Ailwardi* Juvenis facta Eccleſiæ *Theok.* anno primo *Walteri* Abbatis de terra ſua in *Hibernia* quæ dicitur *Croſmalgium* cum omnibus pertinentiis ſuis, ita quod *Mathias* & *Thomas* filii ſui & eorum hæredes illam teneant de Eccleſia de *Theok.* ſolvendo annuatim 2 Aureos ad feſtum Sancti *Michaelis* & ipſi eandem terram ab omni ſervitio adquietabunt.

Carta *H. Landavenſis* Episcopi concedentis *Domui* de *Morgan* Eccleſiam de *Kenefet* cum Capellis, Terris & omnibus pertinentiis ſuis aſſenſu & petitione *W. Abbatis* & *Conventus Theok.* ſolvendo domui *Theok.* annuatim 10 Marcas, 5 infra octavam Paſchæ, & 5 infra octavam Sancti *Michaelis*.

Compoſitio inter *W. Abbatem* & *Conventum Theok.* & *Magiſtrum R. Foliot* Perſonam Capellæ de *Bikemareys* ſuper 2 partibus minutarum Decimarum Curia de *Bikemareys* quas prædicti Abbas & *Conventus* ſibi deberi proponebant aſſenſu & voluntate *Lambekini* qui tunc temporis curam gerebat *Roberti Foliot* prædictæ Capellæ Advocati, viz. quod Abbas & *Conventus* 2 partes Decimarum frugum curia prædictæ ſicut conſueverunt, & medietatem omnium minutarum Decimarum percipient. Dictus vero *R.* & ſucceſſores ſui Perſonæ prædictæ capellæ habebunt ad ſervitium Capellæ 3^{am} partem Decimarum frugum & medietatem minutarum Decimarum, & totam Decimam foeni de *Dominico* Curia una cum Decima terræ & aliis bonis quæ *Willielmus Foliot* qui ipſam Capellam fundavit eidem Capellæ caritative conceſſit. Hæc compoſitio confirmata eſt a partibus & a Domino *Malgerio Wigornienſi* Episcopo.

Carta *Roberti de la Mara* facta Eccleſiæ de *Theok.* & Monachis annuente *Mabilia* uxore ſua & hærede de una virgata terræ in *Wodemanefcot* cum omnibus pertinentiis ſuis liberam & quietam ab omni ſeculari ſervitio & exactione, illam viz. quam *Reginaldus Wigig.* tenuit de eo, quam virgatam terræ dedit cum corpore ſuo quando agebat in extremis. Conceſſit etiam eidem Eccleſiæ prædictum *Reginaldum* tanquam nativum ſuum cum omni ſequela ſua in perpetuum.

Carta *Mabilæ* Sororis ejuſdem *Roberti* & hæredis de dono fratris ſui poſt mortem ejuſdem fratris per omnia confirmantis, ſicut Carta *Roberti* portat.

Teſtimonium literatorium *Hereberti Salesbirienſis* Episcopi quod admittit *Magiſtrum Willielmum* de *Teiſſe* ad Eccleſiam de *Chetel* ad præſentationem *W. Abbatis* & *Monachorum Theokesbirceſium*.

Controverſia inter *Malgerum* Episcopum *Wigornienſem* & *Walterum* Abbatem & *Monachos Theok.* mota anno Incarnationis Dominici 1207, ſic quievit, Abbas & *Monachi* parabunt per aquam quæ dicitur *Avene*, *Wigornienſi* Episcopo duas vias competentes, unam verſus *Glouceſtriam*, & aliam verſus *Wigorniam* & *Malveriam*, & paratas conſervabunt competentes. Abbas etiam & *Monachi* providebunt, quod Episcopus & *Succeſſores* ſui nullum damnum incurrant in pratis ſuis vel Molendino de *Bredona* occasione Molendini *Monachorum*, neque aquæ detentæ pro Molendino ſuo.

Controverſia inter Eccleſiam de *Theok.* & Eccleſiam Sanctæ *Mariæ de Tweninga*, tempore *Malgerii Wigornienſis* Episcopi & *W. Abbatis Theok.* amicabiliter ſic quievit; Eccleſia de *Theok.* habebit plenarie omnes Decimas garbarum & omnium aliarum rerum de omnibus illis terris quas *Walter de Matta* tenuit in *Tweninga* de feodo Comitit *Glouceſtrie* & *Duddingheſſale* & de omnibus illis terris quas *Willielmus Wigornienſis* tenuit in eadem villa de eodem feodo. De illa autem virgata quam prædictus *Walterus* tenuit de feodo Abbatis de *Winchelcumba* in prædicta Villa nihil recipiet Eccleſia de *Theok.* nec de *Buttecroft*. De omnibus autem illis terris quæ ſunt in eadem villa de feodo Comitit *Glouceſtrie* quas *Ricardus de Lecche* & *Robertus Levieth* & *Henricus* filius *Rogeri*, & *Willielmus Hoc* & *Willielmus Wlmar* & *Sebinus Hoc* tenuerunt percipiet Eccleſia de *Theok.* 2 partes Decimarum de Garbis, & mortuorum corpora cum principali legato de eiſdem terris præter illam virgatam terræ quam *Willielmus Pac* & *Nicholaus* frater ejus tenuerunt, in qua Eccleſia de *Tweninga* omnes Decimas & omnia jura parochialia percipiet. Eccleſia etiam de *Tweninga*, & quicumque in ea Perſona fuerit partem Decimarum de Garbis cum omnibus minutis Decimis, oblationibus & obventionibus quæ de præſatis terris provenire poterint. De quibus terris Eccleſia de *Theok.* duas partes garbarum percipiet. Hæc compoſitio in Cirographum redacta ſigillo Abbatis & *Conventus Theok.* Eccleſiæ de *Tweninga* confirmata eſt.

Controverſia inter Abbatem *W. de Theok.* & *Henricum de Campo Ernaldi* Milite de terra quæ dicitur *Ealdeduna*, quam prædictus Abbas & *Monachi de Theok.* dicebant ad villam ſuam pertinere, hoc modo facta eſt, *Henricus* prædictus de conſenſu *Oliverii* hæredis ſui & aliorum hæredum—

—ejus quietam clamavit Eccleſiæ de *Theok.* medietatem illius terræ in perpetuum. Et *Monaci* clamaverunt ei & hæredibus ſuis quietam aliam medietatem, & hoc a Procuratore *Monachorum* *Magiſtro Petro* apud *Oxon* & a prædictis *Henrico* & hærede ſuo *Oliverio* firmiter in perpetuum tenendum affidavit.

Carta *Jordani Parcarii* & *Margaretæ* uxoris ſuæ Fol. 88. concedentium Eccleſiæ Sanctæ *Mariæ Theok.* & *Monachis* totam aquam quæ eſt ſuper terram ſuam quæ dicitur ſuperior *Caldevall*, ut *Monachi* eam ducant libere & quiete per terram eorum quantum durat veſus—ſine ulla moleſtia eorum vel hæredum ſuorum in futurum; & emendent in futurum quicquid emendandum fuerit ſive in aquæ ductu ſive in aqua pro commodò domus *Theok.* anno quo *Anglia* interdicta eſt.

Carta *Radulfi Finegal* idem concedentis & confirmantis de prædicta aqua.

Carta *Osberni* filii *Ailgari* concedentis & confirmantis Eccleſiæ de *Theok.* die qua *Willielmus* filius ſuus ibidem *Monachus* eſt totam terram & curtilagium

tilagium cum cameris inibi ædificatis in Burgo *Theok.* scilicet, quæ sunt inter domum *Willielmi de Camera*, ita quod ipse & hæredes sui prædicta Curtilagia, terram & Cameras ibidem ædificatas ab omni seculari servitio adquietarent. Præterea concessit eidem Ecclesiæ eadem die 1 Solidum in prædicto Burgo *Theok.* de feudo *Aluredi* Fabri quæ est prima domus ejus quam ipse emit a *Rogero Talun*, ita quod Monachi prædictæ Ecclesiæ adquietent illam terram annuatim versus prædictum *Aluredum*, & hæredes ejus de Gallagio 4 d. ad 4 terminos anni.

Carta *Roberti de Berga* resignantis in manu *W. Abbatis & Monachorum Theok.* totam terram quam tenuerat in villa de *Forhelmetuna* tam ex dono *Alani* Abbatis, quam ex dono *W. Abbatis* successoris sui, sine aliquo retenemento. Juravit etiam in præsentia prædictorum & aliorum multorum super Altare Sanctæ *Mariæ de Theok.* quod nunquam præsumet per se vel per hæredes suos repetere prædictam terram, & Cartam posuit super Altare, in hujus rei testimonium, anno ab Incarnatione Domini 1210, die Sancti *Jacobi* Apostoli.

Sciunt præsentēs & futuri quod ego *Robertus* filius *Hugonis de Diclesduna* assensu *Maencie* uxoris meæ & hæredum meorum dedi & concessi Deo & Ecclesiæ Sanctæ *Mariæ Theok.* & Abbati & Monachis ibidem Deo servientibus pro salute animæ meæ & hæredum meorum & antecessorum meorum in puram & perpetuam Elemosynam 3 Acras prati in *Strengesham* de meo prato super *Abenam*, quæ jacent juxta pratum *Rogeri* Clerici ad Aquilonem habendas & tenendas de me & hæredibus meis liberas & quietas in perpetuum ab omni servitio & exactione seculari. Et ego *Robertus* & hæredes mei debemus warrantizare prædictas acras prati prædictis Monachis & Abbati contra omnes homines & fæminas. Ut hæc autem mea donatio firma & stabilis in posterum permaneat eam præsentī Carta mea sigilli mei impressione munita corroboravi, his Testibus.

NUM. CLXI. 74.

Carta Roberti de Bigod de Godrint.

SCIANT præsentēs & futuri quod ego *Robertus Bigod* & hæres *Hugonis Bigod* dedi & concessi & hac præsentī Carta mea confirmavi Ecclesiæ Sanctæ *Mariæ de Theok.* & Monachis ibidem Deo servientibus totam terram meam de *Godrintona* quæ jure hæreditario me contingebat ad perpetuam firmam, tam illam quam Mater mea illic habuit in dote ex dono Patris mei, quam illam quam ego habui in manu mea, tenendam & habendam in feudofirmam de me cum pertinentiis, tam in dominicis quam in servitiis liberorum hominum & redditibus, in villenagiis & molendinis & boscis & pratis & pascuis, itagnis & vicariis & in omnibus assiamētis in villa de *Godrintona* & extra villam, reddendo inde annuatim in perpetuum mihi & hæredibus meis 2 s. sterlingorum ad duos terminos anni, viz. ad festum Sancti *Michaelis* 12 d. & ad Pascha 12 d. pro omnibus servitiis aliis & exactionibus & demandis, salvo servitio forinfeco. Ego vero *Robertus le Bigod* & hæredes mei warrantizabimus prædictis Monachis totam prædictam terram cum omnibus pertinentiis

prænomīnatis contra omnes gentes. Et si forte eis warrantizare non poterimus faciemus eis rationabile escambium loco competentī. Pro hac autem mea donatione & perpetuæ firmæ concessione prædicti Monachi dederunt mihi de pecunia domus suæ 4^{or} viginti Marcas Argenti & 4^{or} & 2 Palefridos ad corpus meum redimendum de prisione domini Regis *Johannis* in qua urgentissime diu detentus fui. Ut igitur hæc mea Donatio & perpetuæ firmæ concessio incussa permaneat stabiliter, eam præsentī scripto sigilli mei appositione munitam roboravi. Hiis testibus.

Item duæ Cartæ de eodem.

NUM. CLXI. 75.

Carta Silvestri Wigorniensis Episcopi de Ecclesia de Amenel. Fol. 89.

UNIVERSIS Sanctæ Matris Ecclesiæ filiis ad quos præsens Carta pervenerit S. Dei gratia *Wigorniensis* Episcopus, æternam in Domino salutem. Cum ex susceptione officii pastoralis regimine plantare debemus religionem & fovere plantatam; quam si forte non habemus in nobis in aliis tamen augere tenemur & conservare. Attendentes in locis religiosis illud coram Deo & hominibus specialius præfulgere quod in ipso fonte Caritatis frequentius exercetur ipsa opera Caritatis in eis augere decrevimus & nutrire. Verum quod Hospitum susceptio Magister est & Magistra inter cætera Caritatis opera, dicente Domino, Hospes fui & collegistis me, considerantes eam compositione & copiositate studiosa in Abbacia de *Theok.* continue vigere, divinæ pietatis intuitu dedimus & concessimus Abbati & Monachis *Theok.* in proprios & perpetuos usus suos Ecclesiam de *Amenel* & eos in ejusdem Ecclesiæ corporalem possessionem solemniter fecimus induci. Ita viz. quod dicti Abbas & Monachi habeant & possideant prænomīnatam Ecclesiam cum omnibus pertinentiis suis erogandam in perpetuos usus Hospitum per Magistrum Hospitum, quicumque pro tempore fuerit ibidem constitutus; salva perpetua Vicaria 5 Marcarum honesto & idoneo Capellano qui in Ecclesia illa in propria persona deservierit ab ipsis præsentato & a nobis & successoribus nostris canonice admissio. Salvis etiam nobis & successoribus nostris & Archidiaconis loci jure pontificali & parochiali, & aliis hominibus ordinariis & consuetis a dictis Abbate & Monachis sustinendum & præstandum. Ut autem hæc nostra concessio & donatio perpetuæ firmitatis robur obtineat, eam præsentis scripti testimonio, & tam sigilli nostri proprii quam sigilli universitatis Conventus nostri *Wigorniensis* auctoritate pontificali corroboravimus. His Testibus.

Honorius Papa eam confirmat Ecclesiæ Sanctæ *Mariæ Theok.* anno Incarnationis Dominicæ 1220, tempore *Petri* ejusdem loci Abbatis. Et eodem anno celebrata est secunda Coronatio Regis *Henrici* filii Regis *Johannis* apud *London* in die Pentecostes 16 Kal. Junii. Et eodem anno facta est translatio Sancti *Thomæ* Martyris quondam *Cantuariensis* Archiepiscopi per Dominum S. *Cantuariensem* Archiepiscopum in octava Apostolorum *Petri & Pauli*, 3^o Idus Julii.

NUM. CLXI. 76.

Carta de Ecclesia de Escremovilla.

WILLIELMUS Comes *Gloucestræ* suo Dapifero *Normannio*, omnibusque Baronibus & Hominibus, & universis Sanctæ Ecclesiæ filiis, salutem. Sciatis me pro salute animæ *Roberti* Comitis *Gloucestræ* patris mei, & salute animarum mei ipsius & uxoris meæ & liberorum nostrorum dedisse & concessisse Ecclesiam de *Escremovilla* cum sibi pertinentibus in Elemosinam Deo & Ecclesiæ Sancti *Jacobi* apud *Bristol*, in qua Corpus patris mei requiescit, ad victum Monachorum ibi Degentium, salvo tenemento *Picardi* Clerici mei ejusdem Ecclesiæ personæ dum vixerit. His Testibus.

Carta *Henrici* Dei gratia Regis *Angliæ*, Ducis *Normanniæ* & *Aquitaniæ*, & Comitis *Andegaviæ*, Archiepiscopo *Rotomagensi*, Episcopis, Abbatibus, Comitibus, Justiciariis, Baillivis & omnibus Ministris & Fidelibus suis *Normannis*, salutem. Sciatis me concessisse & præsentī Carta confirmasse Ecclesiæ Sancti *Jacobi* Apostoli apud *Bristol* & Monachis ibidem Deo fervientibus Ecclesiam de *Escremovilla* cum omnibus pertinentiis suis quam *Willielmus* Comes *Gloucestræ* eis dedit in perpetuam Elemosynam pro salute animæ patris sui *Roberti* Comitis *Gloucestræ*, sicut Carta prædicti Comitis *Willielmi* quam inde habent testatur. Quare volo & firmiter præcipio quod prædicti Monachi habeant & teneant prædictam Ecclesiam de *Escremovilla* cum ad eam pertinentibus bene & in pace, & libere & quiete, & integre & honorifice sicut Comes *Willielmus* eis dedit, & carta sua confirmavit. His testibus.

Henricus Dei gratia *Baiocensis* Episcopus omnibus fidelibus ad quos præsens Carta pervenerit salutem, gratiam & benedictionem. Noverit universitas vestra, quod concessimus & Dei auctoritate & nostra confirmamus Ecclesiam de *Escromovilla* cum omnibus pertinentiis suis tam internis quam externis & cæteris beneficiis Ecclesiæ Sanctæ *Mariæ Theok.* & Ecclesiæ Sancti *Jacobi Bristol*, quam *Willielmus* Comes *Gloucestræ* eidem dedit Ecclesiis pro anima patris sui in perpetuam Elemosynam, & Carta sua confirmavit. Concessimus itaque præfatis Ecclesiis præsentationem Vicarii cum integritate omnium rerum quæ pertinent ad * Catitatum præfata Ecclesiæ de *Escromovilla*, salvo jure *Baiocensis* Episcopi & consuetudine. Et ut hoc ratum & inconcussum permaneat, id Cartæ nostræ & sigilli nostri munimine corroboravimus. Hiis Testibus.

Rotodus Dei gratia *Rotomagensis* Archiepiscopus omnibus fidelibus tam præsentibus quam futuris ad quos præsens Carta pervenerit, salutem. Volumus in publicam notitiam devenire, quod concessimus & dei auctoritate & nostra confirmavimus Donationem *Willielmi* Comitis *Gloucestræ*, & confirmationem *H.* venerabilis *Baiocensis* Episcopi super Ecclesiam de *Escromovilla*, quam præfatus Comes dedit & concessit Deo & Ecclesiæ Sancti *Jacobi* Apostoli *Bristol* pro salute sua & parentum suorum in perpetuam Elemosynam, cum pertinentiis suis ad victum Monachorum, in prædicto Monasterio Deo militantium. Ut autem illa Donatio plenus in posterum robur obtineat eam nostri sigilli auctoritate duximus roborandam. His testibus.

J. dei gratia &c. venerabili in Christo Patri *H.* eadem gratia *Baiocensi* Episcopo salutem. Sciat judicatum esse in Curia nostra quod stare non debet recognitio illa quæ facta fuit inter Abbatem *Theok.* & *Willielmum* Infantem de ultima præsentatione Ecclesiæ de *Escromovilla*, quia recognitio illa capta fuit sine præcepto nostro & warranto Senescalli nostri coram aliis quam Justiciariis nostris, & coram talibus coram quibus capi non debuit, & contra Cartam prædicti Abbatis quam habet de *Willielmo* quondam Comite *Gloucestræ*, qui Ecclesiam illam dedit Ecclesiæ Sancti *Jacobi Bristol*, quæ est Cella de *Theok.* & contra confirmationem *H.* Regis patris mei, & confirmationem *Rotrodi* quondam *Rotomagensis* Archiepiscopi, & etiam contra confirmationem vestram. Et ideo vobis mandamus, quatenus eidem Abbati faciatis habere sine dilatione talem seisinam de prædicta Ecclesia qualem inde habuit antequam prædicta recognitio inter ipsum & *Willielmum* Infantem processisset, amoventes omnino personam illam quam in ea posuistis post illam recognitionem ad præsentationem ipsius *Willielmi* Infantis. Teste meipso apud *Munford*, 13 die Martii.

NUM. CLXI. 77.

Concessio facta W. de Putot de libera Cantaria habenda in Capella Curie de Manegodesfeld.

NOTUM sit omnibus Christi fidelibus præsens scriptum visuris vel auditoris quod *P.* Abbas *Theok.* & ejusdem loci Conventus, Magister *Stephanus de Torneburia* & *Ed.* tunc Decanus *Bristol*, Rectores Ecclesiæ Beati *Petri* juxta Castrum *Bristol* & Capellæ villæ de *Manegodesfeld* ad ipsam pertinentis concesserunt pure & liberaliter, quantum in ipsis est, Domino *Willielmo de Putot* tunc Vic. *Gloucestræ* & hæredibus suis liberam Cantariam suam ad opus suum, & totius familiæ suæ & Hospitum suorum in Capella quam de consensu omnium prædictorum construxit in Curia sua in *Manegodesfeld*, & quod Capellanus dictæ Capellæ in Curia, sive continue residens sive absens habeat omnes obventiones & oblationes ipsius Capellæ præterquam in Die Natalis Domini, & Paschæ & festi Sancti *Athelberti*, quod est festum Capellæ de villa. Quibus diebus dictus *W. de Putot*, & familia sua, & Hospites qui præsentés fuerint & potentes audiant divina in præfata Capella villæ. Et si forte aliquæ obventiones dictis diebus in dicta Capella Curie evenerint, Matrī Ecclesiæ reddantur; salvīs ipsi matrī Ecclesiæ omnibus Decimis majoribus & minoribus de Curia, & sibi legatis. Nullus autem Parochianorum admittatur in dicta Capella in Curia in præjudicium matrī Ecclesiæ, nisi sit de familia vel Hospitibus Curie ad aliqua Ecclesiastica Sacramenta, nec aliquid tangens jus parochiale circa ipsos exerceatur a Capellano Capellæ de Curia sine consensu Capellani Matrī Ecclesiæ, vel Capellani Capellæ de Villa. Et hoc si noluerit Capellanus Curie, * qui si continua residentia fuerit ibidem facinus, matrī Ecclesiæ præstabit juramentum fidelitatis. In cujus rei robur & testimonium prædictus Abbas & Conventus, & prædicti

prædicti Rectores Ecclesiæ Sancti Petri & prædictus *W. de Putot* tunc Vicecomes *Gloucestræ* huic scripto sigilla sua apposuerunt. Hiis testibus, *Radulpho de Wilet*, *Roberto de Turvile* & *M. A.*

NUM. CLXI. 78.

Carta ejusdem W. de Putot de redditu 4 s. 3 d.

OMNIBUS Christi fidelibus præsens scriptum visuris vel audituris *W. de Putot*, Vicecomes *Gloucestræ* æternam in Domino salutem. Noverit universitas vestra quod ego communi assensu uxoris meæ & hæredum meorum dedi & concessi, & hac præsentis Carta mea confirmavi Deo & Beatæ Mariæ Theok. & Monachis ibidem Deo servientibus in puram & perpetuam Elemosynam annuum redditum 4 s. 3 d. quæ *Amisia* filia *Roselini* de *Manegodesfeld* & hæredes sui tenuerunt in *Manegodesfeld*, habendum & tenendum de me & hæredibus meis libere & quiete & pacifice absque omni exactione seculari. Ego vero *W. de Putot* & hæredes mei warrantizabimus prædictum redditum prædictæ Ecclesiæ, & dictis Monachis Theok. contra omnes homines & fæminas. Ut autem hæc m. &c.

Istam terram quam prædicta mulier tenuit dedit *Radulphus de Wiletuna* Monachis de *Gingefwode*, quam emit dictus *W.* ab eis, vel per Denarios vel per Escambium. Præterea debemus habere Cartam prædicti *Radulphi* quam contulit dictis Monachis & Monachorum de quietâ clamantia de dicta terra.

NUM. CLXI. 79.

Epistola Monachorum Theok. ad Papam pro Abbate suo.

SANCTISSIMO Patri ac Domino suo reverentissimo Dei gratia summo universalis Ecclesiæ Pontifici, devoti in Christo salutem. Humilis Prior Theok. & ejusdem loci Conventus cum omni devotione plenam in domino reverentiam & debitum ac devotum subjectionis & obedientiæ famulatum. Cum reverendus dilectus Pater, Pastor ac Abbas noster Dominus *P.* multis molestiis contumeliis & injuriis sibi indebite & immerito illatis tam per dominum Episcopum *Wigorniensem* Diocesanum nostrum, qui eum ex pridem persecutus est, faciens in Monasterio nostro frequenter convocationem & scrutinia, insolita contra eum alia mala quam plurima pro posse suo machinans & inferens eidem, per quæ & nos non modicum turbati sumus, & Monasterium nostrum in multis læsum & scandalizatum, quam per quendam fratrem nostrum, *Ricardum de Campedenâ* nomine, quem & dictus Episcopus in odium capitis Abbatis nostri a multo tempore fovit, & adhuc fovet; de cujus consensu & voluntate sumptibus suis exhibitus, & cum testimonio literarum suarum jam bis *Romam* profectus falsis & frivolis suggestionibus sanctitatem vestram circumvenit infamando & repetendo malitiose dictum Dominum Abbatem nostrum super quibusdam dilapidationibus & alienationibus, ac aliis malis, a quibus omnibus immunis

est ex multo tempore jam dudum fuerit affligtus & fatigatus; quoniam religiosorum vitæ congruit veritati testimonium perhibere, quo facilius minus juste oppressus liberetur a calumpnia, ac bonorum & piorum filiorum interest pro patris contumelia & injuria se defensores opponere ad abolendam confusionem suam & infamiam viriliter insurgentes, ac usque ad sanguinem, si opus esset, pro eo decertantes, nos quicquid dilecto dicto patri nostro & pastori nostro mali vel molestiæ ab aliquo infertur nobis omnibus illatum reputantes, Sanctitati vestræ fideliter volumus constare dictum Dominum *P.* Abbatem nostrum, virum scilicet honestum moribus, & omni bonitate religionis ac sanctitatis ornatum, ac bona firma & integra opinione omnium a quibus notus est approbatum, qui nobis & Ecclesiæ nostræ sibi commissæ ita huc usque laudabiliter præfuit, quod cum hic super pauca fidelis extiterit, eo ipso merito supra multa alibi constitui promeruerit, juxta illud Evangelium, velut bonus Dispensator bona Monasterii nostri in aliquo non minuisse; imo per omnia tam in terris & redditibus quam Ornamentis Ecclesiæ & aliis rebus multis ampliassè; dispersa a multo tempore congregans, & congregata conservans, nec aliqua de bonis Monasterii etiam in minimis alienasse vel dilapidasse, quod absit, imo potius in omnibus augmentasse, prout ipsa rei veritas evidentius patet. Ipse bonis operibus suis clarescentibus & clamantibus, ac sibi super hoc, licet etiam nos silere vellemus, testimonium perhibentibus. Præterea cum aliquam propter temporis importunitatem, seu aliquem alium casum infortuitum quædam victui nostro necessaria, quæ juxta consuetudinem domus nostræ nobis solebant & debebant exhibi, nobis subtraherentur, sive propter aliquam aliam controversiam & dissentionem instinctu diabolico inter nos & Dominum Abbatem nostrum exortam, quasdam querimonias coram Domino Episcopo *Wigornienfi* adhuc existente deponeremus, pravis aliquorum malevolorum consiliis & suasionibus circumventi seducti ad hoc dolose instigati, cum scriptum sit quod humanum sit cadere, sed diabolicum perseverare, tandem redarguentibus & ledentibus nos Conscientiis nostris pœnitentes nos & indiscrete ac minus sapienter egisse recognoscentes, dictis querimoniis omnino in perpetuum renunciamus; & ne inde in posterum aliqua mentio fiat per nos vel alios, neque aliqua controversia de cætero oriatur aut occasione dictarum queremoniarum dictus Dominus Abbas noster aliquando ab aliquo contumeliam vel molestiam aliquam patiat, id per patentes literas præsentis testificamur. Ut autem super omnibus superscriptis sanctitas vestra indubitanter absque omni simulatione fictæ fraudis vel doli machinatione certissima reddatur, omnia superscripta coram reverenda paternitate vestra protestamur dictum *P.* Abbatem nostrum ab omni alienatione & dilapidatione ab ipso vel per ipsum facta plene excusantes, & dictis querimoniis contra eum indebite & immerito factis renunciantes tam præsentibus Literis nostris testimonialibus sigillo Ecclesiæ nostræ signatis quam subscriptionibus omnium & singulorum nostrorum inferius annotatis. Vitam & incolumitatem vestram conservet sibi Deus & Ecclesiæ suæ per tempora diuturna.

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NUM. CLXI. 80.

Licentia eligendi Abbatem.

VIRO venerabili amico in Christo charissimo Domino R. Priori *Theok.* & ejusdem loci Conventui *H. de Burgo* Comes *Cancia* Justiciarius *Anglia* salutem cum dilectione sincera. Venerunt ad nos apud *Covetesham* in crastino Paschæ R. Præcentor, & M. Sacrista vester ex parte vestra Licentiam Abbatem eligendi postulantes ad quod benignum præbemus assensum, monentes quod talem eligatis qui Deo & hominibus sit acceptus & qui præesse sciat, possit & velit & prodesse. In cujus rei testimonium has literas nostras vobis mittimus patentes. Valete.

NUM. CLXI. 81.

Compositio inter Abbatem Theok. & Radulphum de Haya Militem.

HÆC est forma pacis per amicabilem compositionem concepta circa festum Sancti *Michaelis* inter P. Abbatem *Theok.* & Conventum ejusdem loci ex una parte, & Dominum *Radulphum de Haya* Militem & Uxorem suam ex altera super procuracionibus & corrediis petitis ex parte Militis pro cariacione Decimarum usque ad horreum suum de *Oxenduna*, & super Decimas foeni petitas ex parte Abbatis & Monachorum *Theok.* viz. quod dictus Miles & Uxor ejus remiserunt Fratribus in perpetuum & quietum clamaverunt & Sanctæ Matrici Ecclesiæ *Theok.* totum clamium & jus quod se dicebant habere in dictis Corrediis & Procuracionibus, & quod cariabunt singulis annis integre & fideliter omnes Decimas garbarum suarum de *Oxenduna* usque ad horreum suum, & servientes domini Abbatis & Monachorum recipient eas ibidem absque conditione & difficultate & ducent eas quo voluerint. Item pro decimis foeni ut dictum est in Dominico de *Oxenduna* & de *Wilmagio* & de prato liberorum hominum dederunt & concesserunt de Dominico suo R. Miles & Uxor ejus consentientibus omnibus tenentibus eorum cum liberis hominibus & aliis matrici Ecclesiæ suæ de *Theok.* nomine Decimæ foeni totius Manerii sui de *Oxenduna* tres acras prati in illo loco qui vocatur *Sewes*, distinctas & divisas per 4 fossata in 4 angulis facta. Et renunciatum est hinc inde omni petitioni expensarum circa litem factarum & omni refusioni damnorum hinc inde perpetratorum, & impetratis & impetrandis, & appellationibus & omnibus aliis atque præsentem Compositionem in perpetuum duraturam auctoritate Domini Papæ confirmabunt; quia partes se perpetuo observaturos eam corporaliter juraverunt. Et in rei factæ testimonium tam Abbas & Conventus quam Miles huic scripto sigilla sua apponere velle se profitebantur.

NUM. CLXI. 82.

De Absolutione Conventus Theok. a vinculo Excommunicationis.

MEMORANDUM quod die Mercurii proxima ante festum Apostolorum *Philippi & Jacobi* in Capella Beatæ *Katarinæ* apud *Westmonasterium London* comparuit *Robertus* Prior *Theok.* & Magister *Ricardus de Fraxino* cum literis Conventus *Theok.* destinati ab eis ad petendum beneficium absolutionis in forma Ecclesiæ pro eo quod nominatim excommunicati erant, ob hoc quod corpus J. quondam Abbatis sui a Domino *Wigornienſe* nominatim excommunicato in Ecclesia *Theok.* traditum sepulturæ post denunciationem rite præmissam ejicere noluerunt: Et licet de rigore literæ procuratoriæ ad Absolutionem petendam non essent sufficientes, Dominus Episcopus *Wigornienſis* gratiam eis faciens, a dicto R. Priore & P. de delegatis Monachorum *Theok.* necnon a dicto Procuratore in animam totius Conventus de *Theok.* de parendo mandatis Ecclesiæ recepto sacramento, eos absolvit, necnon & sacramento præstito ab eisdem nihil in hoc negotio fraudulenter actum esse. Quibus solemniter peractis sub virtute præstiti sacramenti est eis injunctum, ut die solenni ab Episcopo prædicto eis præfigendo in Ecclesia de *Theok.* præsentem eodem Episcopo & omnibus qui audire voluerint publice confiteantur quod quia non constare fecerunt Episcopo de Signis Penitentiae dicti Abbatis super eo, scilicet quod in extremis constitutus absolutionem petiit sententiæ quam Episcopus in eum tulisse dicebatur idem Episcopus eos compellere possit ad corpus ejusdem Abbatis ejiciendum, mitius tamen cum eis agere volens eis pepercit, quia de signis penitentiae dicti Abbatis ei constat, ut corpus ejusdem a Sententia Excommunicationis illius tunc reddat absolutum. Et si forte aliqui de Monachis de *Theok.* nominatim excommunicati divina celebraverunt, ita quod propter hoc irregularitatem incurrerint, injunctum est eis, ut omnes illi qui ita celebraverint sedem adeant Apostolicam, nec interim divina celebrent Officia; & hoc si animabus suis viderint expedire; in hoc enim conscientia suæ eos reliquit. De generali autem sententia in Conventum de *Theok.* lata Domino *Wigornienſi* pro intrusione facta in Ecclesia de *Feirford* conscientia suæ eos committit. Excepto *W. de Bellocampo* Monaco *Theok.* pro eadem causa nominatim excommunicato, qui sub prædicta Excommunicatione nullo modo continetur. In cujus rei testimonium tam Dominus *Wigornienſis* quam dictus Magister *Ricardus* Procurator dicti Conventus *Theok.* præsentem scripto sigilla sua apposuerunt.

Fol. 93.

NUM. CLXI. 83.

Electio Domini Roberti Abbatis 3.

SEPTIMO Idus Maii Dominica 3 post Octavam Paschæ de assensu communi & nullo reclamante vel contradicente electus fuit *Robertus* Prior *Theok.* in Abbatem ejusdem loci sub tali forma. Impetrata Licentia eligendi a Domino *H. de Burgo* Comite *Cancia* Justiciario *Anglia* & Custode Advocati nostri *Ricardo de Clara* recognoscente & F f f conce-

Fol. 93. b.

concedente Domino *H.* Rege jus & libertatem ejusdem *R.* de Advocatione Abbatiae de *Theok.* impetrata etiam Absolutione a sententia qua dictus Episcopus *Wigorniensis W.* dicebatur nos innodasse, qui etiam contra Electionem nostram appellavit propter dictam sententiam, multis habitis Orationibus in Conventu de forma eligendi, tandem ita convenit, scilicet, quod primo lecta regula, & postea capitulo concilii de forma simplicis Electionis secundum formam Concilii procedendum esse decretum est; eo quod non esset contraria Regula, scilicet ut tres fratres bonae opinionis ab omnibus & nullo contradicente electi sint qui vota singulorum examinando cognoscerent. Priore primum praedictorum fratrum scilicet *Ricardum de Bristoll* nominante, secundum vero ex choro Abbatis per *Robertum* tunc Pracentorem nominato, scilicet *Johanne de Stowike*, tertium autem ex Choro Prioris *Ricardum de Derby* sumpserunt. Isti tres auditis votis singulorum per consensum Conventus invocata gratia spiritus sancti & oratione praemissa nominaverunt praedictum Priorem, ex parte majoris partis & sanioris, & sensu & numero, eo quod esset vir bonae opinionis & religionis & honestae vitae, misericordiae & pacis, & amator sacri ordinis, ut dispersa congregaret & congregata conservaret; qui multum renitens & plura objiciens, sed tandem victus instantia & praee Conventus vix acquievit, dicens coram Deo in medio, quod mallet morti subiacere quam violare bonas & approbatas consuetudines Ecclesiae & quod eas pro posse suo sustineret, & quod nihil statueret circa obedientiaros, vel alia in quibus de jure debet inquiri Consensus Conventus, scilicet 2 Idus Maii apud *Dorkecestriam* quando colloquium habuit cum Domino Justiciario, licet breve; die vero sequenti comparuit coram Justiciario & porrectis literis Conventus, & eis diligenter auditis, sic respondit vir nobilis. Quia accepta a nobis licentia eligendi vobis Abbatem ratione custodiae Patroni vestri quam habemus, ut nobis videtur secundum Deum processistis, si bene feceritis, inter Deum & vos sit. Electum diligenter suscepit & Electioni consentiens manibus connexis in osculo pacis benigne suscepit, monens eum ut pompam seculi relinqueret & Domum suam & Monachos suos diligenter custodiret, & ipse ei consilium & auxilium in omnibus suis agendis diligentissime prestaret. Ipso ita a Justiciario recepto, misit domi ab *Staneweia Petrum* & *Robertum* tunc Pracentorem, retento secum *Alano Corner*, & *H.* tunc Celerario qui domum venientes literas Conventus praesentationis Electi apud *Wigorniam* ex parte Conventus detulerunt, agente *R.* praedicto convenientibus apud *Wigorniam* domino Rege, Justiciario, Cancellario, Episcopo *Wigorniae* & multis aliis, die *Ascensionis* Domini, scilicet in crastino Sancti *Dunstani* inter magnam Missam quam Dominus Episcopus *Cycestriae* Domini Regis Cancellarius celebravit, Domino *Wigornien*se loco Cantoris *Ebor.* tenente, praesentatus est dictus electus ibidem Domino Episcopo ex parte Domini Regis & Justiciarii per manum Domini *Ricardi* Capellani & Thesaurarii Domini Regis aliquando Cancellarii Domini Justiciarii praedicti, Domino Rege dicente Episcopo, Domine Episcope miserere pauperum illorum & parce expensis illorum quas faciunt causa Electionis suae. Multis enim debitis tenentur. Cui Episcopus, Domine vos & Justiciarius fecistis quod vestrum fuit, admittendo Electum, oportet quod ego faciam quod Episcopi est cognoscendo de Electione, si rite celebrata fuerit & canonice. In crastino autem ve-

Fol. 94.

nit apud *Theok.* Archidiaconus *Wigorniae*, & pluribus aliis comitantibus Clericis suis sapientioribus, & intrant Capellam cum solo Archidiacono *Wigorniae*, & dicto, Benedicite, proposuit quia viduata fuit Ecclesia nostra Pastore, & ut audivit, eleginus Priorem nostrum per licentiam Advocati nostri mediante Justiciario Custode ipsius, sub qua forma volens scire, & tres dixit esse formas Concilii contra quas si in aliquo fecimus nulla est Electio nostra. Ostensa igitur forma Electionis nostrae, dixit quod non fuit usque quaque secundum formam Concilii celebrata, eo quod vota singulorum non erant mox in Capitulo publicata; nobis e contra dicentibus, quod sic, & si forte in aliquo commisimus, simplicitas nostra debet excusare nos. Tandem nobis petentibus & illo consentiente, lectum fuit Capitulum Concilii de Electione facienda, nec tamen totum. Et dixit, nullamistarum 3 formarum tenuistis. Deinde requisivit, ubi essent illi 3 Fratres qui vota singulorum audierunt. Duobus vero ostensis *Johanne* & *Ricardo*, tertius vero fuit apud *Bristoll*, *R.* fecit dictos duos jurare tactis sacrosanctis quod dicerent verum. Sic reconcessit Conventus, & illis diligenter examinatis inspexit Episcopus duo paria Literarum, scilicet Praesentationis Electi Episcopi, & Testimoniales Electionis nostrae, in qua continebatur forma & modus ejusdem Electionis. Postea visis Literis & diligenter examinatis

Carta hac sic abrupte explicit.

NUM. CLXI. 84.

Carta Ordinationis Ecclesiae Theokesburiensis tempore Giraldi Abbatis, & Roberti filii Haimonis. Fol. 94.

IN nomine Patris & Filii & Spiritus Sancti. Amen. Ordinata est Ecclesia Sanctae Mariae Theokesburiensis Coenobii. Divisa sunt viz. ejusdem Ecclesiae quaeque Ministeria; & nominatim sunt distributa quaeque quibusque & singulis ministeriis pertinentia in eisdem ministeriis perpetualiter, quamdiu scilicet seculum duraverit Deo opitulante firma assertione permansura & convenienter & divise sunt constituta ad singulas utilitates Domus Dei regendas & promovenda quaeque necessaria, sicut subsequenti capitulatione inscribitur. Sunt autem haec ad Monachorum mensam pertinentia. In ipsa Theodekesburia Molendina duo, piscaria una, terra de *Phytentona*, Decima Domini & hominum ejusdem villae, Decimae quorundam vicinorum, tertia pars omnium Elemosynarum quae fiunt in Ecclesia, vel in Capitulo quocunque modo fiunt in eadem Domo Dei, praeter Consuetudines Parochiae, Ecclesia Sancti Petri de *Bristol*, Obedentia de *Wal-lis* praeter terram quae fuit *Walchelini Belingehopa*, juxta *Hereford*, *Wasseburna*, *Stanleya*, *Stanweya*, *Tatintona*, *Leomintona*, *Amenel*, *Altentuna*, *Werftona*, *Tarenta*. Hoc autem Manerium *Tarenta* dedit Abbas ejusdem Ecclesiae nomine *Gyraldus* prece *Roberti* filii *Haymonis* ad emendationem victus Monachorum die hujus ordinationis. Unde tunc definita fuit fore cotidiana melioratio victus eorum 12 d.

Erant vero tunc in Ecclesia Monachi numero 57.

Ad vestes

Ad vestes Monachorum pertinet Ecclesia de *Wairford*, terra de *Middelonda*, omnes Ecclesiæ quæ fuerunt *Roberti* Capellani, *Kingestona*, postquam Coenobium ædificatum fuerit. De manu Abbatis centum solidi, donec constituentur in terra.

Ad Secretariam pertinent omnes Consuetudines Parochiæ præter Decimas. De Elemosyna Domini 40 s. tertia pars omnium extrinsecarum Elemosynarum quæ fiunt in eadem Ecclesia.

Ad emendum Parcamentum pertinet quædam terra in *Wallis* quæ fuit *Walchelini*, Decima *Roberti de Baskerewille*.

Ad Elemosynam pertinet *Ceotel* in *Dorsete*, terra de *Pequemintona*, una Haya ad *Wyncelcumbam*, Decima totius victus Coenobii, Decima Census de *Bristoll*.

Cæteri redditus & terræ quas privilegium Ecclesiæ nominando distinguit, ad emendum terras, ornamenta, ad supplenda omnia deficientia prædictorum, ad agenda quælibet opera, ad explendas omnes res Abbatis ordinantur.

Facta est hæc Ordinatio a prædicto Abbate monitu & consilio *Roberti* filii *Haymonis* ejusdem Ecclesiæ Fundatoris & Domini, ipso præsentem & *Sibilia* uxore sua, atque filia sua *Mabilia*, *Gylebertoque de Deulfram villa*, *Ricardo de Croyle*, multisque aliis, præsentem etiam toto Conventu ipsius Ecclesiæ, 5^o Kal. Octobris, anno scilicet ab Incarnatione Domini 1105: quo eodem *Henricus* Rex *Anglorum* destruxit *Baïocas* incendio. Hujus Ordinationis Violatorem, si forte ullo tempore surrexerit, excommunicavit eodem die Abbas prædictus, ut a consortio cælesti separatus in pænis gehennalibus permaneat sine fine cruciandus, nisi satisfaciens resipuerit, toto Conventu Ecclesiæ & omnibus qui aderant respondentibus, AMEN.

NUM. CLXI. 85.

De Privilegio Abbatie puniendi Latrones.

ANNO gratiæ 1249. Anno Regni Regis *Henrici* filii Regis 34. tempore Domini *Roberti* Abbatis *Theonk*. captus est quidam Latro nomine *Ricardus* filius *Aluredi de Wrke* de feodo Abbatis in *Dorf*. & quia Baillivi Abbatis minus discreti erant, nec etiam unquam viderunt Judicium fieri de Latrone in Curia Abbatis volentes consulere discretiores quid agendum esset eis in tali casu, dum res moram traheret longiorem, ductus est Latro ille ad Curiam Domini Comitis de *Craneburna*, ubi judicatus est & suspensus pro insipientia Baillivorum Abbatis. Quo audito Abbas vehementer commotus est versus Ballivos suos, & dolore cordis tactus videns libertatem Ecclesiæ suæ in hoc facto nimis læsam; & dum ista agerentur captus est & alius Latro in feodo Abbatis ibidem, nomine *Johannes Milkfop* filius *Rogeri Milkfop* de *Berkel*, & ductus est in Curiam Abbatis apud *Upwinburnam*, & ibidem imprisonatus circa festum Sancti *Andree* Apostoli. Hoc audito Abbas festinanter præparavit & venit ad locum illum, & fecit summominari Curiam suam, & vocavit multos tam de suis quam de vicinis Milites & liberos volens uti libertate sua ibidem sicut & fecit apud *Theok*. sed Baillivus Comitis hoc non permisit, quia intendebat facere de isto sicut & de primo, faciens distinctiones in terra Abbatis pro detentione Latronis. Quo

visio Abbas tempestive adivit Dominum suum, viz. *Ricardum de Clare* tunc Comitem *Gloucestriæ*, & ostendit ei verbo ad verbum injuriam sibi factam contra libertatem & tenorem Cartarum predecessorum suorum quas etiam eidem tradidit inspiciendas. Dominus vero Comes dissuasus fuit per consiliarios suos contrarios, & non permisit Abbati uti libertate sua sed descendit ad inquisitionem, volens certificari de libertate Abbatis in hunc modum. *Ricardus de Clare*, &c. *Adæ de Becktesgat* Baillivo suo de *Craneburna*, salutem. Monstravit nobis dilectus noster Abbas *Theok*. quod quidam Latro captus est in terra sua de quo dicit se habere libertatem in Curia sua faciendi Judicium, & tu ei facere non permittis. Quocirca tibi mandamus quatenus illud Judicium in respectum ponas, & diligenter inquiras si dictus Abbas aliquo tempore tali libertate usus fuerit, vel nos vel Antecessores nostri de Latronibus in terra sua captis, & illam inquisitionem nobis sub sigillo tuo habere facias. Vale, Dat. circa festum Purificationis apud *Theok*. Et propter absentiam majorum & discretorum de Curia de *Craneburna* non fiebat Inquisitio ista. Unde Abbas magis fatigatus tandem accessit ad Dominum Comitem; sed adhuc nihil aliud potuit impetrare nisi Literas iterato de Inquisitione facienda per hoc breve, *Ricardus de Clare*, &c. eidem Baillivo suo de *Craneburna*, salutem. Monstravit nobis Abbas de *Theok*. quod Inquisitionem de libertatibus suis nondum fecisti, & ideo tibi mandamus quod ad proximam Curiam tuam Inquisitionem illam per probos & legales homines fieri facias, & eam sub Sigillis eorum per quos facta fuerit, nobis tecum die Dominica proxima post Curiam tuam tentam, ad partes de *Thunebrigg* deferas, & inter dicto Abbati boscum suum in pace habere permittas. Dat. apud *Thorneb*. die dominica proxima ante Cathedram Beati *Petri*. Veniens ibi Abbas apud *Craneburnam* ad Curiam Domini Comitis, porrectum est breve istud in medium, quo perlecto electi sunt Inquisitores secundum formam mandati; viz. *Rogerus Waspul*, *Robertus de Lucy*, *Henricus de Wyrleya*, *Willielmus de Franceys*, *Thomas Aland*, *Ricardus de la Forde*, *Ricardus de Wodeward*, *Robertus de Musters*, *Walterus Abbatis*, *Willielmus filius Adæ*, *Johannes de Gillingebam*, *Rogerus de Treis*, & quidam de nominatis erant ex *Phariseis*. Dicunt per auditum quod antiquis temporibus habuerunt Abbas & Conventus libertatem suspendendi & furcas erigendi; sed nullus eorum recolit, nec meminit vidisse tempus. Dicunt vero quidam in Inquisitione assistentes quod recolunt vidisse tempus quando unus natus Abbatis de *Wynb*. appellavit filium suum in Curia de *Craneburna* & convictum super crimen furti suspendit eum. Item dicunt quod in hoc anno post Festum Omnium Sanctorum proxime præteritum captus fuit quidam Latro in terra Abbatis, & super furto convictus in Curia de *Craneburna* passus fuit Judicium suspendii. Dicunt etiam quod Senescallus Abbatis instanter petiit Curiam domini sui de eodem Latrone; sed quia specialiter non fuit datus Procurator ad hoc prosequendum in Curia de *Craneburna*, neque per Literas Abbatis neque speciale mandatum Senescalli de *Craneburna*, ex quo Latro convictus fuit super furto, decrevit Judicium non differri. Sentiens igitur Abbas multa sibi imminere dispendia, & Inquisitionem sibi esse contrariam, posuit clamorem suum contra Inquisitionem & Inquisitores, quod tacito ordine Juris facta est Inquisitio, qui substituerunt utrum Latro iste judicatus esset in Curia de *Craneburga* tempore Custodiæ vel tempore veri-

Fol. 96. b.

al. 96.
od sequi-
r alia ma-
scribitur
originali.

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veri Domini. Videns etiam quod Baillivus adeo tardasset quod nullatenus attingere posset ad dictum Dominum Comitem cum Inquisitione die & loco nominato, timens etiam quod Dominus Comes nimium remotus esset a loco illo, cum esset in procinctu ad transfretandum, adeo amicabiliter locutus est, & aperta manu quod habuit transcriptum Inquisitionis sub sigillo Baillivi, nec sibi nec suis parcens eadem die iter arripuit versus Dominum Comitem quem invenit apud *Thonebrugg*. In crastino autem commutans Dominus Comes Consiliarios suos crudele responsum, & pejus priore dedit Abbati, viz. quod custodiret prisonem suam usque ad redditum suum in *Angliam*, quia adhuc voluit magis certificari de processu rei, & de Inquisitione minus rite facta, secundum clamium quod Abbas posuit contra ipsam Inquisitionem. Hiis auditis, multum tristis effectus Abbas, & omnes qui cum ipso erant, respondit quod non habuit prisonem per tantum tempus, cum etiam in dubio esset redditus Comitis in *Angliam*, & multiplicavit preceam tantum quod exauditus est sub hac forma. *Ricardus de Clare* Comes *Gloucestriae & Hertfordiae* *Ada de Bechlesg*, Baillivo suo de *Craneburna* salutem. Intimavit nobis Abbas de *Theok*, quod ad libertatem suam pertineat quod Judicium faciat in Curia sua de *Wynb*, quam quidem Libertatem similiter vendicamus; super quo habuisti a nobis preceptum & mandatum, ut super hoc diligentem faceres Inquisitionem; & quia non constare potuit nobis ad plenum per Inquisitionem factam super hoc quam nobis misisti, si primus Latro de quo in eadem fiebat mentio captus fuit & judicatus tempore Gardæ vel tempore veri Domini, ideo tibi mandamus quatenus permittas ad præsens prædictum Abbatem uti eadem libertate quam ei replegiavimus usque Adventum nostrum in *Angliam*, & judicare dictum Latronem in Curia sua, & suspendere ad furcas nostras, si necesse fuerit, salvo tamen jure nostro si quid habemus, & interim diligentem facias Inquisitionem iterato super illo præcipue articulo, utrum viz. tempore Custodiæ, vel tempore veri Domini captus fuit & judicatus ille primus latro de quo nobis mandasti, & in adventu nostro nos inde reddas certiores. Præterea distinctiones quas facis dicto Abbati de Boscis suis in respectum ponas usque ad redditum nostrum in *Angliam*. Dat. apud *Thonebrugg* 8^o die Martii anno Regni Régis *Henrici* 34^o. Venit igitur Abbas ad *Upwynburnam* Kal. Aprilis, & tenebat Curiam suam ad quam venit multitudo Clericorum & Laicorum. Venit etiam prædictus Baillivus Comitis ad Petitionem Abbatis sicut unus de Populo. Roboravit enim Abbas Curiam suam de multo consilio, quia dicebatur inter plebeios quod Latro iste fuit aliquando *Uthlac* coram Justiciariis Domini Régis apud *Syreburnam*, & ideo voluit Abbas procedere in hoc facto sub multorum discretorum testimonio & consilio. Et processum est ita. Accusatio contigit nocte Lunæ proximæ ante Festum Sancti *Andreae* anno Regni Régis *Henrici* filii Régis *Johannis* 34^o quod *Johannes Milksof* de *Craneburna* furatus fuit 31 d. a bursâ *Walteri Wymund* de *Bristol* ad domum *Eliz. relictæ Haywardi de Oudelinton*, & nocte illa idem *Johannes* cum prædictis denariis furatis posuit se in fugam versus *Wodekesfurke*. Quando prænominatus *Walterus Wymund* sciebat quod denarii ejus furati fuerunt secutus fuit eundem *Johannem* cum Clam. & Hutes. patriæ ad Boscum de *Wodekesfurke*, & ibidem cum Clam. & Hutes, ut latro cum dicto Latrocinio captus fuit; & ad Curiam Domini Abbatis de *Theok*, apud *Upwynb*. im-

prisonatus, & in prisona detentus usque ad diem Fol. 98. b.
Hundredi dicti Abbatis, ad prædictum Hundredum venit prænominatus *Walterus Wymund*, & prædictum *Johannem Milksof* appellavit de dictis 31 denariis sibi per eundem *Johannem Milksof* furatis, qui denarii separatim inventi fuerunt in manibus dicti *Johannis* in pleno Hundredo, & eundem appellavit de dicto Latrocinio. Idem *Johannes Milksof* nihil defendit versus eundem *Walterum* quod ei valere posset. Unde Judicium Hundredi consideravit quod idem *Johannes Milksof* nihil respondit quod ei valere posset. Ideo judicatus suspenditur.

NUM. CLXI. 86.

Capitula de Hockeday.

IMPRIMIS de Thesauo invento. De Virgine vi rapta. De aqua extra proprium cursum ducta. De Chemino vel Semita obstrueta. De Sanguine effuso & non manifestato. De Huchefio levato & non præsentato. De Latrone vel malefactore aperto vel suspensio. De receptatoribus tallium, vel Sociis eorundem. De hiis qui splendide vivunt & parum laborant, nec habent unde sustentantur. De hiis qui de die dormiunt, & de nocte maliciose vigilant. De hiis qui de nocte bidentes ad Ovile excoriant & pelles vendunt. De hiis qui contra Assisam regni extraneos ultra tres noctes sine Licentia receptant. De Assisa Panis & Cervisiæ vendita fracta. De Falsariis ut in Moneta, Ulna, Petra, Gaion, Buffell & aliis. De Cumeling. concealatis. De hiis qui non sunt obediētes Decenæ suæ. De hiis qui 12 annos excedunt Fol. 99. & non sunt in Decena. De Decena si compareat sicut debet per Capita, scilicet quilibet de ætate 12 annorum. De propeffuris factis super Dominum in Pratis, in Pasturis, in Boscis, vel Aquis, Terris arabilibus, Viis vel Semitis, qui illas fecerit, quando & quantum. De Propeffuris factis a vicino super vicinum. De Fossato levato, muro facto vel Sepe plantata ad nocumentum Domini vel alicujus vicini. De Assalto vel Extirpatione Hayiæ super aliquem injuste facta. De hiis qui absentant hac die & comparere deberent. De omnibus aliis rebus tam nominatis quam non nominatis ad pacem Domini Régis spectantibus ut veritas distincte ostendatur.

Expliciunt Chartæ de Abbatia Theokesburie.

NUM. CLXII.

Sturminster Abbatie Fundatio ex carta
originali penes Tho. Cott. Mil. &
Baronettum.

Bibl. Bodl.
MS. Dods.
Vol. 78.
fol. r.

* EGO *Aethilbalt* donante Deo Rex non solum Marcerianæ sed & omnium provinciarum quæ Generali nomine Sut-Angli dicuntur pro remedio animæ meæ & relaxatione piaculorum meorum Aliquam terræ particulam, id est. X. cassatorum venerando Comiti meo Cyniberhte ad construendum cœnobium in provincia cui ab Antiquis nomen inditum est *Hufnerae* juxta fluvium vocabulo Dorset.

bulo Stur. cum omnibus necessariis ad eam pertinentibus, cum campis silvisq; cum piscariis, pratisq; in possessionem Ecclesiasticam benigne largiendo trado. Ita ut quamdiu vixerit potestatem habeat tenendi ac possidendi cuicumq; voluerit, vel eo vivo, vel certe post obitum suum relinquendi. Est autem supradictus Ager in circuitu ex utraq; parte supranominati fluminis habens ex Aquilone plaga silvam quam nominant Cynibre, ex Occidentale verò aliam cui nomen est Moerheb. quarum pars maxima ad præfatum pertinet Agrum. Si quis autem hanc donationem violare temptaverit, Sciat se in tremendo examine Tyrannidis ac præsumptionis suæ Domino rationem terribiliter redditurum. Scripta est hæc cartula anno ab incarnatione Domini Nostri Jesu Christi, Septingentesimo, Tricesimo VI. Indictione quarta.

✠ Ego Aethilbalt, Rex Britanniae propriam donationem confirmavi & subscripsi.

✠ Ego Uuor Episcopus concensi & Subscripsi.

✠ Ego Wililfridus Episc. jubente Aethilbaldo Rege Subscripsi.

✠ Ego Aethilric Subregulus atq; comes gloriosissimi principis Ethelbald huic donationi concensi & Subscripsi.

✠ Ego Ibeacsi indignus Abbas concensi & Subscripsi.

✠ Ego Heardberht frater atq; Dux præfati Regis concensi & Subscripsi.

✠ Ego Ebbella concensum meum accomodans Subscripsi.

✠ Ego Onoc comes Subscripsi.

✠ Ego Oba concensi & Subscripsi.

✠ Ego Sigebed concensi & Subscripsi.

✠ Ego Bercol concensi & Subscripsi.

✠ Ego Ealduust concensi & Subscripsi.

✠ Ego Cusa concensi & Subscripsi.

✠ Ego Pede concensi & Subscripsi.

Cartæ ad Prioratum de Pinley Monialium Ordinis Sancti Benedicti in Comitatu Warwicensi spectantes; penes—Stanton Dominum Manerii de Wolverton in eodem Comitatu, Ann.—transcript Ricardus Graves de Mickleton in eodem Comitatu Armig.

NUM. CLXIII.

Carta Hugonis de Bladis de uno homine & Redditu Quatuordecim Denariorum Monialibus de Pinley concessis.

SCIANT presentes & futuri quod Ego Hugo de Bladis de Langele Dedi & Concessi & hac presenti Carta mea confirmavi Deo & Ecclesie Beate Marie de Penele & Monialibus ibidem Deo servientibus, pro salute anime mee & animarum omnium antecessorum & successorum meorum in liberam & puram & perpetuam elemosinam Johannem filium Willielmi de Langele hominem meum cum homagio & servicio & redditu quatuordecim denariorum Argenti, in quo mihi aliquando tenebatur, & quicquid juris in eodem Johanne habui, vel habere potui, ratione illius terræ, quam de me tenuit

in territorio de Langele per cartam prædictum redditum percipiendum in perpetuum, Habendum de eodem Johanne & heredibus suis ad duos anni terminos, ad Festum Beate Marie in Marcio septem Denarios, ad Festum Beati Michaelis septem Denarios. Et Ego prædictus Hugo & heredes mei prædictum Johannem cum prædicto servitio & prædicto redditu & aliis rebus sicut superius scriptum est, sicut liberam puram & perpetuam elemosinam imperpetuum warantizabimus acquietabimus & defendemus. Et si contingat, quod prædictus redditus rectis terminis & statutis non sit plene solutus, concessi eisdem Monialibus, quod prædictus Johannes & heredes sui, ubique tam in feodo meo, quam in suo de Langele, quod de me tenuit, sine querela distringantur, donec idem Johannes & heredes sui prædictum redditum prædictis Ecclesie & Monialibus plene persolverint, & de retentione satisfecerint. In cujus rei Testimonium presenti scripto sigillum meum apposui. Hiis Testibus, Simone de Stoke, Nicholao de Cordeffale, Johanne Cotevil, Johanne le Botiller, Thoma de Colehalle, & aliis.

Sine data.

NUM. CLXIV.

Carta Willielmi de Rodburne, de uno Homine, octodecim Denariis Reddittus, &c. Monialibus de Pinley concessis.

SCIANT presentes & futuri quod Ego Willielmus filius Willielmi de Rodburne Dedi Concessi & hac presenti Carta mea confirmavi Deo & Ecclesie Beate Marie de Pineleye, & Monialibus ibidem servientibus, in puram & perpetuam elemosinam, & pro salute animarum Patris mei & Matris mee & antecessorum meorum, totum servitium Hugonis de Burley & heredum suorum, quod mihi reddere solebat de tenemento, quod de me tenuit in villa de Claverdon, cum homagio ejusdem Hugonis & heredum suorum, & cum omnibus rebus & exactis, que mihi de eis possent contingere, scilicet, octodecim Denarios per annum, ad duos anni terminos reddendos, ad Festum Sancti Michaelis IX Denarios & ad Festum Sancte Marie in Martio IX Denarios, pro omni servitio. Et ego Willielmus & heredes mei prædictis Monialibus totum prædictum servitium & redditum cum omnibus aliis rebus, sicut prædictum est, in puram & perpetuam elemosinam contra omnes gentes warantizabimus & defendemus imperpetuum. Ut autem hæc mea Donatio & Concessio firma & stabilis permaneat, hoc scriptum sigilli mei impressione roboravi. Hiis Testibus, Domino Mauricio Pincoravi, Waltero de—Henrico de Nafford, Galfrido de Cherlecote, Petro de Wenardinton, Willielmo de Waleford, Willielmo de Edricheston, Nicholao de la Hethe, & aliis.

Sine data.

NUM. CLXV.

Carta Roberti de Thayndon de Tenemento, &c. in Villa de Scravele Monialibus de Pinley concessa.

Penes eundem.

OMNIBUS ad quos presens scriptum pervenerit, Robertus de Thayndon salutem. Sciatis me Dedisse & Concessisse & hac Carta mea Confirmasse Deo & Ecclesie Beate Marie de Pinneleye, & Monialibus ibidem Deo servientibus, pro salute anime mee & antecessorum meorum, in perpetuam elemosinam, totum jus & servicium; quod unquam habui vel habere potui in toto tenemento, quod Osbertus filius Jordani tenuit de me in Villa de Scravele, cum omnibus pertinentiis suis, & cum eodem Osberto & tota sequela sua, illud scilicet tenementum, quod prius habui de Dono & Confirmatione Radulphi filii Wigeyn. Habendum & tenendum libere & quiete imperpetuum, Reddendo inde annuatim mihi vel heredibus meis vel meis assignatis unam libram Piperis ad Nativitatem Domini pro omni servicio & demanda, mihi vel heredibus meis vel assignatis meis pertinente, Salvo forinsecro servicio. Et Ego Robertus de Thayndon vel heredes mei, vel mei assignati, totum predictum tenementum cum omnibus pertinentiis suis & servicium prefati Osberti, cum eodem Osberto & tota sequela sua predictae Ecclesie de Pinneley & predictis Monialibus, de omnibus rebus & demandis contra omnes homines & feminas warantizabimus per predictum servicium mihi vel heredibus meis vel meis assignatis faciendum. Pro hac autem Donatione & Concessione dederunt mihi predictae Moniales V Marcas Argenti & Diinidiam. Ut autem hec mea Donatio & Concessio rata & stabilis permaneat, eam sigilli mei impressione roboravi. Hiis testibus, Domino W. Abbate de Bordeleg, Radulpho Pincerna, Mauricio filio suo, Roberto de Haselover, Joh. de Abbetot, Simone Bagod, Galfrido de Charlecote, Willielmo de Edulston, Willielmo de Waleford, Simone de Beaufale, Nicholao de la Hethe, Nicholao de Curdesdale, Osberto de Luincbuke, Willielmo de Colléhalle, & multis aliis.

Sine data.

NUM. CLXVI.

Alia Carta ejusdem Roberti de Tayndon de eodem Tenemento eisdem Monialibus vendito.

Penes eundem.

UNIVERSIS Sancte Matris Ecclesie filiis, ad quos presens scriptum pervenerit, Robertus de Tayndon salutem. Noverit universitas vestra me concessisse & in finali & stabili venditione vendidisse, & hac presenti Carta mea confirmasse Deo & Ecclesie Beate Marie de Pinneleye, & Monialibus ibidem Deo servientibus totum jus & clamium & servicium, quod unquam habui vel habere potui in Osberto filio Jordani de Screvele, & in tota sequela sua & in toto tenemento suo, quod est in Villa de Screvele, cum omnibus pertinentiis suis in puram & perpetuam elemosinam. Reddendo inde annuatim &c. (ut in superiore carta) Habendum & tenendum de

me & heredibus meis libere & quiete, integre imperpetuum cum omnibus Libertatibus, sicut Radulphus Wigeyn tenementum illud cum omnibus pertinentiis suis & Osberto predicto cum omni sequela sua mihi liberius & quietius illud dedit & Carta sua confirmavit. Hæc autem predicta in omnibus Ego predictus Robertus & assignati mei predictae Ecclesie de Pinneley, & dictis Monialibus ibidem Deo servientibus contra omnes homines & feminas in perpetuum warantizabimus. Pro hac autem Concessione & finali venditione dicte Moniales de Pinneley mihi sex Marcas Argenti dederunt premanibus. Et ut hec mea concessio & finalis venditio rata & stabilis perseveret imperpetuum, hoc presens scriptum sigilli mei munimine roboravi. Hiis testibus, Domino W. Abbate de Bordeley, Radulpho Butiler, Mauricio filio suo, Johanne de Abetot, Roberto de Haselover, Thoma Persona de Tanorth, Simone Clerico de Beufale, Nicholao de Curdesdale, Willielmo Capellano de Budebroc, & multis aliis.

Sine data.

NUM. CLXVII.

Carta Thomæ filii Ricardi de Tyttensnor de una Placea terre in Screveleye Monialibus de Pinley concessa.

Penes eundem.

SCIANT presentes & futuri quod Ego Thomas filius Ricardi de Tyttensnor Dedi Concessi & hac presenti Carta mea confirmavi, Domui Beate Marie de Pinneleye, & Sanctimonialibus ibidem Deo & Beate Marie servientibus, totam illam Placeam terre mee in Screveleye, vocatam Pesthammesnewelond, extendentem se in longitudine a Cowleyelone ex parte una usque ad terram quandam Johannis Crips ex parte altera, illam quam habui ex dono & feoffamento quondam Johannis Tony de Rowynton. Habendam & tenendam totam predictam terram cum Haüsais Fossatis & suis pertinentiis, predictis Monialibus de Pinneleye & earum successoribus imperpetuum, de capitalibus Dominis feodi illius per servicia inde debita & de jure consueta. Et ego predictus Thomas de Tyttensnor & heredes mei, totam predictam Placeam terre cum omnibus suis pertinentiis predictis Monialibus de Pinneleye & earum successoribus, contra omnes gentes warantizabimus imperpetuum. In cujus rei testimonium huic presenti Carte sigillum meum apposui. Hiis testibus, Johanne de Crudesdale, Johanne Godman de Rowhynton, Simone Freynes de eadem, Ricardo Bredon, Gilberto Vicario de Hatton, & aliis. Dat. apud Schreveye die Martis proxima post Festam Inventionis Sancte Crucis, Anno Regni Regis Edwardi tertii post Conquestum vicesimo tercio.

NUM. CLXVIII.

Carta Stephani de Ludham de una placea prati Monialibus de Campesse concessa.

Penes Franciscum Canning de Foxcote in Com. Warr. Amig.

SCIANT presentes & futuri quod ego Stephanus de Ludham concessi dedi & hac presenti

carta mea confirmavi Deo & Ecclesie Sancte Marie de Campesse & Monialibus ibidem Deo servantibus unam peciam prati mei in villa de Ludham que vocatur Netleholin & jacet inter pasturam Priorisse de Campesse & piscariam meam, Tenendam & habendam in puram & perpetuam elemosinam bene & in pace libere & quiete ab omni seculari servicio & demanda. Et ego predictus Stephanus & heredes mei warrantizabimus predictum pratum predictis Monialibus contra omnes gentes in perpetuum. In cujus rei testimonium huic scripto sigillum meum apposui. Hiis testibus Johanne de Wachesham. Rogero de Rindham. Ricardo Chercheman. Hugone de Berking. Ricardo de Bengos. Willicmo Burel. Johanne Holdelond. & aliis.

Licet hæc Carta sit prenominati Stephani de Ludham, sigillum tamen non est idem, hoc enim rotundum, & impressio preter Plantam nescio, quam, habet ut opinor Pelicanum, & hanc inscriptionem, S. STEPHANI DE LUDHAM.

NUM. CLXIX.

Carta Willielmi de Ludham de terra vocata Finchescront Monialibus de Campesse concessa.

OMNIBUS ad quos presens scriptum pervenerit Willielmus de Ludham salutem. Noverit universitas vestra me concessisse & dedisse & hac presenti carta mea confirmasse ecclesie Sancte Marie de Campesse & Monialibus ibidem Deo servantibus in liberam elemosinam totam terram quam Willielmus Capellanus tenuit de me in villa de Ludham que vocatur Finchescrout cum omnibus pertinentiis habendam & tenendam de me & de heredibus meis libere, quiete & pacifice reddendo inde mihi annuatim & heredibus meis duodecim denarios, ad duos terminos, scilicet in vigilia Epiphanie VI Denarios & ad Festum sancti Johannis Baptiste VI Denarios, pro omnibus servitiis & consuetudinibus & demandis salvo servicio Domini regis scilicet ad viginti solidos semagii, tres denarios & ad plus plus & ad minus minus & ad vardam quando evenierit utrum quadrantem. Et ego predictus Willielmus & heredes mei warrantizabimus predictam terram predictæ ecclesie & predictis Monialibus per predictum servitium contra omnes homines. Ut autem mea concessio & donatio & carte mee confirmatio rata sit & stabilis presens scriptum sigilli mei appositione roboravi. Hiis testibus. Alexandro rectore Ecclesie de Gethingham. Hamone de Valeynes. Waltero de Westforpe. Thoma de Pleicit. Thoma de Colcville. Willielmo de Saham. Willielmo de Pham. Hugone de Berkinge & aliis.

Impressio Sigilli in materia alba rotunda videtur esse eques sed vix dignoscibilis.

NUM. CLXX.

Carta Stephani de Ludham, de remissione redditus duodecim denariorum in superiore carta memoratorum de Monialibus Campesse concessa.

OMNIBUS Christi fidelibus ad quos presens scriptum pervenerit Stephanus de Ludham salutem. Noveritis me concessisse & omnino quietum clamasse Deo & Sancte Marie de Campesse & Monialibus ibidem Deo servantibus duodecim denariorum redditum quod mihi debuerunt de terra quam Willielmus Capellanus tenuit quondam in Villa de Ludham, que vocatur Finchescroft. Pro hac autem concessione & quieta clamatione relaxaverunt & quietum clamaverunt dicte moniales mihi & heredibus meis totum jus quod habuerunt in duas pecias prati in villa de Wickham quas Lenerich del Hil tenuit de dictis Monialibus. Ita videlicet quod ego predictus Stephanus nec heredes mei servitium vel consuetudinem dictis Monialibus vel eorum hominibus causa dictarum duarum peciarum prati interrogare nec habere possimus nisi in termino quum predicta sint defensibilia. Et ut hec concessio & quieta clamatio rata & stabilis in perpetuum permaneat presenti scripto sigillum meum apposui. Hiis testibus. Ricardo de Glemham. Henrico de Caldecote. Hamone de Valeynes. Ricardo de Avilyeres. Hernaldo de Kettelbe. Ricardo de Meltun. Roberto de Ludham. Johanne Clerico de Meltun. Thoma de Plefiz. Simone de la Leyme. Willielmo de Perham. Hugone de Berking, & aliis.

Appendet sigillum in materia alba oblongum, impressio est Iris Flos, & Inscriptio SIGILL. STEPHANI DE LUDHAM.

NUM. CLXXI.

Compositio inter Robertum de Valeynes & Moniales de Campesse.

OMNIBUS Christi fidelibus ad quos presens scriptum pervenerit, Walterus Dei Gratia Norwicensis Episcopus salutem eternam in Domino. Cum inter Dominum Robertum de Valeynes dicentem se Patronum Monialium de Campesse, & predictas Moniales contrarium assentes coram nobis questio verteretur eos ad concordiam induimus sub hac forma videlicet quod Priorissa & Moniales de Campesse antedictum Robertum & suos heredes habebunt perpetuo pro patrono & cum contigerit Prioratum de Campesse vacare dictus Robertus & heredes sui vel ejus aturnati si voluerint ibidem unum facient seisinam, qui quidem serviens dicte domus faciet seisinam, qui quidem serviens nichil de bonis ipsius domus capiet nec ullam potestatem exercebit, & si ibidem manere voluerit sumptibus Domini sui hoc faciet. Predictæ vero Moniales libere per electionem canonicam sibi eligent Priorissam & electam predicto Roberto & heredibus suis vel ejus ballivo presentabunt, ut suum eisdem honestum prebeant assensum & per ipsas ac per ipsum eadem Domino Norwicensi Episcopo presentetur.

presentetur; prefato Domino R. five heredibus suis nullum temporalitatis commodum tempore vacationis vendicantibus five in sua libera electione impedimentum prestantibus. Ad cuius liquidem rei securitatem presentibus signum nostrum una cum signis partium est appositum. Hiis testibus, Domino Rogero Bigot Comite. Domino Hugone Bigot. Domino Hugone de Vallibus. Domino Matheo de Mautebi. Domino Johanne de Hungaldesthorp. Domino Thoma Bigot. Domino Ada de Wrdested. & aliis. Datum apud Colecestriam Idibus Maii Pontificatus nostri anno primo.

Annus primus Pontificatus hujus Walteri est annus salutis humanæ 1244.

Sigillum Episcopi appendet sed aliquantulum contractum, materia secundi sigilli integra, sed impressio non apparet, tertium sigillum comminutum.

NUM. CLXXII.

Pencz Radulph. Thoresby de Leedes in Com. Ebor. Armig.

Carta Prioris & Conventus Sanctæ Trinitatis Londini, de terris concessis Monialibus de Haliwell.

OMNIBUS Christi fidelibus præsens scriptum visuris vel audituris, Richardus Prior & Conventus Sanctæ Trinitatis London salutem in Domino. Noverit universitas vestra nos concessisse & presenti Carta confirmasse Agneti Priorissæ & Monialibus de Haliwell omnes terras, cum pratis & pasturis & molendino, & omnibus pertinentiis suis quas Richardus de Lestlonefcherch de nobis tenuit in Villa de Alsefwik, habendas & tenendas eisdem Monialibus, libere, quiete, integre in perpetuum, per eadem servitia, quæ idem Richardus & heredes sui nobis facere consueverunt, ita quod sint quietæ quantum ad nos & successores nostros de releviis & escheatis & wardis & hujusmodi demandis, maxime de memoratis tenementis quæ in præsentiarum possident. Et nos vel successores nostri non poterimus aliquid exigere de prædictis terris, pratis, & pasturis, & molendino, nisi servitia memorata. Dicta autem Priorissa fecit fidelitatem Ecclesiæ nostræ de prædicto tenemento; quod & Priorissa ei succedentes facere tenebuntur. Pro hac autem concessione, & præsentis cartæ confirmatione dederunt nobis memoratæ Priorissa & Moniales septem Marcas sterlingorum. In hujus rei testimonium huic scripto chyrographato sigilla partium alternarum sunt appensa. Data anno gratiæ millesimo ducentesimo tricesimo nono quarto nonas Augusti. Hiis testibus, Johanne de Soalar, Roberto de la Rokele, Luca de Tony, Briano de Troking, Rogero del Bek, Olivero de Saundon, Roberto de Lefun, Waltero de Wobindon, Johanne de Tefunt, & aliis.

NUM. CLXXIII.

Carta Abbatisse de Berking, pro salute animæ Regis Edwardi tertii concessa.

Fed. & Convent. Vol. p. 95. A. 1. 1338. A. 1. E. 3. Pat. apud Antea. 12. E. 3. m. 2.

Rex Archiepiscopis &c.
Sciatis nos,

PRO salute animæ nostræ & Animarum Progenitorum & Hæredum nostrorum, necnon ad instantiam, Dilectorum & Fidelium nostrorum, Willielmi de Monteacuto Comitis Sarum, & Thomæ de Ponynge.

CONCESSISSE & hac carta nostra CONFIRMASSE, Dilectis nobis in Christo, Abbatisse & Monialibus de Berkyng Libertatem de Placitis Forestæ, & plenariam Potestatem prosterndendi & cariandi Ligna de omnibus Boscis suis, quæ sunt infra metas Forestæ nostræ, ad Focum suum & ad Ædificia sua, & de alieno Bosco similiter, siquis eis Ligna ad Focum suum, vel Maeremium ad Ædificia sua DEDERIT VEL VENDIDERIT; Habenda præfatis Abbatisse & Monialibus & Successoribus suis IMPERPETUUM.

Et prohibemus, ne quis Forestarius vel aliquis alius eas vexare aut inquietare præsumat,

Et quod Boscus suus sit IMPERPETUUM liber & quietus de Vasto, Regardo, Visu, & Custodia Viridariorum & omnium Ballivorum Forestæ, & Ministrorum suorum, ita quod nullas eorum aliquam Potestatem in eo sibi vendicet, seu se inde in aliquo intromittat.

Quare VOLUMUS & firmiter PRÆCIPIMUS, pro nobis & Hæredibus nostris, quod præfata Abbatisa & Moniales, & Successores sui, IMPERPETUUM habeant libertatem de Placitis Forestæ, & plenariam Potestatem prosterndendi & cariandi Ligna, &c. prout supra, usque hæc verba, viz.

Seu se inde in aliquo intromittat, sicut prædictum est.

Hiis Testibus.

Venerabili Patre Henrico Episcopo Lincolnensi,
Henrico de Lancastria, Derbyæ
Willielmo de Monte Acuto, Sarum,
Roberto de Ufford, Suffolciæ,

Comitibus.

Henrico de Ferariis,
Reginaldo de Cobham,
Johanne Dany, Senescallo Hospitii nostri

Et aliis.

Dat. per manum nostram apud Andewerp.
Quintodecimo diē Decembris.

Per ipsum Regem.

NUM.

NUM. CLXXIV.

*Licentia Regis Henrici Septimi pro sup-
primendo Prioratu Monialium Sanctæ
Radegundis & Collegio loco ejus fun-
dando.*

Rex omnibus ad quos, &c. salutem

SCIATIS quod Nos, tam ex fidedigno relatu Reverendi in Christo Patris *Johannis Episcopi Eliensis*, quam ex publica Fama, accepimus quod Domus sive Prioratus Religiosarum mulierum Sanctæ Radegundis, de Fundatione & Patronatu Episcopi, ut in Jure Ecclesiæ suæ Eliensis, ac Terræ, Tenementa, Redditus, Possessiones, Ædificia, necnon Res, Bona, Jocalia, & alia Ornamenta Ecclesiastica eidem Domui sive Prioratui pie & caritative antiquitus Data & Collata, per Negligentiam atque improvidam & dissolutam Dispositionem & Incontinentiam, occasione Vicinitatis Universitati Canteburgiæ, Prioratissarum & Religiosarum mulierum Domus antedictæ, in tantum Dilapidata, Destructa, Devastata, Alienata, Diminuta & Subtracta existunt, ipsæque ad tantas Inopiam & Paupertatem sunt redactæ quod Divina Obsequia, Hospitalitatem, aut alia Misericordiæ & Pietatis Opera ibidem, juxta Primariam Fundationem & Ordinationem Fundatorum suorum usitata, manutenere & supportare, seu seipsas, quæ duæ tantum numero existunt (quarum una alibi professæ alteraque Infans existit) aliquid Sustentare seu Relevare non valeant, sed ipsas Domum seu Prioratum prædictas quasi desolatas relinquere oporteat,

Unde *idem Episcopus*, ob majorem Devotionem ac Divini Cultus & Virtutis Augmentum, Nobis humillime supplicavit ut sibi Licentiam nostram Regiam, quod de Domo sive Prioratu prædicto Mulieres prædictas totaliter amovere & expellere, & inibi quoddam Collegium, perpetuis futuris temporibus duraturum, de novo Facere, Fundare, Erigere, Creare & Stabilire possit & valeat concedere dignaremur gratiose,

Nos igitur, præmissa ac piam & devotam Intentionem *ipsius Episcopi* intime considerantes, intuitu Dei & ob sinceram Devotionem quam ad Sanctam & Individuam Trinitatem, Beatissimamque Virginem Dei Genetricem Mariam, Sanctum Johannem Evangelistam, atque Sanctam Virginem Radegundem & omnes Sanctos gerimus & habemus, de gratia nostra speciali, Concessimus & Licentiam Dedimus, prout per præsentem Concedimus & Licentiam Damus, pro Nobis & Hæredibus nostris, quantum in nobis est, *eidem Reverendo Patri* & Successoribus suis, quod Ipse & Successores sui Episcopi Elienses, ac Executores, Deputati & Assignati sui, seu eorum aliquis vel aliqui de Domo sive Prioratu prædicto quoddam Collegium de uno Magistro & Sex Sociis, & certo numero Scholarum in Grammatica erudiendorum, & ad Exorandum, & Divina singulis Diebus infra Collegium prædictum pro prospero Statu nostro, & *Elizabeth Regine Angliæ* Consortis nostræ Carissimæ, Carissimæque Matris nostræ *Margaretæ*, atque Præcarissimorum filiorum nostrorum, *Arthuri Præmogeniti Principis Walliæ*, & *Secundogeniti Ducis Eborum*, cæterorumque Liberorum nostrorum dum

Vixerimus, ac pro bono Statu *ipsius Episcopi* similiter dum vixerit, ac pro animabus nostris cum ab hac Luce migraverimus, ac etiam pro Anima præcarissimæ Patris nostri *Edmundi Richemondie*, ac pro anima *ipsius Episcopi* cum similiter ab hac luce migraverit, necnon pro Animabus Priorum Fundatorum Domus sive Prioratus antedicti & omnium Fidelium defunctorum imperpetuum celebrandum, ac alia Misericordiæ & Pietatis opera ibidem juxta Ordinationem & Stabilimenta per *ipsum Episcopum* aut Executores seu Assignatos suos prædictos in hac parte Facienda, Ordinanda & Statuenda, Facere, Fundare, Erigere, Creare & Stabilire possint & possit, perpetuis futuris temporibus duratura,

Et quod Collegium prædictum cum sic Factum, Fundatum, Erectum, Creatum & Stabilium fuerit, Collegium *Beatissimæ Mariæ Virginis, Sancti Johannis Evangelistæ, & Gloriosæ Virginis Sanctæ Radegundis juxta Canteburgiam in Comitatu Canteburgiæ* nuncupetur, vocetur & appelletur.

Quodque Magister, Socii & Scholares Collegii prædicti & Successores sui, cum sic ut præmittitur, Erectum, Creatum, Factum, Fundatum & Stabilium fuerit, Magister, Socii & Scholares Collegii *Beatissimæ Mariæ Virginis, Sancti Johannis Evangelistæ & Gloriosæ Virginis Sanctæ Radegundis juxta Canteburgiam*, nuncupentur, vocentur & appelletur;

Ita quod per idem Nomen Placitare & Implacitari, ac Respondere & Responderi, atque prosequi, Defendere & Defendi in quibuscumque Curiis & Locis & coram quibuscumque Judicibus sive Justiciariis Spiritualibus sive Temporalibus;

Et quod sint unum Corpus & una Communitas corporata in Re & in Nomine, habeantque Successionem perpetuam ac Commune Sigillum pro Negotiis collegii prædicti expediendis;

Et etiam quod sint Personæ habiles & capaces in Lege ad perquirendum & recipiendum Terras, Tenementa, Redditus, Reversiones, Pensiones, Annuitates & alias Possessiones quascumque a quacumque Persona seu quibuscumque Personis ea eis Dare, Legare seu Assignare volenti seu volentibus;

Et quod ipsi Ordinationes, Statuta & Stabilimenta pro bono & sano Regimine Collegii prædicti Concedere, Facere, Ordinare, & prout opus fuerit Stabilire possint & valeant,

Et ulterius, de uberiori gratia nostra, Concessimus & Licentiam Dedimus præfato Episcopo, atque Successoribus suis, seu Executoribus & Assignatis suis prædictis, & eorum cuilibet, quod ipsi seu eorum aliquis vel aliqui, postquam Collegium prædictum sic Factum, Fundatum, Erectum, Creatum & Stabilium fuerit præfatos Magistros, Socios & Scholares in corporalem Possessionem Domus sive Prioratus prædicti ac omnium & singulorum Terrarum, Tenementorum, Redditarum, Servitorum, Pensionum, Portionum & aliarum Possessionum eidem Prioratui antiquitus datorum & collatorum, tam Spiritualium quam Temporalium, & Jocalium & Ornamentorum Ecclesiasticorum quorumcumque eidem pertinentium & spectantium Instituire, Inducere, & Ponere, aut Institui, Induci & Poni facere valeat & valeant, licite & impune;

Habenda & Tenenda præfatis Magistro, Sociis & Scholaribus Collegii prædicti & Successoribus suis Magistro, Sociis & Scholaribus ejusdem Collegii, ad Sustentationem suam, & ad alia Misericordiæ & Pietatis opera, juxta Ordinationem *ipsius Episcopi* aut Successorum suorum vel Executorum sive Assignatorum

signatorum suorum prædictorum vel eorum alicujus, in hac parte faciendam, in liberam puram & perpetuam elemosinam imperpetuum.

Et eisdem *Magistro Sociis & Scholaribus* quod ipsi Prioratum sive Domum prædictam, ac omnia & singula antedicta Terras, Tenementa, Redditus, Servitia, Pensiones, Portiones, Annuitates & alias Possessiones quasque, & cætera præmissa, cum suis pertinentiis, a *præfato Episcopo*, seu Executoribus seu Assignatis suis prædictis Recipere, Acceptare, Habere & Tenere Sibi & Successoribus suis *Magistro, Sociis & Scholaribus* Collegii supradicti, ad Sustentationem suam, ut prædictum est, possint & valeant similiter Licentiam Dedimus & Concessimus specialem, absque Impedimento, Impetitione, Arresto seu Gravamine quocumque Nostri aut Hæredum nostrorum, Justiciariorum, Escaetorum, Vicecomitum, Coronatorum, Ballivorum seu aliorum Officiariorum seu Ministrorum nostrorum quorumcumque; Statuto de Terris & Tenementis *ad Manum Mortuam* non ponendis, aut aliquo alio Statuto, Actu, Ordinatione, Provisione seu Restrictione, in contrarium factis, non obstantibus.

In cujus, &c.

Teste Rege apud *Westmonasterium* duodecimo die Junii.

Per ipsum Regem.

NUM. CLXXV.

Fed. & Convent Vol. 14. p. 574. A. D. 1536. A. 28. H. 8. Pat. 28. H. 8. p. 2. m. 15.

Literæ Regis Henrici Octavi de non Supprimendo Monasterio Monialium Beatae Mariæ in Wintonia, inter cætera Monasteria quæ non habebant Redditus & Possessiones ad clarum Annuum Valorem Ducentarum Librarum.

Rex omnibus ad quos, &c. Salutem.

CUM per quendam Actum in *Parlamento nostro apud Londoniam* Tertio Die Novembris Anno Regni nostri vicesimo primo Inchoato & deinde usque *Westmonasterium* Adjornato, & per diversas Prorogationes usque ad & in quartum Diem Februarii ultimo præterito Continuato & tum ibidem tento,

Inter alia Inactitatum existit,

Quod nos haberemus & gauderemus Nobis & Hæredibus nostris imperpetuum, omnia & singula Monasteria, Prioratus, & alias Domos Religiosas Monachorum, Canonicorum & Monialium quibuscumque generibus seu diversitatibus Habituum, Regularum sive Ordinum vocarentur seu nominarentur, quæ non habebant Terras, Tenementa, Redditus, Decimas, Portiones & alia Hæreditamenta ultra clarum Annuum Valorem Ducentarum Librarum, dictum Annualem Clarum Valorem dictorum Monasteriorum ac Prioratuum capiendum & constituendum secundum clarum Valorem in Scaccario nostro certificatum;

Et simili modo quod haberemus & gauderemus Nobis & Hæredibus nostris omnes & omnimodos Situs & Circuitus earundem Religiosarum Domorum,

Ac omnia & singula Maneria, Grangias, Mesuagia, Terras, Tenementa, Reversiones, Redditus, Servitia, Decimas, Pensiones, Portiones, Advocationes, Patronatus Ecclesiarum & Capellarum, Annuitates, Jura, Intrationes, Conditiones & alia Hæreditamenta quæcumque, eisdem Monasteriis, Prioratibus sive Domibus Religiosis non habentibus, ut prædicitur, Terras, Tenementa, & Hæreditamenta ultra prædictum Annuum Valorem Ducentarum Librarum, pertinentia sive spectantia, adeo plene & integre prout, *Abbatessæ, Priores, Abbatissæ, & alii Gubernatores* hujusmodi Monasteriorum, Prioratuum, & aliarum Domorum Religiosarum ad tunc illa habuerunt aut habere debuerunt in jure Domorum suarum,

Habenda & Tenenda omnia & singula Præmissa, cum omnibus suis Juribus, Proficuis, Jurisdictionibus & Commoditatibus, Nobis, Hæredibus & Successoribus nostris imperpetuum, ad inde faciendum & utendum nostras proprias voluntates;

Cumque tamen in Actu prædicto provideatur quod Nos, aliquo & quocumque tempore post confectionem Actus illius, valeamus & potuissemus ad Beneplacitum nostrum Ordinare, Constituire & Declarare, per Literas nostras Patentes sub Magno Sigillo nostro conficiendas, quod Illæ & Tales hujusmodi prædictarum Domorum Religiosarum, quas Supprimendas & Dissolvendas esse Noluissimus, perseverarent, starent & continuarent & permanerent in eisdem suis Corporibus Corporatis, ac in eisdem suis Essentialibus, Statu, Qualitate, Conditione, Robore & Effectu, tam in Possessionibus quam aliter, prout essent & fuissent ante Confectionem Actus prædicti, absque Suppressione sive Dissolutione earumden sive alicujus Partis inde Prætextu & Auctoritate ejusdem Actus & quod quælibet talis hujusmodi Ordinatio & Declaratio, per Nos sic fienda & ordinanda, esset bona, secuta & effectualis Capitalibus Gubernatoribus hujusmodi Religiosarum Domorum quas Supprimendas & Dissolvendas esse noluissimus & Successoribus suis, juxta & secundum Tenores & Effectus Literarum Patentium inde conficiendarum, aliqua Re sive aliquibus Rebus in Actu prædicto in contrarium inde factis non obstantibus, prout in Actu prædicto inter alia plenius continetur.

Prætextu cujus quidem Actus, *Domus, Monasterium sive Abbatia Beatae Mariæ Monialium in Wintonia* in Comitatu Suthamptoniæ, pro eo quod non habet Terras, Tenementa, Redditus, Decimas, Portiones, aut Hæreditamenta ultra dictum clarum annum valorem *Ducentarum Librarum*, prout certificatur in dicto Scaccario nostro ut ibidem plane liquet, in Manibus & Dispositione nostris jam existit utrum dissolveretur secundum formam Actus prædicti, an permaneret & continuaret in suo pristino & essentiali Statu, Conditione & Qualitate, prout ante Confectionem Actus prædicti fuit,

Nos volentes dictam *Domum, Monasterium sive Abbatiam Beatae Mariæ Monialium in Wintonia prædicta*, pro diversis Causis & Considerationibus nos ad præsens specialiter moventibus, in suo pristino essentiali Statu, Corpore, Conditione & Qualitate permanere & continuare prout ante Confectionem Actus prædicti fuit, ac prout esset si Actus ille factus non fuisset.

Sciatis igitur quod Nos,

Ob Favorem quem erga dictam *Domum, Monasterium sive Abbatiam Beatae Mariæ Monialium Winton*, quod non extenditur in Terris, Tenementis

tis & aliis Hæreditamentis suis ad Annum Valorem *Ducentarum Librarum* in Comitatu prædicto *Ordinis Sancti Benedicti* Wintoniensis Diæcesis, gerimus & habemus & ut *Abbatissa & Moniales* ejusdem Domus, Monasterii sive Abbatiae Divino Cultui ibidem celebrando devotius intendant, Hospitalitemque ac alia Pietatis Opera ibidem uberius exercent,

De Gratia nostra speciali, ac ex certa Scientia & mero Motu nostris, Ordinamus, Constituimus & Declaravimus, ac per Præsentes quantum in nobis est Declaramus, Constituimus, Ordinamus, Erigimus & Renovamus quod *prædicta Domus, Monasterium sive Abbatia Beatae Mariae Monialium in Winton*, prædicta, Continuabit, Stabit & Permanebit in eodem suo Corpore Corporato, ac in eodem suo essentiali Statu, Gradu, Qualitate & Conditione, tam in Possessionibus quam in omnibus aliis Rebus tam Spiritualibus quam Temporalibus & Mixtis, prout fuit tempore Confectionis Actus prædicti, aut aliquo tempore ante Confectionem Actus prædicti, absque Suppressione sive Dissolutione aliquali ejusdem *Domus Monasterii sive Abbatiae Beatae Mariae Monialium in Winton* prædicta, aut alicujus Partis vel Parcellae inde, vigore & auctoritate Actus prædicti;

Maneriis de Archefount & Allcannyn cum Pertinentiis in Comitatu Wiltesiae, ac *Rectoria Ecclesiae Parochialis de Archefount* prædicta, cum *Advocationibus Ecclesiarum de Archefount & Allcannyn* prædictis, necnon omnibus aliis Terris, Tenementis & aliis Hæreditamentis quibuscumque Parcellis Possessionum prædictae Domus sive Monasterii aut Abbatiae Beatae Mariae Monialium Winton. tempore Confectionis Actus prædicti, nuper per nos Domino *Edwardo Seymer* Militi Vicecomiti *Beauchamp*, & Dominae *Annae Uxori suae* per alias Literas nostras Patentes prius concessas, omnino exceptis & reservatis.

Et ulterius de uberiori Gratia nostra Concessimus & per Præsentes Concedimus quod *Elizabetha Shelley* professa Ordinis Sancti Benedicti sit deinceps *Abbatissa dictae Domus, Monasterii sive Abbatiae Beatae Mariae Monialium in Winton* prædicta, ac pro *Abbatissa & Capitali Gubernatrice* ejusdem Domus, Monasterii sive Abbatiae Beatae Mariae Monialium in Winton. prædicta deinceps habeatur, reputetur & acceptetur, eisdem Modo, Forma, Qualitate, Gradu, Conditione, Dignitate, Statu & Robore, prout eadem *Elizabetha* Quarto Die Februarii ultimo præterito aut antea fuit;

Et quod omnes aliae *Religiosae Personae* ejusdem Domus, Monasterii sive Abbatiae Beatae Mariae Monialium in Winton. prædicta ibidem modo existentes, aut quæ Quarto Die Februarii ultimo præterito ibidem fuerint, & jam a dicto Conventu non separantur, sint de cætero & deinceps *Conventus ejusdem Domus, Monasterii sive Abbatiae Beatae Mariae Monialium in Winton*. prædicta, ac pro Conventu ejusdem Monasterii Beatae Mariae sive Abbatiae deinceps habeantur, reputentur & acceptentur, eisdem Modo, Forma, Qualitate, Conditione & Statu prout dicto Quarto Die Februarii ultimo præterito aut antea fuerunt,

Et quod prædicta *Elizabetha & Religiosae Personae Prædictae* & omnes Successores sui habeant & habebunt hujusmodi & eandem Successionem in omnibus & per omnia prout ante dictum Quartum Diem Februarii ultimo præteritum habuerunt & habere debuerunt, ac prout habuissent & habere debuissent si Actus prædictus factus non fuisset;

Et quod prædicta *Elizabetha* per nomen *Abbatissae dictae Domus, Monasterii sive Abbatiae Beatae Ma-*

riae Monialium in Winton. prædicta, & Successores suae Abbatissae dictae Domus, Monasterii sive Abbatiae Beatae Mariae Monialium in Winton prædictae, sint deinceps Personae Habiles Implacitare & Implacitari in omnibus Placitis, Sectis, Quærelis, Actionibus, Petitionibus, tam realibus quam personalibus & aliis quibuscumque, in quibuscumque Curis & Locis, ac coram quibuscumque Judicibus sive Justiciariis, tam in Spiritualibus quam Temporalibus, licet tangat Nos, Hæredes & Successores nostros, & ad facienda, exercenda & exequenda omnia & singula alia quaecumque ut Abbatissae dictae Domus, Monasterii sive Abbatiae Beatae Mariae Monialium in Winton prædicta, prout fecissent & facere potuissent ante confectionem Actus prædicti, ac prout fecissent & facere potuissent si idem Actus minime factus & editus fuisset;

Et quod prædicta *Elizabetha* & Religiosae Personae prædictae, ut Abbatissa & Conventus dictae Domus, Monasterii sive Abbatiae Beatae Mariae Monialium in Winton, prædicta, & Successores suae Abbatissae & Conventus dictae Domus Monasterii sive Abbatiae Beatae Mariae Monialium in Winton. prædicta, habeant, gaudeant & teneant, & habere possint & valeant imperpetuum, totam prædictam Domum, Monasterium sive Abbatiam Beatae Mariae Monialium in Winton. prædicta, necnon Ecclesiam, Campanile, Scitum, Cimiterium, Fundum, Ambitum, Precinctum & Circuitum Ecclesiae ejusdem, ac omnia & singula Maneria, Messuagia, Terras, Tenementa, Redditus, Reversiones, Servitia, Possessiones, Perpetuitates & Hæreditamenta nostra quaecumque (exceptis præexceptis) necnon Commoditates, Ornamenta, Jocalia, Bona, & Catalla, ac alias Res, quaecumque tam Spiritualia quam Temporalia, eidem Monasterio sive Abbatiae quovis modo spectantia sive pertinentia, eisdem modo & forma prout haberent & tenerent, aut habere, gaudere & tenere potuissent & valerent si Actus prædictus factus & editus non fuisset.

Et pro majore Securitate de & in Præmissis præfatis Abbatissae & Conventui Monasterii sive Abbatiae Beatae Mariae Monialium in Winton. prædicta & Successoribus suis adhibenda,

Sciatis insuper quod nos, de uberiori Gratia nostra speciali, Dedimus & Concessimus, ac per Præsentes Damus & Concedimus præfatis Abbatissae dictae Domus, Monasterii sive Abbatiae Monialium in Winton. prædicta,

necnon totum Scitum, Fundum, Ambitum, Praecinctum, Circuitum, Ecclesiam, Campanile, & Cimiterium ejusdem Domus, Monasterii sive Abbatiae Beatae Mariae Monialium in Winton. prædicta,

Ac omnia & singula Dominia, Maneria, Messuagia, Terras, Tenementa, Boscos, Subboscos, Redditus, Reversiones, Servitia, Feoda Militum, Warda, Maritagia, Relevia, Escaeta, Parcos, Warennas, Stagna, Vivaria, Piscarias, Communias, Rectorias, Vicarias, Advocationes & Patronatus Ecclesiarum, Capellarum, Cantariorum, Terras, Glebas, Pensiones, Portiones, Decimas, Oblationes, Curias Letas, Vis. Franciplegii, Libertates, Jurisdictiones, & Franchefias, ac alia Jura, Possessiones & Hæreditamenta quaecumque, exceptis præexceptis;

Ac omnia alia Bona & Catalla, Campanas, Jocalia, Ornamenta & alias Res, quaecumque eidem Monasterio sive Abbatiae spectantia sive pertinentia, & quæ prædicta Abbatissa & Conventus, Quarto Die Februarii ultimo præterito, aut antea vel postea, in Jure Domus, Monasterii sive Abbatiae illius habuerunt, tenuerunt vel gavisi fuerunt, & quæ ad Manus nostras, ratione & prætextu Actus prædicti,

prædicti, devenerunt & devenire debuerunt, adeo plene & integre, ac in tam amplis modo & forma, prout dicta Abbatisa & Conventus, dicto Quarto Die Februarii ultimo præterito, & ante factionem Actus prædicti, in Jure Monasterii sive Abbatiae prædictæ Illa habuerunt, tenuerunt, vel gavisi fuerunt, & adeo plene & integre, ac in tam amplis modo & forma prout illa, ratione, prætextu, vigore & Auctoritate Actus prædicti; ad manus nostras devenerunt & devenire debuerunt, aut in manibus nostris jam existunt vel existere deberent,

Habendum & Tenendum prædictum Monasterium sive Abbatiam, ac omnia & singula cætera Præmissa cum suis Juribus, Pertinentiis, Commoditatibus & Libertatibus quibuscumque (exceptis præexceptis) præfatæ Elizabethæ Shelley Abbatisæ dictæ Domus, Monasterii sive Abbatiae illius & Conventui ejusdem loci ac Successoribus suis Abbatisis & Conventui ejusdem Domus, Monasterii sive Abbatiae in puram & perpetuam Elemosinam imperpetuum, de nobis, Hæredibus & Successoribus nostris, ut de Fundatione nostra & non aliter Solvendo & Faciendo Capitalibus Dominis Terrarum & Tenementorum & cæterorum Præmissorum Redditus & Servitia inde eis & eorum cuilibet debita & de Jure consueta.

Provisio semper & præfata Abbatisa & Conventus unanimi Consensu pro Se & Successoribus suis concedunt Nobis & Hæredibus nostris, quod prædicta Abbatisa & Conventus & Successores sui imperpetuum solvant aut solvi faciant Nobis, Hæredibus & Successoribus nostris (exceptis præexceptis) omnes Decimas & Primos Fructus quotiescumque evenire contingent, eodem modo & forma, prout si dicta Domus, Monasterium sive Abbatia nunquam Suppressa, Dissoluta sive Data Nobis per Actum prædictum fuisset, ac secundum Vim, Formam & Effectum cujusdam Actus Parliamenti pro Decimis & Primis Fructibus editi & provisi.

Et dicta Abbatisa & Conventus concedunt per Præsentem quod Ipsi & Successores sui Imperpetuum, bene & fideliter custodiant & observabunt omnes & omnimodas Regulas, Ordinationes, Constitutiones & Statuta per Nos, ut *Supremum Caput Anglicanæ Ecclesiæ* sive Ministros nostros & Successores nostros, bonum Regimen dictæ Domus, Monasterii sive Abbatiae & Religiosarum Mulierum ejusdem Abbatiae concernentia sive tangentia, imposterum providenda, assignanda, & appunctuanda.

In cujus, &c.

Teste Rege apud *Westmonasterium*, decimo septimo Die Augusti

Per Breve de Privato Sigillo.

NUM. CLXXVI.

Carta Johannis de Ever de Secta curiæ Monialibus de Wasedale in Comitatu Eboracensi concessa.

Penes Rad. Thoresby de Leedes in Com. Ebor. Armig.

OMNIBUS hoc scriptum visuris vel audituris Johannes de Ever salutem in Domino. Noveritis me concessisse, remisisse, relaxasse, & omnino de me & heredibus meis, vel meis affig-

†

natis in perpetuum quietum clamasse Johannæ Priorissæ de Wasedale, & ejusdem loci conventui, & earum successoribus totum jus & clamium quod habui, vel habeo, vel aliquo modo habere potero in homagio & secta curiæ quibuscumque mihi & heredibus meis, vel meis assignatis pertinentibus de omnibus terris & tenementis, quas & quæ in villis & territoriis de Kirkeby in Clyveland & Suggeby juxta Trenehowe de me tenent. Ita quod nec ego, nec heredes mei, nec aliquis alius nomine nostro aliquod jus vel clamium in prædictis homagiis & sectis Curiae, de prædicta Priorissa & Conventu ejusdem loci, & earum successoribus, de cætero exigere vel vindicare poterimus in perpetuum. In cujus rei testimonium præsentem scripto chirographato partes in eodem nominatæ sigilla sua alternatim apposuerunt. Hiis testibus, Domino Nicholao de Meyhill, Domino Sybaldo de Percy, Domino Roberto Gouer; Willielmo de Moubray, Johanne de Tedmerehill & aliis.

Datum apud Wasedale die Lunæ proximo ante festum Sancti Laurentii, anno Domini 1304.

NUM. CLXXVII.

Carta Petri de Percy de area concessa Monialibus Sancti Clementis Eboraci. *Penes eundem.*

OMNIBUS sanctæ Matris Ecclesiæ filiis ad quos præsentem scriptum pervenerit, Dominus Petrus de Percy salutem in Domino. Noveritis, me concessisse, dedisse & quietum clamasse Deo & sancto Clementi, & Monialibus ibidem Deo servientibus totam illam aream quæ est contra portam earum versus Boream, cum omnibus ædificiis in eadem terra sitis. Quam scilicet aream Willielmus de Percy avus meus habuit de dono earundem Monialium, tenendam & habendam eisdem Monialibus, libere, quiete, integre & pacifice in perpetuum; ita quod nec ego nec heredes mei aliquod jus vel clamium in eadem terra nec in ædificiis habere poterimus aliquo tempore. In hujus rei testimonium huic scripto sigillum meum apposui. Hiis Testibus, Domino Waltero de Grey tunc Archiepiscopo Eboracensi, Domino Sewallo tunc Decano, Domino Roberto Aghen tunc Thesaurario, Domino Willielmo Ruherfeld tunc Archidiacono, Domino Petro Capellano Domini Archiepiscopi, Domino Amari de Camera, Domino Willielmo Tenpersom de Warrum, Domino Alano de Caherton, Domino Johanne Robert de Selebi tunc Majore Eboraci, Thoma le Grant, Alano Samson, Josepho de Grapeton, Johanne Walefis de Munketon, Willielmo Malethous tum Balivo de Aristike, & aliis.

NUM. CLXXVIII.

Carta Nicholai filii Ernisi de Walmegate de terra ad Walmegate concessa Monialibus Sancti Clementis Eboraci. *Penes eundem.*

OMNIBUS hoc scriptum visuris vel audituris, Nicholaus filius & heres quondam Ernisi ad Barram de Walmegate, salutem in Domino. Noveritis

veritis me concessisse, remisisse & omnino de me & heredibus meis in perpetuum quietum clamasse Dominæ Agneti de Wyten Priorissæ Sancti Clementis Eboraci, & ejusdem loci Conventui totum jus meum & clamium quod unquam habui, vel habere potui in tota illa terra cum pertinentiis & edificiis suis in Walmegate in Suburbio Eborum quæ quondam Ernisius pater meus tenuit de dictis Priorissa & Conventu; sicut se extendit in longitudine a regia strata de Walmegate ante usque ad fossatam Domini Regis retro, & latitudine inter terram Pontii de Fosse ex una parte, & terram Emmanu- elis filii Reginaldi le Grant ex altera. Ita quod nec ego Nicolaus, nec heredes mei, nec assignati, nec aliquis per nos, seu pro nobis, nec nomine nostro in dicta terra, cum ædificiis & pertinentiis suis aliquod jus vel clamium unquam de cætero poterimus habere, exigere, vel vendicare in futu- rum. In cujus rei testimonium presenti scripto sig-illum meum apposui. Hiis testibus, Richardo de Comundely Custode Eboraci, Rogero Bafs, Ni- cholao de Seleby Dominis Petro de Sancto Ni- cholao, Nicholao de Sancto Nicholao, Nicholao Vicario Ecclesiæ Sancti Petri Eboraci, Nicholao de Seleby, Nicholao de Wartlet, Walerico Au- rifabro, Thoma de Naserton, Nicholao de Co- tum, & aliis.

NUM. CLXXIX.

Bulla Clementis septimi Papæ pro Sup-primendo Monasterio Monialium de Prato Ordinis Sancti Benedicti, & Unione ejusdem una cum Ecclesia Pa- rochiali de Tenebeyra Monasterio Sanc- ti Albani.

Registrata in Camera Apostolica de Man- dato Reverendissimi Cardinalis Sanctorum Quatuor.

B. MOTTA.

CLEMENS Episcopus, Servus Servorum Dei, ad perpetuam rei Memoriam.

Ad exequendum Pastoralis Officii Debitum pa- ternis & sollicitis Studiis vigilantes circa Sta- tum quorumlibet Monasteriorum præsertim Insignium & Personarum in eis sub suavi Religionis Ju- go Altissimo famulantium salubrius dirigendum libenter intendimus, & ut in eisdem Monasteriis Divinus Cultus augeatur & Personæ ipsæ Divinis insistendo beneplacitis congrue in suis Necessitati- bus releventur interponimus Sollicitudinis nostræ partes.

Sane, sicut accepimus, si *Monasterium Moniali- um de Prato* Ordinis Sancti Benedicti Lincolnien- sis Diocesis in quo Regularis Disciplina est plu- rimum relaxata, & illius Moniales, laxatis Habe- nis, Normam bene vivendi, prout deberent, non servant penitus supprimeretur, & illius Possessi- ones, Prædia & omnia Jura, necnon Parochialis Ecclesia de *Tevebyeia* alias *Tenebya* Meneviensis Diocesis Monasterio Sancti Albani Ordinis & Di- ocesis prædictorum quod dilectus Filius *Thomas*

Tituli Sanctæ Cecilie Presbyter Cardinalis Eboracensis nuncupatus in Regno Angliæ, noster & Aposto- lica Sedis Legatus ex Concessione & Dispensatione Apostolica in Commendam obtinet, perpetuo uni- rentur, annecterentur & incorporarentur, ex hoc profecto ipsius *Thomæ Cardinalis* ac *Abbatis* qui illic pro tempore fuerit, necnon Monachorum in eodem Monasterio *Sancti Albani* sub suavi Reli- gionis Jugo Altissimo famulantium, Commoditati plurimum consuleretur, ac aucto inibi Numero Monachorum divina Officia majori cum Dili- gentia celebrarentur ipsique commodius sustenta- rentur.

Nos, qui dudum inter alia voluimus, quod in Unionibus verus annuus Valor secundum commu- nem extimationem tam Beneficii uniendi quam il- lius cui Unio fieret exprimi deberet, alioquin U- nio non valeret, & semper in Unionibus Commis- sio fieret ad Partes, vocatis quorum interesset, Mo- nialium & Sancti Albani Monasteriorum ac Pa- rochialis Ecclesiæ prædictorum, Fructuum, Reddi- tum & Proventuum veros Annuos Valores Præ- sentibus pro expressis habentes, Motu proprio, non ad alicujus Nobis oblata Petitionis Instantiam, sed de nostra mera Deliberatione, & ex certa Scientia, ac de Apostolicæ Potestatis Plenitudine, Monaste- rium Monialium in eo Abbatiali seu Priorissali Dignitate & Ordine suppressis, ac Parochialem Ec- clesiam hujusmodi, cum omnibus Prædiis, Posses- sionibus, Terris, Juribus & Pertinentiis suis, Apo- stolica Auctoritate, Tenore Præsentium, perpetuo Unimus, Annectimus & Incorporamus, ita quod, si Monasterium & Parochialis Ecclesia hujusmodi vacent ad præsens, alioquin cedentibus vel dece- dentibus Monasterii Monialium *Abbatissa* seu *Pri- orissa*, ac Parochialis Ecclesiæ hujusmodi *Rectore* modernis, aut Monasterium & Parochialem Ecclē- siam hujusmodi alias quomodolibet dimittentibus, seu illis quovismodo vacantibus, liceat eidem *Tho- mæ Cardinali* ac ipsius Monasterii *Sancti Albani* *Commendatario*, seu *Abbat* pro tempore, per se vel alium seu alios corporalem Monasterii Moniali- um & Parochialis Ecclesiæ, Juriumque & Pertin- entiarum earundem Possessionem propria Auc- toritate libere Apprehendere & perpetuo Retinere, illorumque Fructus, Redditi & Proventus in suos ac Monasteriorum & Parochialis Ecclesiæ ac Con- ventus Monasterii *Sancti Albani* & annexorum eo- rundem usum & Utilitatem convertere, Diocesani loci & cujusvis alterius Licentia super hoc mi- nime requisita.

Non obstantibus Voluntate nostra prædicta, ac aliis Apostolicis, necnon Bonæ Memoræ *Ottonis* & *Ottoboni* olim in dicto Regno Angliæ Apostoli- cæ Sedis Legatorum, ac in Provincialibus & Si- nodalibus Conciliis editis generalibus vel speciali- bus Constitutionibus & Ordinationibus ac Statu- tis & Consuetudinibus Monasterii Monialium & Ordinis prædictorum Juramento, Confirmatione Apostolica, vel quavis Firmitate alia roboratis Pri- vilegiis quoque & Indultis Apostolicis, & illius *Abbatissæ* seu *Priorissæ* forsan concessis quæ preffis & insertis habentes illi in suo robore permanfuris, hac vice duntaxat specialiter & expresse derogamus contrariis quibuscunque; aut si aliqui super Provisionibus sibi faciendis

Ecclesiasticis vel gene- rales Apostolicæ Sedis prædictæ vel Legatorum ejus Literas impetrarint, etiam si per eas ad Inhibi- tionem, Reservationem & Decretum vel alias quo- modolibet sit p

habito ta quæcunque ad Monasteri- um

um Monialium & Parochialem Ecclesiam hujusmodi Volumus non extendi sed nullum per hoc eis quoad Affecutionem Beneficiorum aliorum Præjudicium & quibuscumque aliis Privilegiis, Indulgentiis & Literis Apostolicis generalibus vel specialibus quorumcumque Tenorum existant, per quæ Præsentibus non expressa vel totaliter non inserta effectus eorum impediri valeat quomodolibet vel differri, & de quibus quorumque totis Tenoribus de verbo ad verbum habenda sit in nostris Literis mentio specialis;

Provisio quod dicta Parochialis Ecclesia debitis propterea non fraudetur Obsequiis & Animarum Cura in ea nullatenus negligatur, sed ejus congrue supportentur Onera consuetæ.

Nos enim ex nunc Irritum Decernimus & Inane si secus super hiis a quoquam quavis Auctoritate scienter vel ignoranter contigerit attemptari.

Nulli ergo Hominum liceat hanc Paginam nostræ Unionis, Annexationis, Incorporationis, Derogationis & Decreti infringere, &c.

Dat. in Urbe Veteri Anno Incarnationis Domini Millesimo Quingentesimo Vigesimo octavo, Pridie Kal. Junii, Pontificatus nostri Anno Quinto.

CLEMENS PAPA SEPTIMUS.

HEN. DE BUSSEYO.

*Sub Sigillo Plumbeo pendente a Filis Sericis flavi
rubeique Colorum.*

NUM. CLXXX.

Ex Bundello Brevium Regis Anno decimo Septimo Edvardi tertii.

*Bibl. Bodl.
MS. Dodsw.
Vol. 115. fol.
158.*

EDVARDUS Dei gratia Rex Anglie & Francie & Dominus Hibernie Vicecom. Kant Salutem. Ex parte dilectarum nobis in Christo Priorisse & Monialium de Davinton nobis est monstratum quod cum idem Prioratus in rebus & facultatibus ad eum spectantibus adeo exilis existat quod bona ejusdem Prioratus ad Sustentationem dictarum Priorisse & Monialium non sufficiunt quodque si idem Prioratus de auxiliis contributionibus & tallagiis nobis pro communitate Regni nostri Anglie Concessis cum eadem communitate oneraret, dicta Priorissa onera eidem Prioritati incumbencia sustinere non valebit. Nos volentes cerciorare quantum terre & tenementa bona & facultates Prioratus prædicti ultra sustentationem dictarum Priorisse & Monialium ac Elemosinas, & alia opera pietatis in eodem Prioratu ordinata valeant annuatim, & quot Moniales ibidem existunt & que terre & tenementa ad eundem Prioratum pertinent, & in quibus onera Prioratus illius consistunt, & ab antiquo ordinata fuerunt; et si eadem Priorisse & Moniales ad lanas & nonam garbarum velleris & Agnarum ac alia auxilia & contributiones hujusmodi ad opus nostrum solveant de dicta Sustentatione rationabili sua una cum aliis & Com. illius solvere & contribuere sufficiant necne tibi unum Molendinum aquaticum quod valde per Annum ultra reprints. octo quarterias ordeï mixt. prec. octodecim solidos octo Denarios prec. quarter. duos solidos quatuor denarios. Item dicunt quod prædictæ Priorisse & Moniales percipi-

*Hæc sic ad
Literam*

unt ibidem & in villis de Feversham. Et Ospreng viginti Solidos quatuor denarios vel ultra defensionem quam faciunt Capital. Dominiis feod. pro redditu prædicto. Item dicunt quod prædictæ Priorisse & Moniales habent Ecclesiam de Newenham in proprios usus que valet per annum Sexaginta sex solidos octo denarios ultra pensionem Abbati de Feversham inde annuatim debet. Item habent ibidem unum Messuagium quod nihil valet ultra reprints. Item dicunt quod habent ibidem et apud Mouscote & Corstling. Centum acr. terre arrabilis que valet per Annum ultra redditum & servitium dominorum feodor. inde quinquaginta Solidos prec. acr. Sex denarios. Item dicunt quod habent ibidem, et apud Monsecote & Bourdfeld Sexaginta tres acr. pasture que valet ultra redditum & servitium dominorum feodorum illorum per annum viginti unos Solidos. prec. acr. quatuor denarios. Item dicunt quod habent ibidem unum molendinum ad ventum quod valet per Annum ultra reprints. & servitium dominorum feodorum debet. sex quarter. ordeï mixti prec. Undecim solidos octo denarios prec. quart. duos solidos quatuor denarios. Item dicunt quod habent Ecclesiam de Herters in proprios usus que valet per Annum sexdecim solidos octo denarios. Item dicunt quod habent ibidem unum Messuagium quod nihil valet ultra reprints. Item dicunt quod habent ibidem quadraginta sex acr. terre arrabilis quod valet per Annum ultra redd. & servitium dominorum feodorum illorum inde debet. triginta solidos octo denar. prec. acr. octo denar. Item dicunt quod habent ibidem centum acr. pasture que valet per Annum ultra redd. & servitium dominorum feodorum illorum viginti quinque; Solid. prec. acr. tres denar. Item dicunt quod prædictæ Priorisse & Moniales habent apud Norton medietatem decimar. provenienti. de toto dominio quod fuit Juliane de Newenham que valent per Annum Sexaginta. Solidos. Item dicunt quod habent apud Tenham octo acr. terre arrabilis que valent per Annum ultra redd. & reprints. Dominis feodorum illorum debet. octo solidos prec. acr. duodecim denar. Item dicunt quod habent ibidem viginti acr. pasture que valent per Annum ultra reddit. & servitium dominorum feodorum illorum decem solid. prec. acr. sex denar. Item dicunt quod habent apud Wakelond quatuor acr. & dimid. terre que valet per Annum ultra reddit. & servitium dominorum feodorum illorum inde debet. quatuor solid. sex denar. prec. acr. duodecim denar. Item dicunt quod habent apud Storemouthe annuatim ultra reprints. sexdecim solid. & apud Werpsuston annuatim ultra reprints. duodecim solid. Item dicunt quod habent apud Wade, Heyhame & Heyham & Herspere sexaginta acr. pasture que valet per Annum ultra reprints. & servitium dominorum feodorum illorum quindecim solid. prec. acr. tres denar. Item dicunt quod habent apud Herters Centum quadraginta acr. pasture que valet per Annum ultra reddit. & servitium dominorum feodorum illorum triginta quinque solid. prec. acr. tres denar. Item dicunt quod habent apud Sellinge juxta Chilham duo quarter. ordeï feodi firm. quæ valet per Annum sex solid. prec. quarter. tres solidos. Item dicunt quod habent apud Werdenne duo quarter. ordeï feod. firm. que valet per Annum sex solid. prec. quarter tres solid. Item dicunt quod habent apud

Cetera desunt.

NUM.

NUM. CLXXXI.

Conventio facta inter Priorem & Conventum de Pontefract ex una parte, & Johannem Scot de Calverley ex altera.

HÆC est conventio facta inter viros religiosos Priorem & Conventum de Pontefract ex una parte & Johannem Scot de Calverley ex parte altera. Videlicet quod dictus Johannes concessit & dimisit & ex gratia sua speciali acomodavit predictis Priori & Conventui iter & transitum super sua terra de Haliwelle usque ad Turbariam dictorum Prioris & Conventus quam habent ex concessione Comitum Lincolne. Ita quod predicti Prior & Conventus dicto Itinere & transitu gaudeant & utantur usque ad dictam Turbariam cum suis caretis tantum eundo & redeundo absque aliqua fugacione aliquorum pecorum & averiorum & absque commoratione facienda in dicta terra de Haliwell, predicti siquidem Prior & Conventus nec non eorum successores nec aliquis nomine eorum in predicto Itinere vel transitu in terra dicti Johannis nichil juris habeant vel exigant preterquam istam gratiam specialem quæ concessa est eis usque ad festum Sancti Martini in Hyeme anno Domini M^o CC^o octogesimo Octavo. Et si contra istam Conventionem in aliquo tempore ire presumpserint unde dictus Johannes aliquam jacturam incurrerit vel vexamen tenentur omnes suas jacturas sibi restituere secundum suum simplex dictum absque alia probatione. In cujus rei testimonium uni parti istius scripti penes dictum J. residentem commune sigillum capitulare dictorum Prioris & Conventus apponitur & dictus Johannes alteri parti sigillum suum apposuit. Hiis testibus Domino Hugone de Swiltington, Domino Thomæ Bek. Domino Petro de Rothersfeld, Waltero de Sutton, Alano de Smitheton, Roberto de Motholay, Hugone de Castilforth & aliis.

Deest sigillum.

NUM. CLXXXII.

Concordia inter Monachos Cluniacenses de Pontefract & Hubertum & Gaufridum filios Willielmi de Boelter de media parte de Peckefeld.

HÆC concordia facta in primo comitatus apud Eborum post Festum Sancti Johannis Baptistæ, anno xxx regni Regis H. secundi coram Rainero dapifero Rannulfi de Glanvill tunc Vicecomite Eboracensi & Baronibus domini Regis qui tunc ibi aderant, inter Hubertum Priorem de Pontefract & Monachos, & Hubertum & Gaufridum filios Willielmi de Boelter de media parte de Peckefeld, unde Placitum factum inter eos, Scilicet quod predictus H. Prior & Monachi dederunt predicto Gaufrido unam bovatum terræ in Ledegham cum omnibus pertinentiis suis, & tostum Ricardi cum ipso Ricardo & seclia sua in feudo & hereditate de se tenenda per servitium VI^d. III ad Festum Sancti Martini & III ad Pentecosten inde reddendo-

I

rum annuatim, consentiente & concedente predicto Huberto fratre suo, qui totum jus suum quod habuit in Peckefeld eidem Gaufrido quietum clamavit. Predictique Hubertus & Gaufridus filius Willielmi le Boelter clamaverunt predicto H. Priori & Monachis de Pontefract totam predictam partem suam de Peckefeld quietam in perpetuum de se & de heredibus suis. Istam escambiam warrantizabunt predictus Prior & Monachi Gaufrido & heredibus suis, & Gaufridus & heredes sui Monachis contra omnes homines. His testibus Osberto de Bains, Ada filio Petri & Thoma fratre suo, Ada de Ramevill, Petro Auterive Malgreio de Stiuter & Huberto filio suo, Ricardo de Luquetuna, Henrico Clerico de Kellington, Ada filio Ormi, Ricardo filio Lasting.

NUM. CLXXXIII.

Carta Johannis de Builli de dimidia acra & tosto concessis Ecclesie S. Johannis de Pontefract, in agro Eboracensi.

Penes eundem.

SCIANT omnes presentes & futuri, quod ego Johannes de Builli dedi & hac mea presenti carta confirmavi Deo, & Sancto Johanni Apostolo de Pontefract, & Monachis ibidem Deo servantibus dimidiam acram terræ, cum tosto eidem terræ pertinente in Kingberwurdia, quam Godwinus de Hillum tenet, in liberam, & puram & perpetuam elemosinam, ad luminare in Capella Sancti Victoris Martyris, & predictum Godwinum cum omnibus quæ ad eum pertinent, pro remedio animæ meæ, & pro animabus antecessorum meorum. Hiis testibus, Hugone de Scaocebi, Roberto filio Richardi de Crokestune, Alano Capelano, Hugone de Monkesburgo, Hugone Capelano de Roderam, Radulpho de Aigrano, Richardo Pistore, Willielmo de Monkesburgo, Johanne de Curei, Radulpho Coco.

Privilegia Monachis Ordinis Cisterciensis a summis Pontificibus concessa.

NUM. CLXXXIV.

Privilegium Innocentii Quarti Papæ, quod ratione Delicti non debeant Monachi Cistercienses conveniri coram locorum Ordinariis.

Registrum Chartarum Abbatie de Hulmeoltram, penes Joh. Warburton, Armig.

INNOCENCIUS Episcopus, &c. Dilectis Filiis Abbati Cisterciensi, ejusdem coabbatibus & eorum Conventibus Cisterciensis Ordinis salutem & Apostolicam benedictionem. Cum nuper duxerim statuendum ut exempti quantacumque gaudeant Libertate, nichilominus cum ratione Delicti seu Contractus aut rei de qua contra ipsos agitur rite possint coram locorum Ordinariis conveniri & illi quoad hoc suam in ipsos Jurisdictionem prout Jus exigit exercere; vos dubitantes ne per Constitutionem hujusmodi Libertatibus & Immunitatibus vobis & Ordini vestro per Privilegia & Indulgentias ab Apostolica Sede concessas prejudicari valeat, nobis humiliter supplicastis ut provide super hoc

Immu-

Fol. 148.

Immunitati vestre paterna sollicitudine curaremus. Quia vero ejusdem Ordinis sacra Religio sic vos apud nos dignos Favore constituit ut nobis votivum existat vos ab omnibus per que possent vobis provenire Dispendia immunes libenti animo preservare volentes Auctoritate presentium vobis indulgemus ut occasione Constitutionis hujus nullum eisdem Libertatibus & Immunitatibus in posterum Prejudicium generetur: Nulli ergo omnino Hominum liceat hanc paginam nostre Concessionis infringere vel ei ausu temerario contraire. Si quis autem, &c. Dat. *Lugduni* IIII Nonas Marci, Pontificatus nostri anno quarto.

Memorandum, quod Abbas Sancti *Benigni Dommus* Lugdunensis Diocesis est Conservator predictæ Indulgentiæ. Item Bulla Authentica sicut tenor superius notatur verbo ad Verbum habetur in *Clare valle* & in tribus primis Abbaciis.

NUM. CLXXXV.

Ibid.

Privilegium ejusdem Innocentii Papæ, ne quis Prelatus excommunicare vel interdicere presumat Familiares, Servientes & Benefactores Cisterciensium.

INNOCENCIUS Episcopus, &c. dilectis Filiis Abbatibus & eorum Conventibus *Cisterciensis* Ordinis per *Eboracensem* Provinciam constitutis salutem & Apostolicam benedictionem. Cum a nobis petitur quod justum est & honestum tam Vigor Equitatis quam Ordo exigit Rationis ut id per sollicitudinem Officii nostri ad debitum perducatur Effectum. Ex parte siquidem vestra fuit propositum coram nobis quod nonnulli Ecclesiarum Prelati vestris Libertatibus invidentes cum eis non liceat ex Apostolice Sedis Indulto in vos Excommunicationis vel Interdicti Sententias promulgare, in Familiares, Servientes & Benefactores ac illos qui molunt in Molendinis vel coquunt in Furnis vestris quique vendendo vel emendo vel alias vobis communicant Sententias proferunt memoratas, sicque non Vim & Potestatem Privilegiorum vestrorum sed sola Verba servantes vos quodammodo excoriant, dum vobis alios communicare non sinunt & ex hoc judicari videmini Judicio *Judeorum* & qui vobis communicant in predictis, illud evenit inconveniens quod majorem Excommunicationem incurrant, quam excommunicatis communicando fuerant incurfuri. Quare nobis humiliter supplicastis ut proinde Quietæ vestre super hoc paterna sollicitudine curaremus. Nos ergo vestris Supplicationibus inclinati ne quis predictorum has Sententias in Fraudem Privilegiorum Apostolice Sedis de cetero promulgare presumat Auctoritate presentium inhibemus, decernentes eas si per Presumptionem cujuscumque illicitè promulgari contigerit, irritas & inanes. Nulli ergo, &c. Si quis, &c.

NUM. CLXXXVI.

Privilegium Alexandri Papæ, ne visitentur Monachi Cistercienses nisi a propriis Abbatibus. *Ibid. fol.*

ALEXANDER Episcopus servus, &c. dilectis Filiis Abbati *Cisterciensi*, ejusque coabbatibus universis *Cisterciensis* Ordinis salutem & Apostolicam benedictionem. Sedes Apostolica duxit vobis provide concedendum, ut a nullo alio nisi a Prioribus seu vestri Ordinis Monachis a dictis Abbatibus super hoc deputatis visitari vel corrigi valeatis. Quia vero sic sunt Procuraciones Visitationi annexe, ut Prelatis non sint nisi visitent exhibende, Auctoritate presentium ne quis Diocesanus vel Prelatus alius a vobis Procuraciones exigere vel extorquere presumat; & ne vos eas exhibeatis districcius inhibemus. Decernentes eadem Auctoritate irritum & inane si quid contra Inhibitionem hujusmodi a quoquam fuerit Temeritate propria presumpsum, ac Sententias si que in vos hujusmodi occasione prolata similiter non tenere. Nulli ergo, &c. Siquis, &c. Dat. &c.

NUM. CLXXXVII.

Privilegium ejusdem Alexandri Papæ ut non teneantur Cistercienses ex debito Prelatis necessaria Ministrare. *Ibid.*

ALEXANDER Episcopus, &c. Intimantibus vobis accepimus quod cum exhibeatis vos in Hospitalitate omnibus liberales, Diocesani vestris ac aliis Ecclesiarum Prelatis eorumque Familiis, cum ad Monasteria vestra declinant caritative secundum Facultatum vestrarum exigenciam necessaria ministrantes, nonnulli Prelatorum vestrorum hec convertere molientes in debitum & quod sic sponte impenditis sibi deberi ex antiqua Consuetudine asserentes vos & Monasteria vestra multipliciter gravant & molestant. Nos igitur vestris Supplicationibus inclinati & volentes in hac parte Quietæ vestre paterna Diligencia providere, ne quisquam Prelatus id quod sic generose expenditis a vobis ex debito seu prescripta Consuetudine exigere presumat Auctoritate presentium districcius inhibemus. Nulli ergo, &c.

NUM. CLXXXVIII.

Aliud Privilegium ejusdem de non reddendis Decimis Animalium. *Ibid.*

ALEXANDER Episcopus, &c. Per signis Ordinis vestri Religio, fecunditate referta Virtutum, & meritorum conspicua sanctitate, necnon & devocionis sinceritas quam reverenter & sedulo erga nos & Romanam Ecclesiam exhibetis promerentur ut nos Apostolici favoris plenitudine prosequentes vobis assidue nos reddamus ad gratiam liberales.

liberales. Sane cum sicut lecta nobis ex parte vestra Peticio continebat sepe contingit quod vos de vestris Animalibus Societatem cum aliis contraentes ea ipsis ad tertiam partem custodienda traditis, seu etiam nutrienda, vestris itaque Supplicationibus inclinati, ut de contingente vos Pecorum, Animalium seu Fetuum eorundem porcione non teneamini solvere cuique Decimas nec ad eas solvendas compelli possitis Auctoritate presencium vobis indulgemus. Nulli ergo, &c.

NUM. CLXXXIX.

fol. 150. *Alia Bulla ejusdem Pontificis, quod non liceat Monachis Cisterciensibus alicui seculari Presbitero, vel alterius Ordinis Religioso confiteri.*

ALEXANDER Episcopus &c. Preclare Religionis vestre favor exposcit quod Devotionis sincere quam erga nos ac Romanam Ecclesiam geritis merita nos inducunt ut vos speciali prerogativa prosequentes vestris precibus quantum cum Domino possumus favorabiliter annuamus. Cum igitur felicitis recordacionis 7. Papa predecessor noster ut in Ordine vestro sublata Materia scandali religionis conformitas & vite unitas in caritatis integritate serveretur vobis suis Literis concessisse dicatur, ut juxta ejusdem Ordinis Instituta nulli Fratrum ipsius Ordinis seu alii ejusdem Ordinis persone absque Abbatis sui Licencia, liceat cuiquam alterius Religionis vel seculari Presbitero confiteri nec ei Confessiones eorum audire vel eis Absolucionis beneficium impertiri vestris Devotis supplicationibus inclinati quod super hoc vobis est a predicto predecessore nostro concessum gratum habemus & ratum, id auctoritate Apostolica confirmamus & presentis scripti patrocinio communimus. Nulli ergo. Siquis autem. Dat. &c.

NUM. CXC.

Aliud Privilegium ejusdem Alexandri Papæ, quod Cistercienses nihil contribuant vel molestantur per Prelatos contra Indulta.

ALEXANDER Episcopus, &c. Abbati Cisterciensi ceterisque coabbatibus, &c. Circa sanctum & famosum Ordinem vestrum illius sinceritatis affectum gerimus, quod semper ipsius justa desideria libentissime procuramus & sumus ad ea solliciti per que virtutum Domino possitis devotus & quociens famulari. Sane lecta coram nobis vestra Peticio continebat, quod licet Legati & Nuncii Sedis Apostolice & etiam Archiepiscopi & Episcopi Dioecesani locorum, necnon & alii Ecclesiarum Prelati, quotiens ad Monasteria & Domos Ordinis vestri divertunt honeste admittantur in eis & caritative tractentur, quandoque tamen iidem Dioecesani & Prelati Auctoritate Papali, interdum vero dicti Legati & Nuncii pretextu Literarum prefate Sedis in quibus aliquando continetur quod ab exemptis & non exemptis, non obstante aliqua In-

dulgentia Cisterciensibus vel aliis quibuscumque concessa in procuracione pecuniaria provideatur eisdem procuracioni hujusmodi & alia plura contra Indulta que predicta Sedes concessit vobis communiter vel divisim, a vobis vel predictis Monasteriis ac Domibus exigere vel extorquere, ac alias vos & Monasteria ipsa seu Domos multipliciter molestare presumunt, Interdicti & in Personas Suspensionis & Excommunicationis Sententias proferendo in vestrum Prejudicium & ipsius Ordinis Detrimentum. Cum itaque dilectus Filius noster 7. Tituli Sancti Laurentii in Lucina Presbiter Cardinalis, qui semper ad hoc intentus esse dinoscitur ut Ordo prosperitatis affluenciam consequatur, a nobis affectuose pecierit ut super premisis paterna sollicitudine curaremus, nos ejusdem Cardinalis & vestris precibus annuentes, quod eisdem Legatis & Nunciis per supradictas & quascumque alias Apostolice Sedis Literas, ac etiam predictis Archiepiscopis, Episcopis seu Prelatis in Procuracione pecuniaria non teneamini providere vobis Auctoritate presencium indulgemus decernentes quod hujusmodi Sentencie, si quas in vos vel aliquem vestrum taliter contigerit de cetero promulgari sint irritæ penitus & inanes. Nulli Ergo, &c. Dat. Lat. xv Kal. Marcii. Pontificatus nostri anno vij.

NUM. CXCI.

Privilegium Innocencii Quarti Papæ, ne Cistercienses vocentur ad Capitula, vel Conventus Forenses, vel Forum Provinciale ratione Delicti seu Contractus, vel Rei de qua contra ipsos agitur. Ib. fol. 151.

INNOCENCIUS Episcopus servus servorum Dei dilectis Filiis Abbati Cisterciensi ejusque coabbatibus & Conventibus universis Cisterciensis Ordinis salutem & Apostolicam benedictionem. Cum nuper duxerimus statuendum ut exempti quantumque gaudeant Libertate, nihilominus tamen ratione Delicti seu Contractus aut Rei de qua contra ipsos agitur, rite possint coram locorum ordinariis conveniri, & illi quoad hæc suam in ipsos Jurisdictionem prout Jus exigit exercere, vos dubitantes ne per Constitutionem hujusmodi Libertatibus & Immunitatibus vobis & Ordini vestro per Privilegia & Indulgentias ab Apostolica Sede concessis prejudicari valeat nobis humiliter supplicastis, ut provide super hoc Indempnitati vestre paterna sollicitudine curaremus. Quia vero ejusdem Ordinis sancta Religio sic vos apud nos dignos favore constituit ut nobis votivum existat vos ab omnibus per que vobis possent provenire Dispendia immunes libenti animo preservare auctoritate vobis presencium indulgemus, ut occasione Constitutionis hujusmodi nullum eisdem Libertatibus & Immunitatibus in posterum prejudicium generetur. Nulli ergo omnino Hominum liceat hanc Paginam nostre Concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, Indignacionem Omnipotentis Dei & beatorum Petri & Pauli Apostolorum ejus se noverit incursum. Dat. Mediolani, vii Idus Julii, anno ix^o Pontificatus nostri.

NUM. CXCII.

Ibid.

*Privilegium Alexandri Quarti Papæ
superius Privilegium Innocentii Quarti
confirmans.*

ALEXANDER Episcopus servus servorum Dei dilectis Filiis Abbati *Cistercii*; ejusque co-abbatibus & Conventibus universis *Cisterciensis* Ordinis salutem & Apostolicam benedictionem. Meritis sacre vestre Religionis inducimur ut vos favore benivolo jugiter prosequamur, & super hiis que digne deposcitis habeamus providencie studium efficacis. Sane cum felicis recordacionis *Innocentius* Papa predecessor noster haecenus statuisset ut exempti quantacumque gaudeant libertate, nihilominus cum ratione delicti, aut Contractus seu rei de qua agitur contra ipsos, rite coram locorum Ordinariis conveniri & inde Ordinarii quoad hoc Jurisdictionem ordinariam in eisdem exemptos valeant exercere. Idem Predecessor postmodum, ac nos etiam per Literas Apostolicas duximus injungendum, ut occasione Constitutionis hujusmodi Libertatibus & Immunitatibus Ordini vestro ab Apostolica Sede concessis nullum prejudicium generetur. Processu vero temporis nos circa hoc aliud Statutum in quo de Templariis & Hospitalariis ac aliis Religiosis exemptis habetur mencio specialis edidimus, inter alia continens. ut exempti, Oratoria vel Capellas in locis non exemptis sine Licentia Dioecesanorum locorum construere non presumant, nec in taliter constitutis aut in locis non exemptis cum ab Ordinariis interdicta fuerint, divina celebrent vel faciant celebrari; & si forte talia presumpserint ab hiis per locorum ipsorum Ordinarios compescantur; ita quod in locis etiam exemptis hoc prefati exempti non audeant attemptare; hujus autem nostri occasione Statuti nonnulli locorum Ordinarii qui predictis Libertatibus & Immunitatibus vestris incessanter invident & frequenter obfistunt ad sua Judicia contra Libertates & Immunitates easdem vos pertrahunt & multiplici vexacione fatigant in vestrum prejudicium & ipsius Ordinis non modicum Detrimentum, quare humiliter petebatis a nobis super hiis de Circumspeccione Apostolica provideri. Cum itaque Intencionis nostre non fuerit nec existat ut per idem nostrum Statutum, in quo de Ordine vestro aliqua mencio non habetur, Libertatibus & Immunitatibus vobis & eidem Ordini a prefata Sede concessis, in aliquo derogetur, nos vestre in hac parte quieti consulere cupientes, ut occasione predicti Statuti nostri nullum vobis super eisdem Libertatibus & Immunitatibus prejudicium generetur, nec dicti Ordinarii vos aut aliquem vestrum contra Libertates & Immunitates easdem propter Statutum ipsum coram se possint ad Judicium evocare vobis Auctoritate presencium indulgemus. Nulli ergo hominum liceat hanc paginam nostre Concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, Indignacionem Omnipotentis Dei & beatorum *Petri & Pauli* Apostolorum ejus se noverit incursum. Dat. *Angine*, 11 Kal. Maii, Pontificatus nostri anno vº.

NUM. CXCIII.

Privilegium Honorii Papæ, Cisterciensibus concessum, de Decimis non solvendis de Terris antiquitus cultis & in posterum excolendis, sive ante Concilium sive post. Ib. fol. 152

HONORIUS Episcopus servus servorum Dei dilectis Filiis Abbati *Cistercii*, & universis co-abbatibus ejus & Fratribus sub eodem Ordine Deo fervientibus salutem & Apostolicam benedictionem. Contingit interdum quod nonnulli propriis incumbentes Affectibus dum Sanctionum sensum legitimum ad sua Vota non habent accommodum, superinducunt adulterum Intellectum in temporali Compendio eternum dispendium non timentes. Sane quia sicut audivimus quidam suo nimis inherentes Ingenio, nimiumque voluntarii Concilii Generalis Interpretes de Novalibus post idem Concilium acquisitis a vobis intendunt Decimas extorquere, ne super hiis vos contingat indebita Molestacione vexari, nos Interpretacionem illorum intellectui Constitutionis predicti Concilii super *Cisterciensium* Decimis edite asserimus peregrinam, In ipsa quidem expresse cavetur ut de alienis Terris & amodo acquirendis, si eas propriis Manibus & Sumptibus colueritis Decimas persolvatis, Ecclesiis quibus ratione prediorum antea solvebantur, unde si ad propositum aciem Discrecionis extenderent, advertentes nichilominus de quibus Novalibus Apostolica Sedes intelligat Indulgentiam super talibus piis locis concessam, non sic circa Novalia nove Interpretacionis ludibrio Ingenia fatigaret. Inhibemus igitur Auctoritate presencium, ut nullus a vobis de Novalibus a tempore Concilii excultis vel imposterum propriis Manibus aut sumptibus excolendis Decimas exigere vel extorquere presumat. Nulli ergo omnino Hominum liceat hanc paginam nostre Inhibicionis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit Indignacionem Omnipotentis Dei & beatorum *Petri & Pauli* Apostolorum ejus se noverit incursum. Dat. Lateran. xvi Kal. Jan. Pontificatus nostri anno vº.

NUM. CXCIV.

In Dei nomine, Amen. Hoc est exemplum cujusdam Rescripti Apostolici, vera Bulla plumbea, bone Memorie Domini *Alexandri* Pape III^{ti}, filio serico more Curie *Romane* bullati, non rasi, non cancellati, non aboliti nec aliqua sui parte viciati, cujus tenor talis est. Ib. p. 153

ALEXANDER Episcopus servus servorum Dei venerabilibus Fratribus universis Archiepiscopis & Episcopis, & dilectis Filiis Abbatibus, Prioribus, Decanis, Archidiaconis & aliis Ecclesiarum Prelatis presentes Literas inspecturis, salutem & Apostolicam Benedictionem. Felicis recordacionis

cionis *Lucii* Pape predecessoris nostri Literarum tenorem in Literis venerabilis Fratris nostri *Johannis* Episcopi *Cicestrensis* contentum perspeximus in hec verba. *Lucius* Episcopus servus servorum Dei Venerabilibus Fratribus Archiepiscopis, Episcopis, dilectis Filiis Abbatibus, Prioribus, Archidiaconis, Decanis, Presbiteris & universis Ecclesiarum Prelatis ad quos Litere iste pervenerint salutem, & Apostolicam benedictionem. Audivimus & audientes mirati sumus quod cum dilectis Filiis nostris Fratribus Ordinis *Cisterciensis* a Pontificibus & Predecessoribus nostris concessum sit & a nobis postmodum confirmatum, ut de laboribus quos propriis manibus aut sumptibus excolunt nemini Decimas solvere teneantur, quidam ab eis nichilominus contra Apostolice Sedis Indulgentiam Decimas exigere & extorquere presumunt & prava & sinistra Interpretacione Apostolicorum Privilegiorum Capitulum pervertentes, asserunt de Novalibus debere intelligi ubi de laboribus est inscriptum. Quia igitur manifestum est omnibus qui recte sapiunt Interpretacionem hujusmodi perversam esse & Intellectui sano contrariam, Universitati vestre per Apostolica scripta precipiendo mandamus, quatinus omnibus Parochianis vestris Auctoritate Apostolica prohibere curetis ne ullatenus contra predictos Fratres materiam accipiant malignandi, nec de aliquibus Terris quas propriis manibus aut sumptibus excolunt, non tantum de Novalibus sed etiam de Terris antiquitus cultis quomodocumque teneantur ab illis, sive de Nutrimentis Animalium suorum quisquam ab eis vel ab aliis pro eo quod Animalia ipsorum in Pastura sua vel Custodia sua habeant Decimas exigere vel quomodolibet extorquere presumat. Nam si de Novalibus tantum vellemus intelligi, ubi ponitur de laboribus, de novalibus poneretur, sicut in Privilegio quorundam aliorum apponitur. Quia vero non est conveniens ut contra Sedis Apostolice Indulgentias tenere veniatur, que obtinere debent inviolabilem firmitatem, vobis per Apostolica scripta precipiendo mandamus, ut si qui Monachi, Canonici, Clerici vel Laici, contra Privilegia sua memoratos Fratres super Decimarum vel aliarum Libertatum exaccione gravaverint, Appellatione remota Clericos ab Officio suspendatis, Laicos autem Excommunicationis Sententia percellatis, & tam Suspensionis quam Excommunicationis faciatis usque ad satisfaccionem condignam observari sententias. Quod si a Sede Apostolica Litere impetratæ fuerint quarum occasione quis ab aliis Decimas exigere vel aliud contra Privilegia vel Indulgentias eorum ab ipsis extorquere notatur, respondere illis minime teneantur. In quibus etiam si inhibita fuerit Appellacio, nichilominus appellandi habeant facultatem, nisi pro bono pacis spontanea cum aliquibus composuerint Voluntate. Quod si aliquæ Compositiones inter eos & aliquos pacis intuitu & utriusque partis consensu factæ fuerint illas perpetuis temporibus ratas & incassas permanere faciatis; si tamen de constancia & Approbacione Abbatis & Fratrum constiterit processisse. Ad hec presencium Auctoritate precipiendo mandamus quatinus si quis eorundem Parochianorum vestrorum in predictos Fratres violentas manus injecerit, eum candidis accensis excommunicatum puppice denunciatis & tanquam excommunicatum faciatis ab omnibus devitari donec eisdem Fratribus congrue satisfaciatur. Et cum litteris Diocesani Episcopi rei veritatem continentibus Apostolico se conspectui representet. Dat. *Verone*, xii Kal. Aprilis. Nos igitur ad ejusdem Predecessoris exemplar universi-

tati vestre per Apostolica scripta firmiter precipiendo mandamus, quatinus omnia & singula supradicta diligenter & efficaciter exequi procuretis. Nulli ergo hominum liceat hanc paginam nostri precepti infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit Indignacionem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apostolorum ejus se noverit incursum. Dat. *Anagnie*, viii Kal. Augusti, Pontificatus nostri anno primo.

NUM. CXCIV.

Privilegium Bonifacii Papæ, quod non solvant Decimas Cistercienses de Terris quas aliis concesserint.

Ib. fol. 154.

BONIFACIUS Episcopus servus servorum Dei Dilectis Filiis universis Abbatibus, Abbatissis, & Conventibus Ordinis *Cisterciensis* tam presentibus quam futuris salutem & Apostolicam benedictionem. In Ecclesie Firmamento vester Ordo nitore claro coruscans universalem Gregis Domini Aulam illuminat, & currentibus in Stadio rectum iter insinuat quo ad salutis Bravium facilius perveniant. Nos quidem ob hoc & propter magne devocionis affectum quem ad nos & Apostolicam Sedem habetis Ordinem ipsum ac vos & alios ejusdem Ordinis professores intima caritate prosequimur ac sinceris affectibus excitamur ad vestra & illorum commoda in quibus possumus honeste promovenda. Ideoque premissorum intuitu & obtentu dilecti Filii nostri *Roberti* Titulo *Sancte Prudentiane* Presbiteri Cardinalis, qui tanquam prefati Ordinis, quem professus existit, promotor assiduus, necessitates vestras & dicti Ordinis nobis reverenter exposuit & super illis jure provisionis Auxilium imploravit, Vobis Auctoritate presencium indulgemus, ut de Terris vestris cultis & incultis ad Ordinem vestrum spectantibus, quas aliis concessistis vel concedetis impofterum excolendas de quibus tamen aliquis Decimas seu Primicias non percepit, nullus a vobis seu cultoribus terrarum ipsarum, aut quibuscumque aliis Decimas seu Primicias exigere vel extorquere presumat. Nos tamen nichilominus irritum decernimus & inane, si quid contra tenorem hujusmodi Indulgentie fuerit attemptatum. Nulli ergo hominum liceat hanc paginam nostre concessionis & constitutionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit Indignacionem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apostolorum se noverit incursum. Dat. *Lateran.* xv Kal. Jan. Pontificatus nostri anno octavo.

NUM. CXCVI.

Privilegium Innocentii Quarti Papæ, quod non debent Monachi Cistercienses vocari ad Capitula vel Conventus Forenses, aut Provinciale Forum etiam ratione Delicti, nisi pro Fide tantum.

INNOCENTIUS Episcopus servus servorum Dei dilectis Filiis Abbatibus eorumque Conventibus

Cartularium
Abbatæ de
Holmcot-
tram, penes
Joh. War-
burton.
Arm.

Fol. 142.

tibus Monasteriorum *Cisterciensis* Ordinis per Regnum *Angliae* constitutis salutem & Apostolicam Benedictionem. Cum a nobis petitur quod iustum est & honestum tam Vigor Equitatis quam Ordo exigit Rationis ut id pro Sollicitudine Officii nostri ad debitum perducatur Effectum. Ex parte siquidem vestra fuit propositum coram nobis, quod licet Ordini vestro per Privilegia Sedis Apostolice sit indultum ut nullus Episcopus seu alia Persona ad Sinodos vel Conventus Forenses nisi pro Fide vos ire compellat aut in vos vel Monasteria vestra seu etiam Personas Ordinis vestri Excommunicationis, Suspensionis aut Interdicti Sententias promulgare presumat que si promulgate fuerint tanquam contra Apostolice Sedis Judulta prolata determinantur per eadem Privilegia irritae & inanes, nichilominus tamen plures Prelati & Iudices ordinarii aut alii Ecclesiarum Rectores eadem Privilegia quibus muniti estis evacuare supersticiosi Adinventionibus molientes asserunt vos pro quavis offensa ratione Delicti existere Fori sui, sicque vocantes vos ad Placita, Capitula & Penitentiale Forum sicut alios Clericos seculares vos super hoc multiplici Vexatione fatigant, quamquam Excessus vestri tam per Generale quam etiam cotidiana Capitula que fiunt in singulis Monasteriis vestri Ordinis congrua penitentia puniantur. Quare nobis humiliter supplicastis ut presumptionem talem cohibere paterna Sollicitudine curaremus. Nos igitur attendentes quod si ex suscepti Cura Regiminis de universis sancte Matris Ecclesie Filiis cum & sollicitudinem gerere teneamur, de illis tamen specialius cogitare nos convenit qui postpositis Vanitatibus seculi jugem impendunt Domino Famulatum, ac volentes Quietem vestre super premissis paterna in posterum sollicitudine providere, ut nullus vos seu Monasteriorum vestrorum Personas ad Sinodos, vel Conventus Forenses nisi pro Fide duntaxat, vel huiusmodi Placita seu Capitula vel Forum Provinciale absque Mandato Sedis Apostolice speciali evocare etiam Delicti Ratione presumat, maxime cum quilibet vestrum, Filii Abbates, punire excessus quoslibet secundum Statuta vestri Ordinis sit paratus, Auctoritate presencium distinctius inhibemus, decernentes eadem Auctoritate Sententias si quas hac Occasione per presumptionem cuiuspiam promulgari contigerit irritas & inanes, salvo in omnibus Apostolice Sedis mandato. Nulli ergo omnino Hominum liceat hanc Paginam nostre Inhibitionis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit Indignationem Omnipotentis Dei & Beatorum *Petri & Pauli* Apostolorum ejus se noverit incursum. Dat. Lateran. xii Kal. Marcii, Pontificatus nostri anno primo.

NUM. CXC VII.

Ib. fol. 143.

Privilegium Honorii Papae Tertii, quod Legati Apostolici non possint Monachos Cistercienses, Excommunicare, suspendere, vel interdicere.

HONORIUS Episcopus servus servorum Dei, Dilectis Filiis Abbati *Cisterciensis* & universis Coabbatibus ejus & Fratribus sub eodem Ordine Deo servientibus, Salutem & Apostolicam Benedictionem. Cum Ordinis vestri generosa Plantatio mul-

te Religionis & Honestatis Flores & Fructus protulerit, effuso longe lateque laudabilis Conversationis Odore Apostolice Sedis Auctoritas confiderans per *Marthe* Sollicitudinem providendum esse *Marie* Quietem, ut orantis *Marie* Suffragiis satagentis *Marthe* Sollicitudo Ministerii uniretur, ne alicujus Temeritatis Incursus sancte Conversationis ortum perturbaret, Ordinem vestrum & Privilegiis & nonnullis Indulgentiis specialis Gracie Prerogativa munivit. Nos autem qui salutifera Commoda vestra benigno Favore prosequimur, Tranquillitati vestre libenter prout possumus providemus, Auctoritate presentium inhibentes ne Legati Sedis Apostolice sine speciali Mandato nostro in vos Excommunicationis vel Suspensionis nec in Monasteria vestra Interdicti Sententias contra ea que vobis sunt ab Apostolica Sede concessa promulgent. Nulli ergo, &c. Siquis autem hoc, &c. Dat. &c.

NUM. CXC VIII.

Privilegium Honorii tertii Papae, de Libertate recipiendi personas liberas absque Mortuario solvendo. Ib. fol. 14

HONORIUS Episcopus servus servorum Dei dilectis Filiis Abbati *Cisterciensi* & universis Coabbatibus ejus & Fratribus sub eodem Ordine Deo servientibus Salutem & Apostolicam Benedictionem. Constituti juxta Verbum Prophete, licet insufficientibus meritis super Gentes & Regna, Officii nostri Debitum decenter exequimur cum evelimus evelenda & plantanda plantamus, Recta regimus, & dirigimus indirecta. Significastis siquidem nobis quod in quibusdam partibus Consuetudo detestabilis inolevit, videlicet quod cum aliqui emulantes carismata meliora Monasteria Ordinis vestri volunt Causa Religionis intrare ut ibi Domino famulentur Capellani eorum donec ab ipsis Pecuniam que mortuarium nuncupatur extorqueant prout a Parochianis suis decedentibus consueverunt accipere, illis temere se opponunt, qua re super nostre Providencie Remedium flagitatis. Volentes igitur Abusum Corruptelae huiusmodi abolere, Auctoritate vobis presencium indulgemus, ut Capellanorum Contradiccione huiusmodi non obstante, liberas Personas ad vos e seculo fugientes libere recipere valeatis. Nulli ergo omnino Hominum liceat hanc Paginam, &c. Si quis autem contra hoc, &c. Dat. &c.

NUM. CXC IX.

Privilegium Innocentii Quarti Papae, de Hortis, Virgultis, Pratis, Pasturis, Nemoribus, Saliciis, Molendinis, Piscariis, &c. Cisterciensium in Regno Anglie. Ibid.

INNOCENTIUS Episcopus servus servorum Dei dilectis Filiis Abbatibus eorumque Conventibus Monasteriorum *Cisterciensis* Ordinis in *Canuariensi* & *Eboracensi* constitutorum Provinciis Salutem & Apostolicam Benedictionem. Significastis nobis quod cum vobis a Sede Apostolica sit indultum,

dultum, ut de Ortis, Virgultis, Pratis, Pasturis, Nemoribus, Salinis, Molendinis, Piscationibus ante & post Concilium acquisitis ac de vestrorum Animalium Incrementis nullus a vobis Decimas exigere vel extorquere presumat. Injuncto nichilominus ab eadem Sede Venerabilibus Fratribus, Archiepiscopis, Episcopis & aliis Ecclesiarum Prelatis per Regnum *Angliæ* constitutis ut vos & alios prefati Ordinis Regni ejusdem immunes a Prestatione Decimarum hujusmodi conservarent, nonnulli tamen Ecclesiarum Prelati ipsarum Provinciarum, dicentes dictam Indulgentiam ad acquisita post Concessionem ipsius aliquatenus non extendi, vos super hoc multiplici Molestacione fatigant. Nos igitur credentes prefatam Indulgentiam ad acquisita postmodum extendendam ut nullus vos super hoc hujusmodi Occasione fatiget Auctoritate presencium inhibemus. Nulli ergo omnino Hominum liceat hanc Paginam nostre Inhibitionis infringere vel ei ausu temerario contraire. Si quis autem, &c. Dat. &c.

NUM. CC.

fol. 146. *Privilegium Honorii Tertii Papæ Cisterciensibus in Anglia concessum, ne ultra duas Dietas in Causas trahantur.*

HONORIUS Episcopus servus servorum Dei dilectis Filiis universis Abbatibus & Prioribus *Cisterciensis* Ordinis per Regnum *Anglie* constitutis Salutem & Apostolicam Benedictionem. Cum Contemplacioni vacantibus ut videant quam suavis est Dominus eo sit periculosior Evagacio quo a suo Proposito alieni paciuntur facilius Insidias Inimici, nos Quietem vestre paternæ Sollicitudine providere volentes, ne Auctoritate Literarum nostrarum de Causis compellamini cognoscere Litigancium, vel ultra duas Dietas a propriis Monasteriis trahi possitis in Causam Auctoritate presencium vobis indulgemus, nisi forte impetrare a Sede Apostolica Litere plenam de Indulgentiis hujusmodi fecerint mentionem. Dat. *Lateran.* xi Kal. Julii, Pontificatus nostri anno vi^o.

NUM. CCI.

Penes Radulphum Thoresby de Leedes in Co. Ebor. Armig.
Deditio Abbatie de Kirkstall, cum omnibus pertinentiis suis, in manus Regis Henrici 8^{vi}, 22 Novembris, Anno Domini 1540.

OMNIBUS Christi fidelibus ad quos præsens scriptum pervenerit, nos Johannes Ripeley Abbas Monasterii Beatæ Mariæ de Kirkestall in Com. Ebor. & ejusdem loci Conventus, salutem in domino sempiternam. Noveritis nos præfatos Abbatem & Conventum unanimi assensu & consensu nostris, animisque delibatis certa scientia & libero motu nostris & quibusdam causis justis & remobilibus (*rationabilibus ut credo*) nos, animos & conscientias nostras spiritualiter inveniuntibus, ultro

& sponte dedisse & concessisse, ac per presentes damus & concedimus, reddimus, & deliberamus & confirmamus Illustrissimo & Inviſſimo Principi & Domino nostro Henrico Octavo Dei Gratia Angliæ & Franciæ Regi, Fidei Defensori, Domino Hiberniæ, ac in terris supremo capiti Ecclesiæ Anglicanæ totam domum, Monasterium nostrum, ac etiam totum situm, fundum, circuitum, & procinctum, Ecclesiam ejusdem Monasterii, cum omnibus debitis, catallis, & bonis nostris mobilibus, nobis, seu dicto Monasterio nostro spectantibus, sive pertinentibus, tam ea quæ in præſenti possidemus, quam ea quæ obligatione vel alia quacunque de causa nobis vel dicto Monasterio nostro quomodo debentur; necnon omnia & singula maneria, Dominia, Messuagia, Gardina, Curtilagialia, Tofta, terras & tenementa nostra, prata, pascua, pasturas, boscos, subboscos, redditus, reversiones & servicia, molendina, Passagia, feoda Militum, Wardas, Maritagia, nativos villanos cum eorum sequelis, Libertates, Franchefias, Privilegia, Jurisdictiones, Officia, curias Leas Hundred, vis. Franc. Pleg. Ferias, Mercata, Parcos, Warrena, Vinaria, equas, piscarias, vias, chimina, wharff, vacua funda, advocaciones, nominationes, presentationes & donationes Ecclesiarum, Vicariarum, Capellarum, Cantariarum, Hospitalium & aliorum Beneficiorum quorumcumque, Rectorias, Vicarias, Cantarias, Pensiones, Procuraciones, Annuitates Decimas, Oblationes & alia omnia & singula emolumenta, proficua possessiones, Hereditamenta nostra quæcunque tam infra dictum Com. Ebor. ac in Com. Lancast. & Civitat. Ebor. quam alibi infra regnum Angliæ, Walliæ ac Marches eorundem eidem Monasterio nostro quomodo spectantia, pertinentia, appendentia sive incumbencia; ac omnia, & omnimodas cartas, evidencias, obligationes, scripta, munimenta nostra quæcunque nobis seu dicto Monasterio nostro, terris vel tenementis nostris quomodo spectantia vel pertinentia, habend. tenend. & gaudend. dictum Monasterium nostrum, ac prædict. situm, fundum, circuitum & procinctum, ac Ecclesiam nostram prædict. cum omnibus debitis bonis & catallis nostris, necnon omnia & singula maneria, dominia, messuagia, terras & tenementa, rectorias, pensiones, ac cætera præmissa quæcunque cum omnibus & singulis suis pertinent. Inviſſimo Principi Regi nostro prædicto, Heredibus, Successoribus & Assignatis suis ad usum ejusdem Domini Regis, Hered. & Successor. suor. in perpetuum in hac parte, ac ad omnem juris effectum, qui ex inde sequi poterit aut potest, nos & dictum Monasterium nostrum cum omnibus & singulis præmissis, ac omnia nostra nobis qualitercunque acquisita ut decet subijcimus, dantes & concedentes, ac per præſentes damus & concedimus eidem Regiæ Majestati, Hered. Successor. & Assignat. suis, omnem & omnimodam plenam & liberam facultatem, auctoritatem & potestatem, nos dictumque Monasterium nostrum una cum omnibus & singulis Maneriis, terris & tenementis, redditibus, reversionibus & servitiis & singulis præmissis, cum omnibus suis ritibus & pertinentiis quibuscunque, disponend. & pro sua libera voluntate & libito ad quoscunque usus Majestati suæ placend. alienand. donand. committend. vel transferend. ac hujusmodi dispositiones, alienationes, donationes, conversiones & translationes per prædictam Regiam Majestatem suam quovis modo fiend. ratificamus. Permittimus nos insuper * Rat quod * sic. ut ac firma perpetuo omnia & singula præmissa per presentes & ut omni & singula præmissa suum debitum L 1 1 sortiri

fortiri valeant effect. electionibus, litibus, & instantiis aliis quibuscunque nostris remediis & beneficiis nob. forsan & successoribus nostris in ea parte pre-text. dispositiones alienationes translationes & conversiones prædict. & cæteror. præmissor. qualitercunque competend. & competiturum, omnibus doli, terroris, metus, ignorantia, vel alterius materia, sive dispositionibus, exceptionibus, objectionibus & allegationibus prorsus semotis ac depositis palam, publice & expresse & certa scientia nostra, iisque sponte renunciamus & cessamus prout per presentes renunciavimus & cedimus & ab eisdem recedimus in hiis scriptis. Et nos præfati Abbas & Conventus, successoresque nostri dictum Monasterium nostrum, ac totum situm, fundum, circuitum, procinctum, mansionem & ecclesiam prædict. ac omnia & singula dominia, maneria, messuagia, gardina, cartilagia, tosta, prata, pascuas, pasturas, boscos, subboscos, terras, ac tenementa, redditus, reversiones, servitia, ac cætera omnia & singula præmissa, cum omnibus suis membris & pertinent. præfato Domino nostro Regi, Heredibus, Successoribus & Assignatis suis ad usum prædict. contra omnes gentes warrantizabimus, & in perpetuum defendemus per presentes. In quorum testimonium nos præfati Abbas & Conventus huic præfati scripto nomine nostro manibus propriis subscripsimus, sigillumque nostrum commune præsentibus apposuimus. Dat. in domo nostra capitulari viceßimo secundo die mensis Novembris, anno regni Invißissimi Principis & Domini nostri Regis Henrici Octavi tricesimo primo, Annoq; Dom. 1540.

Notandum quod hoc conformat cum originali, in quo multa non Latina, & absurda inveniuntur sicut in præfati transcripto.

NUM. CCII.

Penes eundem.

Regis Edwardi primi confirmatio compositionis factæ inter Henricum de Lacy Comitem Lincolnia, & Hugonem Abbatem & Conventum de Kirkstall.

EDWARDUS Dei gratia Rex Angliæ, Dominus Hibernia, & Dux Aquitania omnibus ad quos presentes literæ pervenerint salutem. Sciatis quod conventionem & compositionem factam inter dilectum & fidelem nostrum Henricum de Lacy Comitem Lincolnia ex una parte, & dilectum nobis in Christo Fratrem Hugonem Abbatem de Kirkstall, Cisterciensis ordinis, Eboracensis Dioceseos pro se & Conventu suo dicti loci ex altera super eo, viz. quod præfatus Comes recognovit & concessit pro se & heredibus suis solvere singulis annis prædictis Abbati & Conventui & eorum successoribus in perpetuum, pro terris, tenementis & redditibus de *Akerington, Clivatler & Huncotes* in Comitatu *Lancastria* & in *la Ronredhaye, Secrofte, & Shadwell* in Comitatu *Eborum*, quos idem Abbas pro se & Conventu suo prædicto, & eorum successoribus remisit & quietum clamavit præfato Comiti & Heredibus suis in perpetuum, quater viginti Marcas sterlingorum percipiendas ad Scaccarium ejusdem Comitis de *Pontefract*, ad duos anni Terminos, viz. pro prædictis terris, tenementis &

redditibus in prædicto Comitatu *Lancastria* quinquaginta Marcas, unam scilicet medietatem in Festo Sancti Martini hiemalis, & aliam medietatem in Festo Pentecostes, termino inde incipiente anno Domini 1293, & pro prædictis terris, tenementis, & redditibus in Comitatu *Eborum* prædicto triginta Marcas ad terminos prædictos per equales portiones, termino inde incipiente, anno Domini 1298, donec præfatus Comes vel heredes sui, si de ipso, quod absit, humanitus contigerit, dederint, & per chartam suam confirmaverint prædictis Abbati & Conventui, & eorum successoribus in perpetuum pro prædictis terris, tenementis & redditibus in Comitatu *Lancastria* quinquaginta Marcas sterlingorum annui redditus in eodem Comitatu, habendas in proprios usus puram & perpetuam Eleemosinam possidendas, ac de prædictis quater viginti Marcatis annui redditus proportionaliter dandis, confirmandis in utroque Comitatu, ut dictum est plenam & pacificam seisinam & confirmationem regiam habere fecerint; & etiam si per prædictum Comitem, vel heredes suos cessatum fuerit in præmissis, quod liceat eisdem Abbati & Conventui, & eorum Successoribus terras, tenementa & redditus prædictos ingredi prout in Literis chyrographatis inter eos confectis super præmissis, quas inspeximus, plenius continetur, ratam habentes & acceptam eam pro nobis & heredibus nostris, quantum in nobis est concedimus & confirmamus. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso, apud Sanctum Severum, 27^o Die Octobris, anno regni nostri 15^o.

NUM. CCIII.

Protectio Regis Henrici tertii concessa Penes eundem, Abbati & Monachis de Kirkstall.

HENRICUS Dei gratia Rex Angliæ, Dominus Hibernia, & Dux Aquitania, omnibus ad quos præfates Literæ pervenerint, salutem. Sciatis quod suscepimus in protectionem & defensionem nostram dilectos nobis in Christo Abbatem & Conventum de Kirkstall Cisterciensis ordinis, & homines, terras, res, redditus & omnes possessiones suas, & ideo vobis mandamus quod ipsos Abbatem & Conventum, homines, terras, res, redditus & omnes possessiones manu teneatis, protegetis & defendatis, non inferentes eis vel inferri permittentes injuriam, molestiam, damnum aut gravamen, & si quid eis foris factum fuerit, id eis sine dilatione emendari faciatis. In cujus rei testimonium has literas nostras eis fieri fecimus patentes per biennium duraturas. Teste meipso, apud Sanctum Paulum London, 12^o die Maii, anno regni nostri 45^o.

NUM. CCIV.

Protectio Regis Edwardi primi eisdem concessa. Penes eundem.

EDWARDUS Dei gratia Rex Angliæ, Dominus Hibernia & Dux Aquitania omnibus Ballivis & fidelibus suis ad quos præfates Literæ pervenerint,

venerint, salutem. Cum Abbathia de *Kirkstal*, quæ de fundatione nostra existit, accumulatis pænis gravibus, tanta præmitur sarcina debitorum, quod nisi pro celere remedium succurrat, vix poterit ab onere hujusmodi relevari; nos statui Monachorum ejusdem domus providere cupientes domum illam recepimus in manum nostram, & eam dilecto & fideli nostro *Henrico de Lacy Comiti Lincolnie* concessimus custodiendam prout ei injunximus, donec alium inde duxerimus ordinandum, & Monachos prædictos, homines, terras, res, redditus & omnes possessiones suas in protectionem & defensionem nostram suscepimus, & ideo vobis mandamus quod Monachos prædictos, res, redditus & omnes possessiones suas manu teneatis, protegatis, & defendatis, non inferentes eis, nec inferri permittentes, molestiam, injuriam, damnum aut gravamen, & si quid eis foris factum fuerit, id eis sine dilatione emendari faciatis. In cujus rei testimonium has literas nostras fieri fecimus patentes per quinquennium duraturas. Teste meipso, apud *Westmonasterium*, 16^o Die Novembris, anno regni nostri 4^o.

N U M. CCV.

Carta Regis Henrici 2^{di} Monachis de Kirkstal, confirmatoria loci illius & aliarum donationum.

HENRICUS Rex Angliæ, & Dux Normaniæ & Aquitaniæ, & Comes Andegaviæ, Archiepiscopus, Episcopus, &c. & omnibus suis fidelibus Francis & Anglis salutem. Sciatis me concessisse, & hac presenti carta mea confirmasse Deo & Abbatæ Sanctæ Mariæ de *Kirkstal*, & Monachis *Cisterciensis* Ordinis ibidem Deo servientibus pro salute animæ meæ, & Reginæ, & heredum meorum, & pro anima patris mei, & avi mei Regis *H.* & omnium prædecessorum meorum, ipsum locum de *Kirkstal* quem habent ex dono *H. de Lacio*, & vacariam quæ vocatur *Brachenley* juxta *Rundbey*, & pasturam; ex dono *Hugonis* Comitis de *Norfolke Bernoldefwicke* cum omnibus Appendiciis suis assensu & petitione *Henry de Lacy*; ex dono *W. de Weddingleye* & filii sui *Thomæ* terram de *Heddingley* sicut Carta ejus continet; ex dono *W. de Rainville Esseleyam* cum terris & boscis & aqua, sicut carta illius continet; ex dono *Jasonis de Alretune* & filii sui *W.* duas carrucatas terræ & unam bovatom in *Alretun*; ex dono *Herberti de Morville* & *Ricardi* filii sui terram de *Michetutiz*, assensu & confirmatione Domini sui *Rogeri de Mubrey*; ex dono *Adæ* filii *Gospatæ* terram de *Halefeild* cum omnibus Appendiciis suis sicut carta ejus continet; ex dono *W. de Besode* & *W. de Millerey* & *Gaufridi de Sancto Patricio* totam terram in *Besaclem* & in foca de *Brantuna* sicut eorum Cartæ & Chirographiæ testantur; ex dono *Adæ* filii *Petri* & *W. de Metheleia* & *Roberti* filii *Huberti* terram in *Horsford*, cum pastura, sicut eorum cartæ testantur; ex dono *Engelran* Forgiæ & terram in *Ardeslowe*, sicut carta illius continet. Quare volo & firmiter præcipio quod præfati Monachi teneant omnes prædictas terras, & cæteras omnes quæ ab aliis hominibus rationabiliter eis collocatæ sicut ante fuerunt, ita bene, quiete, honorifice, libere & quiete sicut donatorum cartæ testantur, cum omnibus per-

tinentiis suis in bosco, in plano, in pratis, in pasturis, in assartis, in aquis & stagnis, in viis & semitis & omnibus locis, cum faca & foca, & Tol & Tem & Infangtheefe, & cum omnibus aliis libertatibus, & liberis consuetudinibus suis & quietantiis de *Scira* & *Hundred*, & *Tenientale*, & *Danegild*, & omnibus Geldis & Plattis, & omnibus quærelis, assitis & auxiliis, scutagiis & operibus, & omnibus occasionibus & omni terreno servitio & seculari exactione, & quod de nulla terra de qua cartas vel chirographa habent pro nullo brevi disseiscentur, nec inde placitentur nisi coram me, & quod homines, equi & animalia & omnes res suæ sint quietæ de *Telonio* & *Passagio* & omni alia consuetudine quocunque venerint, & nullus eos super hoc injuste vexet, nec disturbet super forisfacturam 10 l. Teste *Thoma* Cancellario.

N U M. CCVI.

ADRIANUS Episcopus servus servorum, &c. dilectis filiis *Alexandro* Abbati de *Kirkstal* quod in Episcopatu *Eboracensi* situm est, &c. Confirmavit omnes Donationes, & Ecclesiam suam, & suos sub sua protectione suscepit, & confirmavit etiam quasdam compositiones pro decimis & aliis rebus factas inter Dominum prædictum & alias Ecclesias, dedit illis quædam privilegia & libertates, & interdixit ne quis eorum possessiones aliquid perturbet seu minuat, &c.

Semper ad domi- } Sanctus Sanctus
num oculi mei } Petrus, Paulus
Adrianus P. }
iiii iii

Data anno Domini 1156, Anno 2^{do} Adriani quarti.

N U M. CCVII.

Confirmatio privilegiorum ordinis Cisterciensium per Honorium Papam.

HONORIUS Episcopus, &c. venerabilibus fratribus *Cantuariæ* Sanctæ Romanæ Ecclesiæ Cardinalis & *Eborum* Archiepiscopis, & eorum suffraganeis, ac dilectis filiis aliis Ecclesiarum Prælati per *Cantuariæ* & *Eborum* Provincias constitutis, salutem, & Apostolicam benedictionem. Cum Abbates *Cisterciensis* Ordinis tempore consilii generalis ad comminationem fælicis memoriæ *Innocentii* Papæ, prædecessoris nostri, statuerunt, ut de cetero fratres ipsius ordinis (ne occasione privilegiorum suorum Ecclesiæ ulterius gravarentur) de alienis terris & ab eo tempore acquirendis, si eas propriis manibus aut sumptibus colent, decimas persolverent Ecclesiis quibus ratione prædiorum antea solvebantur, nisi cum eisdem Ecclesiis aliter ducerentur componendum. Idem prædecessor noster, quia sperabat ut Ecclesiarum prælati promotiores & efficaciores existerent ad exhibendum eis de suis malefactoribus Justitiæ complementum & eorum privilegia diligentius & perfectius observarent, statutum hujusmodi gratum habens & ratum, hoc ipsum

ipsum ad alios regulares qui gaudent similibus privilegiis extendi voluit & mandavit. Sed quod dolentes referimus, in contrarium res est versa, ex inculcata querela Abbatum ipsius ordinis frequenter audivimus, nonnulli Ecclesiarum praelati, & alii Clerici eorum privilegia temere contempnerent, & contententes malitiose ipsorum pervertere intellectum eosdem multipliciter inquietant. Nam cum sit ipsis indultum ut de novalibus quæ propriis manibus aut sumptibus excolunt, sive de ortis & virgultis & piscationibus suis, vel de suorum animalium nutrimentis, nullus ab eis decimas exigere vel extorquere præsumat, quidam perverso intellectu consulto dicentes quod non possunt nec debent intelligere nisi de his quæ sunt ante generale consilium acquisita, ipsos super his multiplici exactione fatigant. Nos igitur eorum quieti, paternæ sollicitudine providere volentes, universitati vestræ per apostolica scripta firmiter præcipiendo mandamus, quatenus Abbates & Fratres ejusdem ordinis a præstatione decimarum tam de possessionibus habitis ante consilium generale quam de novalibus sive ante sive post consilium acquisitis, quæ propriis manibus aut sumptibus excolunt, nec non de ortis & virgultis, pratis, pascuis, nemoribus, molendinis, salinis & piscationibus suis, & de suorum animalium nutrimentis singuli vestrum omnino servetis immunes, contradictores per censuram ecclesiasticam appellatione postposita compescendo. Datum in Laterano, 7 Kalendas Julii, pontificatus nostri anno sexto.

NUM. CCVIII.

Confirmatio Bullæ superscriptæ.

Penes eundem.

INNOCENTIUS Episcopus, &c. dilectis filiis Abbatibus atque Conventibus Monachorum *Cisterciensis* Ordinis in *Cantuariæ* & *Eborum* constitutorum provinciis salutem, & apostolicam benedictionem. Significastis nobis, quod cum vobis a sede Apostolica sit indultum, ut de ortis, virgultis, pratis, pascuis, nemoribus, salinis, molendinis, piscationibus, ante & post consilium acquisitis, & de vestrorum animalium nutrimentis, nullus a vobis decimas exigere vel extorquere præsumat, inuncto nihilominus ab eadem sede venerabilibus fratribus Archiepiscopis, Episcopis & aliis Ecclesiarum praelatis per regnum *Angliæ* constitutis, ut vos & alios præfati ordinis regni ejusdem immunes a præstatione decimarum hujusmodi conservarent; nonnulli tamen Ecclesiarum praelati & clerici provinciarum ipsarum, dicentes, dictam indulgentiam ad acquisita post concessionem ipsius aliquatenus non extendi, vos super hoc multiplici molestatione fatigant; nos igitur credentes præfatam indulgentiam ad acquisita postmodum extendendam, ut nullus vos super hac hujusmodi occasione fatigaret auctoritate præsentium inhibemus. Nulli ergo &c. Siquis autem &c. Datum in Laterano quinto Kalendas Februarii, Pontificatus nostri Anno primo.

NUM. CCIX.

Carta Richardi 2^{di} Regis Monachis de Kirkstall facta.

Penes eundem.

RICHARDUS Dei gratia Rex *Angliæ* & *Franciæ*, Dominus *Hiberniæ* omnibus ad quos præfentes literæ pervenerint salutem. Licet in communi concilio regni *Angliæ* provisum sit quod non liceat viris religiosis seu aliis ingredi feodum alicujus, ita quod ad manum mortuam deveniat sine licentia nostra & capitalis Domini de quo res illa immediate tenetur; de gratia tamen nostra speciali, & pro sex Marcis et Dimidia, quas dilecti nobis in Christo Abbas & Conventus de *Kirkstall* nobis solverunt in Hanaperio nostro, concessimus & licentiam dedimus pro nobis & heredibus nostris quantum in nobis est *Johanni Maliverer* Chivaler, quod ipse unum messuagium, duas bovatas & tres acras terræ, & tresdecim solidatas & quatuor denariatas redditus cum pertinentiis in *Horsford* & *Rondon*, & *Elizabethæ* filix *Thomæ Bendy* quod ipsa unum messuagium, unum tostum & duas bovatas terræ, cum pertinentiis in eadem villa de *Horsford*, quæ de nobis non tenentur, dare possint & assignare præfatis Abbati & Conventui, habenda & tenenda eisdem Abbati & Conventui & Successoribus suis ad inveniendum quendam cereum ardentem singulis diebus ad altam missam coram summo altari in Ecclesia ipsorum Abbatis & Conventus Beate *Mariæ* de *Kirkstall* in perpetuum. Et eisdem Abbati & Conventui, quod ipsi Messuagia, Tostum, terram & redditum prædicta cum pertinentiis a præfatis *Johanne* & *Elizabetha* in forma prædicta recipere possint, & tenere sibi & successoribus suis prædictis in perpetuum sicut prædictum est tenere præsentium, similiter licentiam dedimus specialem, statuto prædicto non obstante; nolentes quod prædicti *Johannes* & *Elizabetha* vel heredes sui, aut præfatus Abbas & Conventus seu successores sui ratione statuti prædicti per nos vel heredes nostros, Justitarios, Escaetores, Vicecomites, aut alios Ballivos seu Ministros nostros vel heredum nostrorum quoscunque inde occasionentur, molestantur in aliquo, seu graventur. Salvis tamen Capitalibus Dominis feodi illius servitiis inde debitis & consuetis. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste *Edmundo* Duce *Eborum*, Custode *Angliæ*, apud *Westmonasterium*, vicesimo nono die *Januarii*, anno regni nostri decimo octavo.

NUM. CCX.

Carta Regis Edwardi 3ⁱⁱ, de divisis inter Bernoldefwicke, & Forestam de Blakeburnshire.

Penes eundem.

EDWARDUS Dei gratia Rex *Angliæ*, Dominus *Hiberniæ*, & Dux *Aquitaniæ*, Archiepiscopis, Episcopis, Abbatibus, Prioribus, Comitibus, Baronibus, &c. Inspeximus etiam Literas Patentes quas idem *Henricus* fecit præfatis Monachis in hæc verba. *Henr. de Lacy*, salutem. Sciatis has esse rectas divisas inter *Bernoldefwicke* & *Forestam*

Forestam meam de *Blakeburneshire*, quas ego & homines mei perambulavimus in die qua tradidi *Bernoldefwicke*, cum omnibus appendiciis suis Monachis ordinis *Cisterciensis*, ad Abbatiam construendam, & prædict. *Bernoldefwicke* per has easdem divisas perpetuo possidendam Monachis assignavi, scilicet, per rivum qui vocatur *Blackbrooke* & ita sursum ultra Motam indirecte usque ad *Gailemers*, & ita indirecte usque ad caput de *Elleffaghe*, & ita in transversum montem qui vocatur *Blackowe*, & ita usque ad *Oxgill*, & ita per *Oxgill* sursum usque ad *Pikedlawe*, qui vocatur *Alainsett*, & de *Pikedlawe*, usque ad antiquum fossatum inter *Midhope* & *Colredene*. Et ne inter eosdem Monachos & heredes meos possit de eisdem dimisis aliqua in posterum oriri Contentio, hanc cartam dedi eis in testimonium prædictarum divisarum. Hiis testibus, *Otto de Tilli*; *Osberto* Archidiac. *Jordano Folliot*; *Willielmo Eleemosyna*. *Katello* filio *Ulba*, & *Gamel* fratre suo; *Richardo de Eledge*, *Johanne Coco*. Nos autem preceptum, prohibitiones, donationem, concessionem, confirmationes & dimissus prædicta rata habentes & grata, ea pro nobis & heredibus nostris, quantum in nobis est dilectis in Christo nunc Abbati & Conventui loci prædicti, & eorum successoribus concedimus, & confirmamus, prout cartæ & literæ prædictæ testantur, & prout idem Abbas & Conventus, & prædecessores sui, terras, vaccariam, & pasturam prædicta hæcenus tenuerunt, & quietantiis prædictis rationabiliter usi sunt & gavisi. Hiis testibus venerabilibus Prioribus *W. Archiepiscopo Eboracensi*, *Angliæ* Primati; *J. Eliensi* Episcopo, Cancellario nostro; *Hen. Lincolnensi* Episcopo Thesaurario nostro, *Thoma Comite Northfolk*, & Marescallo *Angliæ*, Avunculo nostro; *Johanne Warren* Comite *Surrey*; *Rogero de Mortuo Mari*; *Johanne de Ros*, Senescallo Hospitii nostri, & aliis. Datum per manum nostram apud *Eborum*, 29 die Junii, anno regni nostri primo.

NUM. CCXI.

Ex Rotulo clausarum anno secundo Regni Regis Edwardi tertii; Pro Abbate de Kirkestall de exactione puturæ in manerio de Bernoldefwicke desistendo.

EDWARDUS Dei gratia Rex *Angliæ*, Dominus *Hiberniæ*, & Dux *Aquitaniæ* dilecto Clerico suo *Johanni Giffard* Senescallo terrarum & tenementorum *Isabellæ* Regina *Angliæ* Matris nostræ, circa *Trentam*, salutem. Cum *Henricus de Lacy*, quondam Dominus de *Blackbourneshire* per cartam suam quam inspeximus dedisset, concessisset, & confirmasset Deo & sanctæ *Mariæ*, & *Alexandro* tunc Abbati de *Kirkstall*, & Monachis ibidem Deo servientibus manerium de *Bernoldefwicke* cum pertinentiis, in Comitatu *Eborum*, in fundatione Abbatie prædictæ, habendum & tenendum eisdem Abbati & Monachis & successoribus suis in puram & perpetuam eleemosinam, ab omnibus consuetudinibus & terrenis serviciis liberum, solum, & quietum; ac nos nuper ad prosecutionem dilecti nobis in CHRISTO nunc Abbatis loci prædicti nobis per petitionem suam coram nobis & concilio nostro exhibitam, suggerentis, quod

licet manerium prædictum cum pertinentiis extra liberam Chaceam prædictæ Matris nostræ de *Blackbourneshire* existat; nihilominus *Richardus de Marchesden* capitalis Forestarius ipsius matris nostræ Chacæ illius, & quidam alii Ministri sui iisdem Chacæ Puturam ab ipso Abbate per diem Veneris in qualibet septimana ratione Manerii prædicti exegerunt, ipsum inde injuste onerare intendendo in ipsius Abbatis dispendium non modicum, & contra tenorem cartæ prædictæ; vobis pluries mandavimus, quod si prædictum manerium extra Chaceam prædictam fuerit, tunc exactioni quam prædicti Ministri præfato Abbati in Putura hujusmodi ratione manerii prædicti fecerunt omnino superferri, & ipsum inde pacem habere, & distractiones, si quæ præfato Abbati occasione prædicta factæ fuissent indilate relaxari faceretur, vel si causa subesset, quare mandatis nostris hujusmodi parere non deberetur, tunc nos de causa illa redderetis sub sigillo vestro indilate certiores. Ac vos nobis inter alia retornaveritis, quod licet manerium prædictum sit extra prædictam liberam Chaceam de *Blackbourneshire*, exactionem tamen deberi quam prædictus *Richardus* capitalis Forestarius dictæ Chacæ, & alii Forestarii ejusdem faciunt de Putura sua prædicta, pro eo quod super exactione illa per Ministros dictæ matris nostræ quæ Chaceam illam tenet ad vitam suam ex concessione nostra, & per alios veritatem quæstivistis & accepistis, quod dictus *Richardus* & alii Forestarii prædicti & prædecessores sui Forresterii Chacæ prædictæ ab antiquo, viz. a tempore & per tempus quo *Johannes de Lacy* quondam Comes *Lincolniæ*, *Edmundus* filius ejus, *Henricus* filius ejusdem *Edmundi*, *Thomas* nuper Comes *Lancastriæ*, ac Dominus *Edwardus* nuper Rex *Angliæ* pater noster, & præfata mater nostra fuimus successores Domini de *Blackbourneshire*, hujusmodi Putura a præfato Abbate & ejus prædecessoribus percipere consueverunt apud Manerium prædictum, tanquam pertinentem ad Forestarios antedictos pro custodia Chacæ prædictæ, & quod prædictus *Richardus* capitalem custodiam ejusdem Chacæ habet ad terminum vitæ suæ ex concessione nostra; sed an Forestarii antecessorum prædicti *Johannis* in prædicta Chacea de Putura prædicta sifiti extiterunt necne nondum vobis constat, pro eo quod non invenistis ibidem aliquem superstitem, qui de aliquo Domino ejusdem Chacæ ante tempus ejusdem *Johannis* recolit, nobis & dictæ matri nostræ inconsultis supercederi facere non audebitis, prout in Returno nostro prædicto plenius continetur. Nos nolentes præfatum Abbatem indebite in hac parte prægravari, vobis mandamus, quod non obstante causa prædicta, quæ nulla est, præfatum *Richardum* & alios Forestarios prædictos ab exactione hujusmodi Puturæ de præfato Abbate ut prædictum est omnino desistere, & ipsum Abbatem inde pacem habere & distractiones si quæ ei ea occasione factæ fuerint sine dilatione relaxari faciatis eidem. Teste meipso, apud *Eboracum*, vicecimo quinto die Februarii, anno regni nostri secundo.

NUM. CCXII.

Penes eundem.

Alia carta de anno quarto ejusdem Regis Edwardi tertii de possessionibus Abbatie de Kirkstall.

EDWARDUS Dei gratia Rex Angliæ, Dominus Hiberniæ, & Dux Aquitaniæ, dilectis & fidelibus suis *Henrico le Scroope, Johanni Travers & Willielmo de Demun* salutem. Cum *Isabella* Regina Angliæ mater nostra charissima ad prosecutiones dilectorum nobis in CHRISTO Abbatis & Conventus de *Kirkstall* suggerentium, quod *Henricus de Lacy* in fundatione Abbatie illius per cartam suam dedit tunc Abbati & Monachis ibidem Deo servientibus manerium de *Bernoldswich*, quod inter Forestam ipsius *Henrici de Blackburnshire* & predictum manerium certas metas & divisas fieri fecerit, prout per scriptum ejusdem *Henrici* metas & bundas illas continens, quod per cartam nostram confirmavimus, plenius poterit apparere, & quod idem tunc Abbas & Successores manerium illud per metas & bundas predictas tenuerunt ad commodum & voluntatem suam in terris, boscis, pasturis & aliis ad predictum manerium pertinentibus absque impedimento faciendo, quousque *Henricus de Lacy* nuper Comes *Lincolniæ* quendam *Hugonem de Grimston*, quondam Abbatem loci predicti, prædecessorem ipsius nunc Abbatis, quominus commodum suum in aliquibus de dictis terris & tenementis infra metas & divisas illas existentibus facere potuerint, ea ad predictam forestam sic attrahendo impedivit. Ac quod idem nunc Abbas per aliquos ministros ipsius Matris nostræ Forestæ illius, quamvis communem in dictis terris & boscis ad forestam illam sic tractis habere debuerit, sicut ipse dictus Abbas & prædecessores sui ante predictum impedimentum eidem *Hugoni* quondam Abbati factum, consueverunt, impeditus fuit, & predictæ matri nostræ supplicaverunt restitutionem eidem nunc Abbati fieri, præcipue de terris & tenementis supradictis, mandasset *Johanni Giffard* seneschallo terrarum suarum ultra *Trentam* ad inquirendum super præmissis plenius veritatem, & licet per Inquisitionem per præfatum Seneschallum de mandato ipsius matris nostræ, in præsentia *Richardi Oldrough & Thomæ Deyvill*, necnon *Willielmi de Tatbam* Custodum terrarum ejusdem matris nostræ in *Blakeburnshire*, & *Richardi de Manglefden* Magistri Forestæ, ibidem captam, & eidem matri nostræ retornatam, compertum sit, quod dicta suggestio ipsius Abbatis continet veritatem, dicta tamen mater nostra, eo quod post mortem suam reversio Forestæ illius ad nos & heredes nostros pertinet, hujusmodi restitutionem præfato Abbati facere distulit, sicut ex parte ipsius Abbatis intelligi nobis datur, super quo tam nobis quam matri nostræ est supplicatum per præfatum Abbatem de remedio providere: Nos volentes plenam & celerem justitiam fieri in præmissis, assignavimus vos & duos vestrum, quorum præfatum *Henricum* alterum esse volumus, ad inquirendum in præsentia Custodum dictæ terræ de *Blakeburnshire*, & Seneschalli, sive capitalis Forestarii sui predictæ Forestæ, super hoc, ad inveniendum, per sacramentum proborum & legalium hominum de Comitatu *Lancastriæ*, per quos rei veritas melius sciri poterit, si præfatus *Henricus de Lacy* predictum manerium

tunc Monachis Abbatie de *Kirkstall* per divisas in eodem scripto contentas dederit, & divisas & metas illas fieri fecerit, videlicet, per rivum qui vocatur *Blakebrook*, & ita sursum ultra Motam in directum usque ad *Gailmers*, & ita in directum usque ad campum de *Elleshage*, & ita in transversum montem qui vocatur *Blancoe*, & ita usque ad *Oxegil* & ita per *Oxegil* sursum ad *Pickedlaw* qui vocatur *Allanfette*, & de *Pickedlaw* usque ad antiquum fossatum inter *Midhop* & *Colredene*; & si idem Abbas & Antecessores sui manerium illud per metas & bundas tenuerint, & commodum & voluntatem suam in terris, boscis, pasturis, & aliis ad idem manerium pertinentibus absque impedimento fecerint, quousque dictus *Henricus de Lacy* nuper Comes *Lincolniæ*, præfatum *Hugonem de Grimston* tunc Abbatem, prædecessorem ipsius nunc Abbatis, quominus commodum suum in aliquibus de dictis terris & tenementis infra metas & divisas illas existentibus, facere posset impediret, necne; de quibus terris & tenementis, boscis, sive pasturis eidem *Hugoni* quondam Abbati impeditum fuit, sive ejectum, & qualiter & quomodo, & quantum continent perticorum sive acrarum; & si idem nunc Abbas, sive antecessores sui post predictum impedimentum, eidem *Hugoni* quondam Abbati ut præmittitur factum in prædictis terris, tenementis, boscis & pasturis ad Forestam illam sic tractis aliquid habuerunt, quousque dictus nunc Abbas per ministros ipsius matris nostræ de commune illa impeditus fuit, & si sic tunc quam Communem habuerunt, & per quos ministros idem nunc Abbas inde impeditus fuit, & ex qua causa, & qualiter & quomodo; & si idem nunc Abbas, vel aliquis prædecessorum suorum jus quod habebant in prædictis terris, tenementis, boscis & pasturis cum prædicta Foresta sic tractis prædicto *Henrico*, nunc Comiti seu alicui alii Domino ibidem postea remiserint, quietum clamaverint, vel statum suum inde in aliquo mutaverint, necne. Et si sit, tunc quis vel qui, quo tempore, qualiter & quomodo; & si nos & præfata mater nostra absque dampno seu prejudicio aliquorum seu alicujus ejusmodi restitutionem eidem Abbati de terris, tenementis, boscis & pasturis prædictis facere valeamus, necne. Et si sit, tunc quorum vel cujus, & qualiter & quomodo, & quantum terra, tenementa, bosci & pasturæ prædictæ per se, & communia illa per se valent per annum in omnibus exitibus juxta verum valorem eorundem, & de aliis articulis præmissis contingentibus, & in hac parte necessaria plenius veritate. Et ideo vobis mandamus, quod ad certos diem & locum quos vos vel duo vestrum, quorum vos præfatum *Henricum* unum esse volumus, ad hoc provideritis, Inquisitionem inde faciatis, & eam districte & apte factam, nobis sub sigillis vestris, vel duorum vestrorum, quorum vos præfatum *Henricum* unum esse volumus, & sigillis eorum per quos facta fuerunt sine dilatione mittatis; & per hoc breve mandamus Vicecomiti nostro in Comitatu prædicto, quod ad certos diem & locum, quos vos vel duo vestrum, quorum vos præfatum *Henricum* unum esse volumus, ei scire faciatis, venire faciat coram vobis, vel duobus vestrum, quorum vos præfatum *Henricum* alterum esse volumus, tot & tales probos homines de Balliva sua per quos rei veritas in præmissis melius sciri potest & inquire, & quod captio Inquisitionis illius personaliter nota sit ad proponendum quo jure nostro, si quod habeamus in hac parte, & quod in terris in Balliva sua ubi expedire viderit proclamet, quod omnes illi qui per hujusmodi restitutionem eidem Abbati ut præmittitur,

mittitur, præjudicium five dampnum habere poterunt captioni ejusdem Inquisitionis interfint, ad exponendum ibidem tunc pro jure suo quod fore viderint faciendum. Mando etiam ut prædictus Seneschallus in cujus Custodia cartæ, scripta, & alia memoranda Honoris de *Pontefract*, nec non dictas terras & Forrestam de *Blackburn* contingentia existunt, ut dicitur, quod has Scrutationes sub sigillo suo certificet, si quod scriptum, vel aliud factum ibidem inveniat quod nobis in exclusionem ipsius Abbatis valere poterit in hac parte. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso, apud *Wynton*, 16 die *Martii*, anno regni nostri quarto.

NUM. CCXIII.

Confirmatio Roberti de Lacy de Donationibus a patre suo Henrico de Lacy Monachis de Kirkstall factis.

NOTUM sit omnibus sanctæ Matris Ecclesiæ filiis tam præsentibus quam futuris quod ego *Robertus de Lacio* pro animabus patris & matris meæ, & omnium prædecessorum meorum, & pro salute animæ meæ, & uxoris meæ, & heredum meorum, concedo, & hac mea carta confirmo Deo & Sanctæ Mariæ & Monachis de *Kirkstall* in perpetuum donationem illam quam fecit eis pater meus *Henricus de Lacio*, videlicet, illum locum de *Kirkstall* & *Bernoldswick*, cum omnibus appendiciis eorum, in bosco & plano, in pratis & pasturis, in aquis & in omnibus quibus ad eandem tenuras appendent, & *Brachmeliam* vaccariam juxta *Rundebeiam*, & pasturam unam, etiam medietatem *Argenti* de firma mea de *Cliderbow* annuatim, die *Assumptionis* Sanctæ Mariæ, ad vestiendum Abbatem suum, & aliam dimidietatem de eadem firma, & prædicto die, ad unam lampadem ardentem inveniendam, die noctuque in præsentia sacrosancti corporis Domini nostri, coram altare Sanctæ Mariæ in Ecclesia de *Kirkstall*. Hæc omnia eis concedo & confirmo libera, & absoluta & quæta ab omni terreno servitio, & seculari exactione & consuetudine, in puram & perpetuam Eleemosinam, sicut cartæ patris mei eis testantur. Concedo etiam eis, & hac eadem carta confirmo donationem illam terræ quam *Willielmus de Remewill* & uxor ejus fecerunt eis per conventiones & divisas & metas, quas ipse *Willielmus* eis statuit & carta sua confirmavit. Concedo etiam eis & confirmo Donationem terræ quam fecerunt eis *Willielmus de Haddingleia*, & uxor, & filius ejus per conventiones & divisas, & metas quas idem *Willielmus* fecit & statuit, & sicut ipse *Robertus Peiteum* Dominus suus per cartas suas confirmaverunt. Concedo insuper eis & confirmo Donationem quam fecit eis *Sampson de Alretune* per conventionem & divisas & metas quas idem *Sampson* eis fecit & statuit, & carta sua confirmavit. Concedo etiam eis & hac eadem carta confirmo donationem terræ quam eis fecerunt *Rogerus de Wrangbroc* & *Henricus Wallensis* in *Secroft*, & quadraginta duas acras terræ in ea villa quas dedit eis *Willielmus Summerville*, cum pastura, & carta sua confirmavit. Præcor autem & præcipio omnibus hominibus & Ballivis meis quatenus hunc locum & habitatores ejus, & omnia ad eos pertinentia diligant & honorifi-

cent, ac manu teneant, sicut nostra Dominia. His Testibus *Galfrido Hagath*, *Adam de Lawill*, *Willielmo de Bulli*, *Bucnello*, *Thoma filio Petri*, *Juone de Longville*.

NUM. CCXIV.

Carta Henrici Comitis Lancastriæ confirmatoria omnium immunitatum Monachorum de Kirkstall in manerio de Bernoldeswick & in Chacea de Blackburnshire.

Adhuc penes eundem.

OMNIBUS Christi fidelibus ad quos præfatus scriptum indentatum pervenerit *Henricus* Comes *Lancastriæ*, *Derby*, *Leycestriæ*, & *Lincolniæ*, ac *Seneschallus Angliæ*, salutem in Domino. Noveritis quod cum *Henry de Lacy* dudum Dominus de *Blakeburnshire* & de *Bernoldeswick* per cartam suam dedisset & concessisset Monachis ordinis *Cisterciensis* ad Abbatiam construendam manerium de *Bernoldeswick* cum pertinentiis in Com. *Ebor.* necnon quandam placeam vasti infra liberam *Chaceam* ipsius *Henrici de Lacy* de *Blakeburnshire* in Com. *Lanc.* habendam per certas metas & bundas &c. in carta prædicta contentas, viz. per Rivum qui vocatur *Blakebrooke* & ita sursum ultra *Moram* in directum usque ad *Gailmers*, & ita in directum usque ad caput de *Eleffaghe*, ita in transversum montis qui vocatur *Blakow*, & ita usque ad *Oxegill*, & ita per *Oxegill* sursum usque ad *Pikedlaw*, & de *Pikedlaw* usque ad antiquum fossatum inter *Midhope* & *Colredene*. Ad postmodum pro eo quod quidam Domini de *Blakeburnshire*, qui pro tempore extiterunt, metas & bundas prædictas nimis obscuras existimantes, multotiens clameum suum in quandam partem vasti infra dictas metas & bundas apposuerunt; clamantes etiam Puturam ad quatuor Forrestarios & Garcionem & equos suos pro uno repastu quolibet die Veneris per annum. Religiosos viros Abbatem & Monachos de *Kirkstall* super possessione sua manerii & vasti prædictorum istis occasionibus impetierunt, & multipliciter gravari & inquietari fecerunt, sicque eo prætextu contentiones & discordia retroactis temporibus super præmissis oriebantur indebite ut accepimus. Nos prefatus Comes Dominus de *Blakeburnshire* & *Chacea* prædictorum, pietate ac misericordia moti, volentes ad honorem Dei & pro pace & tranquillitate sanctæ Ecclesiæ, quod hujusmodi contentiones, discordiæ, gravamina, seu inquietationes ratione præmissorum de cetero non fiant, pro majore securitate prædicti Abbatis & Monachorum, concessimus, pro nobis & heredibus nostris, quod præfatus Abbas & Conventus ejusdem loci & successores sui habeant & teneant dictam parcellam vasti prædicti, tam in Comitatu *Lancastriæ*, quam in Comitatu *Eborum*, libere quiete & in pace, sine contradictione seu calumpnia nostra, seu heredum nostrorum, vel assignatorum nostrorum in liberam, puram & perpetuam eleemosynam in perpetuum. Remisimus etiam, relaxavimus, & quietum clamavimus pro nobis & heredibus nostris præfatis Abbati & Conventui & eorum successoribus in perpetuum tam omne jus & clameum, si quæ in dicta parcella vasti, aut residuo vasti prædicti, seu aliqua parte eorundem, quam omne jus & clameum, si quæ in prædicta Putura Forresta-

Forrestariorum, garcionum & equorum causa prædictorum habeamus vel aliquo modo habere poterimus in futurum; ita quod nec nos nec heredes vel assignati nostri quicquid in prædicta parcella vasti, seu residuo vasti prædicti, vel etiam quod nos, vel heredes aut assignati nostri prædicti, vel aliquis Forrestariorum nostrorum vel heredum nostrorum, qui pro tempore erunt quicquid in Pura supradicta de cetero exigere non poterimus vel vindicare quovis modo, & in futurum sic ab omni actione in perpetuum sumus exclusi per presentes; salvis nobis & heredibus nostris in placea vasti prædicti infra Comitatum *Lancastriæ* salvagio nostro seu venatione nostra, absque damnificatione, vel molestatione dictorum Abbatis & Conventus, seu servientium nostrorum; & nos præfatus Comes & heredes nostri totam placeam vasti prædicti cum pertinentiis præfatis Abbati & Conventui & eorum successoribus warrantizabimus & in perpetuum defendemus contra omnes. In cujus rei testimonium uni parti scripti prædicti indentati penes nos præfatum Comitem residenti prædicti Abbas & Conventus sigillum commune domus suæ apposuerunt, alteræ vero parti scripti prædicti indentati, penes præfatos Abbatem & Conventum residenti, nos prædictus Comes sigillum nostrum apposuimus. His Testibus, Fratre *Johanne de Lyndsey* Abbate de *Walley*; *Hugone de Berewicke*; *Adam de Houghton*; *Nicholao le Bottiller*, Militibus; *Willielmo Laurence*; *Alan de Folisate*; *Willielmo de Ratcliffe*, *Johanne de Alnetbam*, & alias. Dat. apud manerium nostrum de *Sannei* juxta *London*, 22 die Februarii, Anno regni Regis *Edwardi* tertii a conquestu *Angliæ* vicesimo quinto, Regni vero sui *Franciæ* duodecimo.

NUM. CCXV.

Penes eundem.

Carta Abbatis de Kirkstall facta Waltero Capellano de Tunlay de Tenementis in Clivacher.

SCIANT præsentis & futuri quod ego Frater *Adam* Abbas de *Kirkstall*, & ejusdem loci Conventus per commune consilium nostrum, dedimus & concessimus, & hac carta nostra confirmavimus *Waltero* Capellano de *Tunley* pro homagio & servicio suo totam terram quæ fuit *Henrici* filii *Michaelis* de *Licthness* in territorio de *Clivacher*, cum omnibus pertinentiis suis, secundum antiquas divisiones, & unam dimidiam acram terræ de augmento ultra divisiones, super quam ædificia prædicti *Walteri* sunt illic ædificata; exceptis quatuor acris terræ in eodem territorio, quas dictus *Henricus* debet *Sabinæ* sorori suæ in maritaggio, tenendam & habendam de nobis & successoribus nostris dicto *Waltero* Capellano in tota vita sua libere, quiete, integre, & pacifice, cum libero introitu & exitu, & cum omnibus Libertatibus & aisiamentis prædictæ villæ de *Clivacher* pertinentibus; & post decessum prædicti *Walteri* Capellani, duobus alumniis suis, scilicet, *Adæ* & *Serloni*, & heredibus eorum; ita quod si unus fratrum moriatur sine herede de corpore suo tota terra remanebit quietam & solutam cum ædificiis, & cum omnibus pertinentiis suis & libertatibus altero fratri & heredibus suis, sine impedimento, & sine contradictione nostra, reddendo inde annuatim nobis

& successoribus nostris quinque solidos argenti & sex Denarios ad festum Sancti *Ægidii* pro omni servicio seculari, secta Curie & demanda. Et prædictus *Walterus* & dicti alumni sui & hæredes eorum habebunt porcos suos sine pannagio in bosco de *Clivacher*, & nos & successores nostri warrantizabimus & defendemus totam prædictam terram, cum omnibus pertinentiis & libertatibus & aisiamentis prædictis præfato *Waltero* Capellano, & duobus alumniis suis, & heredibus eorum contra omnes homines in perpetuum. Salvo nobis relevio post obitum uniuscujusque. Hiis testibus. *Simone* Capellano, *Gaufrido* Capellano, *Henrico de Tunlay*, *Richardo* fratre ejus, *Roberto* Constabulario, *Rudolpho de Clayton*, *Nicholao de Hopton*, *Johanne de Briddestwistel*, *Willielmo* & *Mattheo Sprote*, *Matheo* preposito, *Stephano* fabro, *Johanne Carpenter*, *Willielmo* filio *Henrici de Tunley*, & aliis.

NUM. CCXVI.

Carta Rogeri filii Hugonis de Leley de quatuordecim bovatis terræ in Bramhop Monachis Beatæ Mariæ de Kirkstall concessis.

E codice M penes Clar. Walterum Calverley d. Co. Ebor. B. ronectum.

SCIANT omnes qui hanc cartam viderint vel audierint, Quod ego *Rogerus*, filius *Hugonis* de *Lelay* pro amore Dei & salute anime mee, pro animabus *Hugonis* patris mei & *Christiane* matris mee, & omnium antecessorum & heredum meorum, Dedi, concessi & hac mea carta confirmavi Deo & Monachis Sancte Marie de *Kirkstall* undecim bovatas terre in *Bramhop*, cum toftis & croftis & edificiis, cum hominibus in eadem terra manentibus cum tota sequela & catallis eorum, & cum omnibus rebus & aisiamentis ad prædictam terram pertinentibus in bosco in plano in pratis & pasturis in moris & mariscis in viis & semitis intra villam & extra & in omnibus locis sine ullo retinemento; scilicet, dimidiam carrucatam terram quam *Johel* tenuit & dimidiam carrucatam quam *Alanus* prepositus tenuit & duas bovatas terre quas *Radulphus de Tiveling* tenuit, & unam bovatom quam *Serlo* filius *Serlonis* tenuit cum prato quod vocatur *Stambriggellie* & cum alio prato quod vocatur *Brienfall* & cum *Efferto* quod vocatur *Arkilriding*. Hec omnia prædicta dedi ego *Rogerus* Deo & prædictis Monachis tenenda & habenda de me & de heredibus meis in puram & perpetuam elemosinam liberam quietam & solutam ab omni terreno servicio & demanda. Preterea dedi deo & dictis Monachis tres bovatas terre in eadem villa; duas scilicet quas *Johannes* filius *Hugonis* tenuit & unam bovatom quam *Helias Pullus* tenuit cum omnibus pertinentiis suis sine ullo retinemento, tenendas & habendas de me & heredibus meis in perpetuam & liberam elemosinam, faciendo totum forense servicium, quod pertinet ad tres bovatas unde viginti carrucate terre faciunt feodum unius militis. Et ego & heredes mei hanc donacionem prædictis Monachis warrantizabimus ubique & contra omnes homines imperpetuum. Testibus *Hugone* de *Lelay*, *Hugone* filio ejus, *Nicholao Ward*, *Adam* fratre ejus, *Hugone* de *Withon*, *Adam* filio ejus, *Willielmo* de *Castlelea*,

Castelea, Henrico de Westscot, Gaufrido de Ardington, Nigello de Hoveford, Henrico de Alwaldley, & aliis.

NUM. CCXVII.

Carta Adæ filii Adæ filii Hugonis de Lechelay de confirmatione omnium donationum antecessorum & tenentium suorum.

OMNIBUS hoc scriptum visuris vel auditoris Adam filius Adæ filii Hugonis de Lechelay eternam in domino salutem. Noverit universitas vestra me concessisse, & hac presenti carta mea confirmasse Deo & Monachis Beate Marie de Kirkstall omnes terras & possessiones & donationes quas eisdem Monachis antecessores mei & retinentes eorum fecerunt in villa de Bramhope sine aliquo retenemento; tenenda & habenda de me & heredibus meis in puram & perpetuam elemosinam libere & quiete soluta ab omnibus terrenis serviciis sicut carte antecessorum meorum & eorum tenentium quas inde habent testantur. Ita quod nec ego nec aliquis heredum meorum aliquod jus vel clameum versus dictos Monachos de predictis terris possessionibus donationibus nunquam in posterum habere poterimus. Sic ut hec mea concessio & presentis carte confirmatio sint stabiles & rate prefens scriptum sigilli mei appositione roboravi. Hiis testibus, Domino Ricardo de Thornehill, Domino Ricardo de Tanghe, Willielmo Warde, Simone fratre ejus & persona de Gisle, Radulpho de Arthington, Willielmo Pictaveni, Hugone de Lafci, Hugone de Horsford, Ada de Thomis, Serlone de Rondona, & aliis.

NUM. CCXVIII.

Carta Radulphi filii Balduini de Bramhope, de dimidia carucata terre in Bramhope Deo & Monachis de Kirkstall concessa.

SCIANT presentes & futuri quod ego Radulphus filius Balduini de Bramhope dedi concessi & hac carta mea confirmavi Deo & Sancte Marie & Monachis de Kirkstall pro amore Dei & salute anime mee & heredum meorum & predecessorum meorum dimidiam carucata[m] terre in Bramhope cum omnibus pertinentiis suis ubique sine retenemento, videlicet de illa carucata quam Willielmus de Castelay tenuit Idem Willielmus recepit

& pasturam Ducentis ovibus sufficientem quod jacet ad Caput Wilmunderidinge versus occidentem. Et sex bovatas terre in eadem villa & unum tostum trium acrarum & unam rodam & dimidiam & Stainbrigge quarum bovatarum Rogerus Relle tenuit duas & Willielmus filius Raney tenuit duas & Willielmus filius Heward tenuit duas cum pratis & essartis ad predictas bovatas pertinentibus & cum omnibus pertinentiis suis ubique sine aliquo retenemento. Et pasturam in eadem villa tenentibus

omnibus in omnibus pasturis ad eandem villam pertinentibus, Dedi etiam & concessi eis pasturam & redditum tenentibus omnibus de Bercaria, sua de Cuckerick in omnibus pasturis quoad predictam villam de Bramhope pertinet. Hec omnia predicta dedi eis & concessi & hac carta mea confirmavi in puram & perpetuam elemosinam imperpetuum; tenenda & possidenda de me & heredibus meis libere & quiete ab omni servicio & consuetudine & demanda. Preterea concessi & hac carta mea confirmavi eisdem Monachis quicquid Balduinus pater meus eis donavit & carta sua confirmavit; has autem prenomatas terras & pasturas & confirmationes, & concessiones ego & heredes mei predictis Monachis warrantizabimus imperpetuum contra omnes homines. Hiis testibus, Roberto Vavafore, Walanio fratre suo, Ada de Remenvill, Serlone de Pouele, Petro de Adington, Willielmo de Lelay, Hugone filio suo.

NUM. CCXIX.

Carta Radulphi filii Balduini de una Bovata terre in Bramhope Monachis de Kirkstall concessa. Penes eundem.

SCIANT omnes tam presentes quam futuri quod ego Radulphus filius Balduini dedi & hac carta mea confirmavi Deo & Monachis Sancte Marie de Kirkstall unam bovata[m] terre in Bramhope cum omnibus pertinentiis & assamentis suis infra villam & extra, illam scilicet que fuit Ricardi Mobert, in puram & perpetuam elemosinam quietam ab omni servicio & omni consuetudine, & omni re ad terram pertinente. Et ego & heredes mei predictam bovata[m] cum omnibus pertinentiis eisdem Monachis warrantizabimus, acquietabimus & defendemus de omnibus contra omnes imperpetuum. Hiis testibus, Hugone de Baldwind, Serlone de Pouele, Willielmo filio ejus, Nigello de Horsford, Alano de Pruerehay, Henrico de Mora, Hugone de Creskeld.

NUM. CCXX.

Carta Radulphi de Bramhope de uno villano Monachis de Kirkstall concessa. Penes eundem.

SCIANT omnes presentes & futuri quod ego Radulphus de Bramhope pro amore Dei & salute anime mee dedi, concessi & quietum clamavi Deo & Beate Marie & Monachis de Kirkstall Radulphum filium Normanni de Bramhop cum tota sequela & catallis suis. Et ne ego vel heredes mei de predicto Radulpho filio Normanni vel sequela five catallis ejus aliquid in posterum possimus exigere presentem cartam sigilli mei munimine roboravi. Hiis testibus, Hugone de Witon, Galfrido de Ardington, Alano de Brerehage, Henrico de Alwaldley, Galfrido de Stubhus, & multis aliis.

Post superscriptam sequuntur in eodem codice alie quinque cartæ donationis aliorum villanorum, quas non duximus opere prætium hic transcribere.

NUM. CCXXI.

*Ibid.**Carta Balwini de Bramhope de terra Monachis de Kirkstall concessa.*

SCIANT omnes presentes & futuri quod ego Baldwinus de Bramhope pro amore Dei & salute animæ mee, Dedi, concessi & hac mea carta confirmavi Deo & Monachis Sancte Marie de Kirkstall totam terram que jacet inter Stanbrigge quod est Elsy de Bramhope & pratum quod vocatur Ordringeng ad predictum pratum. Tenendam & habendam predictis Monachis in puram & perpetuam elemosinam liberam & quietam ab omni terreno servicio & demanda. Et ego & heredes mei predictam terram eis in perpetuum warrantizabimus. Testibus Nigello de Horsford, Henrico de Alwaldley, Galfrido de Ardington, Thoma le Esquier, Henrico Nordeby, Hugone de Creskelde & multis aliis.

NUM. CCXXII.

*Ibid.**Carta Radulphi filii Umfridi de Bramhope de prato eisdem Monachis concessa.*

SCIANT omnes presentes & futuri quod ego Radulphus filius Umfridi de Bramhope pro amore dei & salute anime mee, Dedi, concessi & hac mea carta confirmavi Deo & Beate Marie & Monachis de Kirkstall totum pratum quod habui in territorio de Bramhope ad caput de Thistilriding versum occidentem, Tenendum & habendum de me & de heredibus meis in puram & perpetuam elemosinam libere & quiete ab omni servitio & demanda. Et ego & heredes mei predictum pratum prefatis Monachis ubique & contra omnes homines in perpetuum warrantizabimus. Hiis testibus, Hugone de Witon, Ada filio ejus, Henrico de Alwaldell, Nigello de Horsford, Henrico de Nordeby, Thoma le Squier, Roberto Scoto, Willielmo de Alreton, & aliis.

Sequitur in eodem codice alia carta de eodem prato, sed aliis testibus; & post eam alia carta ejusdem Radulphi de dimidia acra terræ in territorio de Bramhope eisdem Monachis concessa; etiam tertia & quarta carta ejusdem Radulphi quorum prima de una acra terræ & dimidia in eodem territorio, & alia de prato quod vocatur *Ordrideng* ibidem, eisdem concessis.

Ricardus filius Gilberti de Bramhope per cartam suam dedit dimidiam acram terræ in eodem territorio in loco qui dicitur le Toftes.

Robertus de Bramhope unam acram terræ in cultura quæ vocatur Calnebram in eodem territorio.

Radulphus filius Cecilie de Bramhope tres perticatas terre arabilis in loco qui vocatur mariscus ex occidentali parte ejusdem villæ de Bramhope, & unam perticatam prati in eodem loco.

Robertus filius Roberti del Sel duas bovatas terræ in villa de Bramhope, quam donationem filius ejus Walterus confirmavit.

Emma de Wauncy Vidua unam acram terræ in eadem villa.

Thomas filius dictæ Emme totam terram cum pertinentiis quam habuit in loco qui nominatur Sunnebrade in territorio de Bramhope, juxta Grangiam dictorum Monachorum versus Orientem.

Simon de Bothland dimidiam carucatam terræ in eadem villa de Bramhope; quam donationem Emma quondam uxor Henrici de Morton in viduitate sua per duas cartas suam confirmavit, idem fecit per unam cartam Alicia uxor dicti Simonis.

Margareta filia Radulphi & quondam uxor Helie ad Fontem in viduitate sua dedit eisdem Monachis dimidiam acram terræ in Bramhope; & per aliam cartam dedit cum corpore suo terram que jacet propinquior predictis Monachis in campo qui dicitur Toftis in eodem territorio, quam donationem Margareta & Agnes filie prædictæ Margarete per cartam suam confirmaverunt.

Serlo Belle de Bramhope dedit tres Rodas terræ in campis de Bramhope, & filius ejus Petrus illam donationem confirmavit.

Radulphus filius Serlonis de Bramhope dedit pratum Stainbriggeng & Langeraine in territorio de Bramhope.

Idem Radulphus dedit duas acras terræ & unam perticatam in territorio de Bramhope, scilicet in Brianfall; & unam acram in le Westfield in loco qui vocatur Westgobetrol, & unum toftum ex orientali parte ejusdem villæ; & unam acram terræ in occidentali parte ejusdem villæ, & sic ex quatuor particulis & quartam partem unius prati quod vocatur Pucaderidinge; & unam acram prati & unam perticatam terræ arabilis; & unam acram terræ in occidentali parte villæ de Bramhope; & totum pratum quod habuit in Occidentali parte de Bramhope.

Idem Radulphus per aliam cartam dedit unum toftum ex orientali parte villæ de Bramhope; per aliam cartam dedit unam acram terræ que jacet in Castle Riding in Bramhope, & dimidiam acram de crofto suo in parte occidentali ejusdem villæ; per aliam cartam unam acram prati & unam perticatam terræ arabilis; per aliam cartam duas acras terræ in Castle Riding ad Stambrighesthahead in eadem villa; & iterum per aliam cartam totum pratum suum in Occidentali parte de Bramhope; per aliam cartam totam terram quam habuit in campo de Bramhope versus le East.

Matildis filia Serlonis de Bramhope confirmavit donationem fratris sui Radulphi de tribus bovatis terræ.

Henricus Northiby de Bramhope dedit totam terram suam quæ vocatur Little Riding in territorio de Bramhope.

Willielmus filius Petri de Durgufes dedit dimidiam acram terræ super Bertariam in Bramhope & totam terram suam in Sunnembrotes in villa de Bramhope.

Baldwinus filius Radulphi, & Margareta uxor ejus, & Radulphus filius & heres eorum dederunt eisdem Monachis de Kirkstall totam terram cum bosco quam habuerunt in Hefelwood, & Monachi receperunt Adam filium donatorum in domum suam, & eos & animas omnium predecessorum suorum fecerunt participes omnium beneficiorum domus & ordinis sui.

Adam & Honesta uxor ejus & Ricardus Tuntecauch & Emma uxor ejus dederunt eisdem Monachis totas terras & omnia prata que eis contingebant in Bramhope cum pertinentiis.

NUM. CCXXIII.

Inter trans-
scripta nobilis
Walteri Cal-
verley Baro-
netti.

De Decimis ut habetur in Registro quodam ad Abbatem de Kirkstall pertinente.

SCIANT insuper posteri & successores nostri quod omnia predicta asserta debent semper imposterum cenferi novalia, quia quod semel est novale semper erit novale quantum ad decimarum solutionem vel retentionem. Et ex consequente dummodo novalia fuerint in manibus Religiosorum erunt libera & immunia ab omni & omnimoda solutione Decimarum prout manifeste patet in Jure, videlicet, Titulo de Decimis Capitulo ex parte; & Titulo de Privilegiis Capitulo consultationem; Ac etiam Titulo de Novalibus, Capitulo quid per novale. Et ex hoc liquide patet, Quod de omnibus prescriptis debemus imperpetuum esse immunes a solutione Decimarum. Et erunt etiam due alie cause propter quas debemus esse immunes a Decimis solvendis pro dictis assertis ut manifeste patere potest. Primo per hoc quod omnia loca in quibus predicta Asserta in terram arabilem & defalcabilem redacta fuerint, Monasterio nostro data sunt & concessa ante Concilium Lateranense, prout evidenter patet per Cartas & Feoffamenta & Feoffatos nostros Monasterio nostro inde facta & concessa. Et est alia causa propter quam debemus esse immunes ac firmarii nostri a solutione Decimarum prescriptorum Assertorum prout clare patere potest per quandam compositionem ab antiquo tempore inter nos & Priorem Sancte Trinitatis Eborum Rectorem Ecclesie Parochialis de Ledes inde pro iudice confectam. Et quod firmarii nostri debent esse immunes a solutione Decimarum de hujusmodi assertis patet aperte per quoddam speciale Privilegium Ordini nostro concessum per Bonifacium Papam octavum cujus tenor hic inferius est insertus.

Bonifacius Episcopus servus servorum Dei dilectis filiis universis Abbatibus & Abbatissis & Conventibus Ordinis Cisterciensis tam presentibus quam futuris, salutem & Apostolicam benedictionem. In ecclesia vester ordo nitore claro choruscans universalem gregis domini aulam illuminat, & currentibus in stadio rectum iter insinuat, quo ad salutis bravium facilius perveniant. Nos quidem ob hoc & propter magnum devocionis affectum quem ad nos & Apostolicam sedem habetis ordinem ipsum & vos & alios ejusdem ordinis professores intima caritate prosequimur, ac sinceris affectibus excitamur ad vestrum & illorum commoda in quibus honeste possumus promovenda. Ideoque premissorum intuitu & optentu dilecti filii nostri Roberti N. Sancte Prudentiane Presbiteri Cardinalis, qui tanquam prefati ordinis cujus professor existit promotor assiduus, necessitates vestras & dicti ordinis reverenter nobis exposuit, & super illis nostre provisionis auxilium imploravit, Vobis auctoritate presentium indulgemus, ut de terris vestris cultis & incultis ad ordinem vestrum spectantibus, quas aliis concessistis vel concedetis in posterum excolendas, de quibus tamen aliquis decimas seu primicias non percepit, nullus a vobis seu cultoribus terrarum ipsarum, aut quibuscumque aliis Decimas seu primicias exigere vel extorquere presumat. Nos enim nihilominus irritum decernimus & inane quicquid

contra tenorem hujus nostre indulgentie fuerit attemptatum. Nulli ergo, &c. Si quis, &c. Dar. Lateranensi quinto decimo Kalendas Januarii, Pontificatus nostri anno octavo.

NUM. CCXXIV.

Carta Johannis de Calverley de Manerio, de Heddinglay concessio Abbatia de Kirkstall.

SCIANT presentes & futuri quod ego Johannes de Calverley dedi concessi & hac presenti carta mea confirmavi Religiosis Viris Abbati & Conventui beate Mariæ de Kirkstall, & eorum successoribus manerium meum de Heddinglay cum omnibus suis pertinentiis sine ullo retinemento in liberam & perpetuam elemosynam cum wardis releviis homagiis fidelitatibus escaetis & maritagiis & servitiis omnium tenentium liberorum & villanorum, & omnes villanos cum tota sequela eorum & cum omnibus pertinentiis suis. Videlicet in viis semitis boscis planis mariscis hagis fossatis gardinis molendinis pratis pascuis pasturis & turbariis & omnibus aliis pertinentiis suis exceptis terris & servitiis tenentium meorum in Altoftes & Brakanhill Habendum & tenendum predictum manerium cum omnibus pertinentiis suis predictis Abbati & Conventui & eorum successoribus simul cum Wardis, releviis homagiis fidelitatibus escaetis & maritagiis & servitiis omnium liberorum tenentium & villanorum & omnes villanos cum tota sequela eorum de capitalibus dominis feodi illius libere quiete & jure hereditario per servitiis que ad illa tenementa pertinent in perpetuum Exceptis predictis terris & servitiis tenentium meorum in Altoftes & Brakanhil Et ego Johannes & heredes mei predictum manerium &c. Warrantizabimus, &c. Exceptis predictis terris, &c. In cujus, &c. Hiis testibus Dominis Simone Ward, Adamo de Swillington, Willielmo de Beston, Rogero de Ledes, Militibus. Laurentio de Arthington, Thoma de Monte alto, Roberto de Burghlay, Thoma de Neuton, Thoma le Wayt de Ledes, Michael de Raudon, Johanne de Carleton, Thoma de Allerton, & aliis. Datum apud Heddinglay die Jovis proximo post festum Sancti Ambrosii Episcopi anno Domini Millesimo Trecentesimo vicesimo quarto & anno Regni Regis Edwardi filii regis Edwardi septimo decimo.

Sigillum.

NUM. CCXXV.

Carta Johannis le Scot de Calverley per quam remittit Priori & Conventui de Kirkestal annum redditum duarum marcarum.

UNIVERSIS Christi fidelibus &c. Johannes le Scot de Calverley salutem. &c. Cum Willielmus le Patefyn Dominus de Heddinglay & Thomas

Thomas filius & heres ejus dicti Willielmi relaxaverunt & quietum clamaverunt Abbatiae & Monachis sancte Marie de Kirkestall quendam annuum redditum duarum marcarum argenti ad certum terminum annorum quem dicti Abbas & Monachi solvere tenebantur dicto Willielmo Paitefyn &c. ad Pentecosten & ad festum sancti Martini in Hyeme &c. pro quibusdam terris & tenementis &c. — Ac postea dictus Thomas filius & heres dicti Willielmi &c. hunc &c. redditum mihi &c. dedit in perpetuum. Unde ego dictus Johannes le Scot &c. predictum annualem redditum duarum marcarum &c. a die Epiphanie Anno Domini M^o CC^o tercio decimo usque ad terminum viginti trium annorum &c. dictis Abbati & Monachis contra omnes gentes acquietabimus. Ita quod nullus nomine meo &c. usque ad terminum viginti trium annorum &c. de predictis Abbati & Monachis aliquid exigere vel vendicare poterit. In cujus &c. presenti scripto cyrographato sigilla utriusque partis sub alternatione sunt apposita. Datum apud Kyrkestall die Jovis in septimana Pasche anno Domini M^o CCC^o tercio decimo. Completo autem termino viginti trium annorum predictus annuus redditus duarum marcarum &c. Johanni &c. sine aliqua conditione plenarie revertetur.

Sigillum imperfectum.

NUM. CCXXVI.

Ibid.

Licentia Walteri de Calverlay concessa Nicholao Adamson ut possit dare & assignare unum Messuagium & 33 acras terrae Abbatiae de Kirkstall.

PRESENS indentura testatur quod Ego Walterus de Calverlay Miles concessi & licentiam dedi Nicholao Adamson de Yedon Capellano quod ipse dare & assignare possit Abbati & Conventui Monachorum beate Marie de Kirkstall & successoribus suis unum messuagium & triginti tres acras terrae cum omnibus pertinentiis suis in villa de Pudsfay que quondam fuerunt Thomae de Byrell ibidem Tenend. de me & heredibus meis per servitia debita & consueta hoc specialiter — & observato quod dicti Abbas & Conventus & successores sui & Tenentes messuagii & terrarum predictarum non facient sectam ad curiam meam de Pudsfay nisi tantummodo semel in anno & similiter eidem Abbati & Conventui quod ipsa predicta messuagium & terras cum omnibus pertinentiis suis recipere & tenere — de predicto Nicholao sibi & successoribus suis in perpetuum. Statuto de terris & tenementis ad manum mortuam non ponendis edito, non obstante. Et Ego &c. omnia prescripta in forma prescripta warrantizabimus in perpetuum. In cujus &c. sigilla partium alternatim apponuntur &c. Datum apud Calverlay vicesimo die mensis Septembris anno Regni Regis Richardi secundi post conquestum Angliae vicesimo secundo.

Desunt sigilla.

NUM. CCXXVII.

Carta Abbatis de Kirkestal concedens Johanni Cavilay communem pasturam in Bramley.

HEC Indentura testatur quod frater Johannes Abbas de Kirkestall & ejusdem loci conventus concesserunt pro se & successoribus suis Johanni de Caverlay & heredibus suis pro homagio & servicio ejusdem Johannis & heredum suorum ac eciam pro duobus solidis argenti quos idem Johannes & heredes sui annuatim solvent eidem Abbati & conventui & eorum successoribus, scilicet medietatem ad Pentecosten & alteram medietatem ad festum sancti Martini in hieme quod idem Johannes de Caverley & heredes sui & eorum tenentes de Caverley & rector ecclesiae ejusdem ville & tenentes sui communicare possint cum omnimodis averiis suis de Caverley (exceptis Capris) per totum annum in illa comuni pastura de Bramley que jacet ex occidentali parte ejusdem ville, que se extendit a rivolo qui vocatur Baggelaybeck versus Caverlay, qui quidem rivulus est divisus inter solum de Caverley & solum de Bramley usque ad novum fossatum versus Bramlay, cujus unum caput abutatur super caput orientale prati quod vocatur Hibberodieng & aliud caput supra assartum quod vocatur Nicolrode Exceptis divisis clausis, & assartis dictorum Abbatis & Conventus & eorum hominum ante diem consecrationis presentium inclusis & apprivatis. Ita tamen quod si animalia dicti Johannis heredum suorum, & eorum tenentium, vel rectoris ecclesiae de Calverley vel tenentium suorum (exceptis capris) aliquo tempore in divisis clausis vel assartis predictorum Abbatis & Conventus vel eorum hominum de Bramley juxta predictam pasturam jacentibus pro defectu clausure intraverint non importabuntur sed sine laesione refugabuntur, nisi in bladis vel pratis aliquod dampnum fecerint, quod si factum fuerit amicabilem emendetur. Concesserunt eciam predicti Abbas & Conventus pro se & suis successoribus, quod predictus Johannes & heredes sui libere possint attachiare duo stagna pro duobus molendinis & ea amovere & renovare super antiquum & rectum cursum rivuli de Baggelaybeck in solo ipsius Abbatis de Bramley ubi & quando sibi viderint expedire, in locis tamen ubi pro hujusmodi attachiamento dicti Abbas & Conventus vel eorum successores nullam exheredationem seu grave dampnum incurrerint. Et predictus Johannes concessit pro se & heredibus suis predictis Abbati & Conventui & eorum successoribus quod si ipse vel heredes sui in predicto homagio faciendo vel in servicio predictorum duorum solidorum annuatim solvendorum ut predictum est defuerint (quod absit) bene liceat predictis Abbati & Conventui & eorum successoribus districtionem facere per averia quecumque dicti Johannis & heredum suorum super predictam pasturam inventa, donec de dictis homagio & redditu predictis Abbati & Conventui plenarie fuerit satisfactum. Et si contingat quod averia dicti Johannis vel heredum suorum in predicta pastura inveniri non contigerint per que districtio fieri possit pro predictis servitiis si saltem per unum annum ad minus a retro fuerint, ex tunc bene liceat predictis Abbati & Conventui & eorum successoribus predictum

predictum Johannem & heredes suos ubicunque infra Calverley distingere quousque eis fuerit satisfactum. Hoc addito quod salva sint in omnibus & conservata dictis Abbati & Conventui & eorum successoribus in perpetuum omnia servicia que habent & habere debent de Johanne de Rothelay & heredibus suis pro predicta communia pasture; & etiam omnia servicia que habent & habere debent de una carueata terre in Farley pro evasione animalium in predicta pastura ad eandem carueatam terre pertinente sine contradictione predicti Johannis vel heredum suorum. Preterea predictus Johannes concessit pro se & heredibus suis quod si animalia dictorum Abbatis & Conventus seu tenantium suorum de Branley (exceptis capris) in campis seu pasturis de Calverley intraverint preter amotionem bladi vel prati, exceptis dictis terris & toftis predicti Johannis & heredum suorum sine imparcacione amicabiliter refugabuntur, nisi in bladis vel pratis aliquod dampnum fecerint, quod quidem dampnum cum factum fuerit amicabiliter restaurabitur & rationabiliter emendetur. Concessit etiam predictus Johannes remisit & omnino pro se & heredibus suis quietum clamavit predictis Abbati & Conventui & eorum successoribus in perpetuum totum jus & clameum si quod habuit communicandi in toto residuo pasture de Bramley. Ita quod nec dictus Johannes nec heredes sui nec aliquis alius nomine eorum aliquam communiam in predicta villa alibi quam in loco superius eis concessio de cetero exigere clamare vel vendicare poterint in perpetuum. IN CUJUS REI TESTIMONIUM presenti Indenturæ partes predictæ alternatim sigilla sua apposuerunt. Hiis testibus Domino Simone Ward, Henrico de Kycheley, Willielmo de Beston Miller, Ricardo de Tange, Rogero de Ledes, Willielmo Patefyn, Michaele de Hornby & aliis. Datum apud Kirkestall in festo Annunciationis beate Marie Virginis, Anno domini Millesimo trecentesimo undecimo.

NUM. CCXXVIII.

Carta Adæ filii Stephani de Yedon de duabus acris terræ Monachis de Kirkestall concessis.

SCIANT omnes tam presentes quam futuri quod ego Adam filius Stephani de Yedone, pro amore Dei & salute anime mee heredum & omnium antecessorum meorum dedi, concessi & hac mea carta confirmavi Deo, & sancte Marie & Monachis de Kirkestall in perpetuum duas acras terre in campo de Yedone, unam de terra arabili, & alteram acram de prato, scilicet in Effarto quod fuit Thome inter duas villas, tenendas de me & heredibus meis in puram & perpetuam elemosinam liberam & quietam ab omni terreno servitio & seculari exactione, ita quod ego & heredes mei predictas duas acras prenominate Monachis adquietabimus & warantizabimus ubique & erga omnes homines. Hiis testibus Adam de Kikleson, Walduno filio Stephani de Yedone, Roberto Air de Menlingre, Hugone filio Irkwini, Rogero de Hill, Ricardo filio Roberti Gerbose, Roberto de Austrop.

NUM. CCXXIX.

Carta Walteri filii Adæ de Puddefay de redditu duorum solidorum Monachis de Kirkestall concessio.

OMNIBUS Christi fidelibus ad quorum notitiam presens scriptum pervenerit Walterus filius Adæ Samson de Puddefay salutem. Noverit universitas vestra me pro amore Dei & salute anime mee & omnium antecessorum meorum dedisse concessisse & hac presenti carta mea confirmasse Deo & Conventui Monachorum beate Marie de Kyrkestall cum corpore meo annuum redditum duorum solidorum singulis annis percipiendorum in villa de Puddefay de terra Richardi de Puddefay Carpentarii quam de me tenet. Scilicet medietatem ad festum sancti Martini & medietatem ad Pentecosten. Tenendum & habendum predictum redditum de me & heredibus meis in puram & perpetuam elemosinam liberam quietam & solutam ab omni terreno servitio exactione & demanda. Ita tamen quod licebit predictis Monachis predictam terram pro predicto redditu ad libitum suum restringere si contigerit eum qui predictam terram tenet tenturusque pro tempore fuerit in dicta solutione ad prenominate terminos deficere. Et ego predictus Walterus & heredes mei predictum annuum redditum prenominate Monachis contra omnes homines warantizabimus adquietabimus & defendemus in perpetuum. In cujus rei testimonium hoc presens scriptum sigilli mei munimine roboravi. Hiis testibus, Willielmo de Stapelton persona de Swinlington, Radulpho Heyden de Armelay, Thoma Samson de Farnelley, Simone de Puddefay, Jordano de la Wode Halle, Simone filio Clariter, Johanne filio Galfridi de Puddefay, & aliis.

NUM. CCXXX.

Confirmatio Roberti de Stapelton de terra Monachorum de Kirkestall in Brameley.

OMNIBUS sancte Matris ecclesie filiis presentibus & futuris Robertus de Stapeltona filius Willielmi de Stapeltona eternam in domino salutem. Noverit universitas vestra me concessisse & hac presenti carta mea confirmasse Deo & Monachis sancte Marie de Kyrkestall totam terram cum omnibus pertinentiis quam habent in villa & territorio de Brameley ex dono Willielmi de Stapeltona fratris mei, que terra quondam fuit Domine Emme Matris mee. Tenendam & habendam dictis Monachis in liberam & perpetuam elemosinam, cum homagiis, wardis, releviis, eschacatis & omnimodis aliis servitiis hominum liberorum, & rusticorum, & cum omnibus assamentis ad predictam terram pertinentibus ubique infra villam de Brameleya & extra sine aliquo retinemento in perpetuum, exceptis homagio & servitio heredum Johannis de Lunghevilers & Roberti de Coyngers & heredum suorum de Westarmeley. Faciendo tantummodo forinsecum servitium quantum

tum ad dictam terram pertinet pro omnibus serviciis factis consuetudinibus exactionibus & demandis. Et ego dictus Robertus & heredes mei totam predictam terram cum omnibus pertinentiis & assamentis suis dictis Monachis warantizabimus, adquietabimus, & defendemus contra omnes homines in perpetuum. Pro hac vero concessione, & presentis carte confirmatione, & warantia, adquietancia & defensione dederunt michi dicti Monachi per manus quadraginta & quinque marcas argenti. In cujus rei testimonium hanc presentem cartam sigilli mei munimine roboravi. Hiis testibus. Domino Johanne de Hoderode tunc Senescallo Pontisfracti. Domino Ricardo Gramatico. Domino Johanne de Sothil. Domino Ricardo de Thornhil. Hugone de Swynlingtona. Ricardo de Tanghe. Willielmo Picavenfi de Hedinglay. Alexandro de Ledes. ——— Ricardo de Hayeto. Philippo filio Ysaac de Rimingtona, & aliis.

N U M. CCXXXI.

Ibid.

Carta Nicholai Adamson de messuagio & terris concessis Monachis de Kyrkestall.

SCIANT presentes & futuri quod ego Nicholaus Adamson de Yedon Capellanus dedi concessi & hac presenti carta mea confirmavi Abbati & Conventui Monasterii beate Marie de Kyrkestall & eorum successoribus, unum messuagium triginta & tres acras terre & quatuor acras prati cum pertinentiis in Pudsay, que habui ex dono & concessione Roberti Atkynson de Byrom & Matildis uxoris ejus, & que quondam fuerunt Johannis de Byrel & Thome filii sui in predicta Villa de Pudsay; habenda & tenenda omnia predicta messuagium & triginta & tres acras terre & quatuor acras prati cum omnibus suis pertinentiis, prefatis Abbati & Conventui & eorum successoribus, de capitalibus dominis feodi illius per servicia inde debita & de jure consueta. Et ego predictus Nicholaus Adamson de Yedon capellanus & heredes mei omnia predicta messuagium triginta & tres acras terre & quatuor acras prati cum omnibus suis pertinentiis, prefatis Abbati & Conventui & eorum successoribus contra omnes gentes warantizabimus & in perpetuum defendemus. In cujus rei testimonium sigillum meum huic presenti carte mee apposui. Hiis testibus. Domino Roberto de Nevyll. Rogero de Slaybington. Roberto de Plumton. Waltero de Calverlay. Militibus. Johanne de Bollings. Thoma de Thornor. Thoma de Tyressal. Thoma de Rothelay & aliis multis. Datum apud Pudsay sexto decimo die mensis Februarii. Anno domini Millesimo trescentesimo Nonagesimo Octavo, & anno regni regis Ricardi secundi post conquestum Anglie vicesimo secundo.

N U M. CCXXXII.

Confirmatio ejusdem cartæ & Con- *Ibid.*
cessionis.

OMNIBUS hoc scriptum visuris vel auditoris Nicholaus Adamson de Yedon capellanus salutem in domino sempiternam. Sciatis me remisisse relaxasse & omnino de me & heredibus meis in perpetuum quietum clamasse Abbati & Conventui Monasterii beate Marie de Kyrkestall & eorum successoribus totum jus & clameum, que unquam habui habeo seu quovis modo habere poterō in futurum in uno messuagio triginta tribus acris terre & quatuor acris prati cum omnibus suis pertinentiis, que habent ex dono & feofamento meo in Pudsay & que quondam fuerunt Johannis de Byrel & Thomæ de Byrel filii ejusdem Johannis in Pudsay. Ita quod nec ego predictus Nicholaus nec heredes mei, nec aliquis alius nomine nostro, aliquod jus vel clamium in predicto messuagio triginta & tribus acris terre & quatuor acris prati, seu in aliqua parcella eorum exigere clamare vel vendicare poterimus in futurum. Set ab omni accione juris & clamei sumus inde exclusi in perpetuum. Et ego predictus Nicholaus Adamson capellanus & heredes mei omnia predicta messuagium triginta & tres acras terre & quatuor acras prati cum omnibus suis pertinentiis prefatis Abbati & Conventui & eorum successoribus contra omnes gentes warantizabimus & in perpetuum defendemus. In cujus rei testimonium sigillum meum presentibus apposui. Hiis testibus. Thoma de Thornor. Thoma Tyressal. Thoma de Rothelay. Thoma de Onlecotes. Johanne Attewell de Pudsay. Willielmo Rogerson de Bamlay, & aliis multis. Datum apud Pudsay secundo die Mensis Martii. Anno Domini Millesimo trescentesimo Nonagesimo Octavo. Et anno regni Regis Ricardi secundi post conquestum Anglie vicesimo secundo.

N U M. CCXXXIII.

Confirmatio Margariæ viduæ Willielmi *Ibid.*
Drerehage de annuo redditu tertiæ
partis octo solidorum Monachis de
Kirkstall concessio.

OMNIBUS Christi fidelibus ad quorum noticiam presens scriptum pervenerit, Margeria quondam uxor Willielmi de Drerehage salutem in domino sempiternam. Noverit universitas vestra me in viduitate & ligia potestate mea pro amore Dei & salute anime mee remisisse & quietum clamasse Deo & Monachis sancte Marie de Kirkstall tertiam partem annui redditus octo solidorum que me contingebant nomine dotis, quem redditum dictus W. quondam vir meus dedit Monachis in vita sua in puram & perpetuam elemosinam pro salute anime sue prout carta quam inde habent plenius testatur. Ita plane quod ego Margeria clamium vel calumniam de tertia parte predicti redditus erga predictos Monachos nunquam movere poterō in tota vita mea. In cujus rei testimonium presenti

presenti scripto sigillum meum apposui. Hiis testibus. Willielmo de Alwaldel, Willielmo de Allerton, Stephano Spregonel, Alano de Haruas, Ada de Enkerby, Willielmo Gille & aliis.

Deest sigillum.

NUM. CCXXXIV.

Carta Abbatis de Kirkestall de terra dimissa Galfrido filio Adæ, in villa de Aryngton.

OMNIBUS Christi fidelibus hoc scriptum visuris vel auditoris. Fr. A. dictus Abbas de Kyrkestall & ejusdem loci Conventus salutem in domino. Noverit universitas vestra nos dedisse, concessisse Galfrido filio Ade de Balne pro homagio & servicio suo totam terram cum pertinentiis quam Willielmus Herwar de nobis tenuit in villa de Aryngton & unum crostum in Creskeld quod scilicet jacet subtus Gardinum Walteri filii Hugonis juxta terram Magistri Gilberti de Dingelay. Tenendum & habendum dicto Galfrido & heredibus suis, libere, quiete, pacifice, & integre cum omnibus aysiamenis suis. Reddendo inde nobis & successoribus nostris duodecim denarios medietatem ad Pentecosten & medietatem ad festum sancti Martini. Et nos & successores nostri predicto Galfrido & heredibus suis predictam terram warrantizabimus quam diu nobis warrantizaverint unam bovata terre in Wodehus quam habemus exclamatione dicti Galfridi. In cujus rei testimonium huic scripto sigillum nostrum apposuimus, & transcriptum penes nos retinuimus. Hiis testibus, Magistro G. de Bingelay, Radulpho de Aryngton, Hugone de Lafey, Roberto de Pouel, Ricardo de Cukeriz, Willielmo Neal de Wodehus, Willielmo Surais de eadem, & aliis.

Hic Alexander fuit primus Abbas conventus de Kirkestall; impressio sigilli in cera flava, ut videtur, I-ris flos.

NUM. CCXXXV.

Carta Willielmi Bakester de terris in Brerchagh Arthyngton concessis Conventui de Kyrkestall.

SCIANT presentes & futuri quod ego Willielmus Bakester persona ecclesie de Adel concessi & hac presenti carta mea confirmavi Abbati & Conventui Monasterii beate Marie de Kirkestall & successoribus suis omnes terras tenementa, prata boscos pasturas & servicia cum omnibus pertinentiis suis que habui in Brerchagh Arthyngton & Atherton Gledhow ex dono & feoffamento Johannis de Brerchagh. Habenda & tenenda omnia predicta terras tenementa prata redditus boscos pasturas & servicia cum omnibus pertinentiis suis pre-

fatis Abbati & Conventui & successoribus suis de capitalibus

Quod reliquum est cartæ lacerum & comminutum, nihil aliud continet præter formam usitatam, warrantizationem, testes &c.

NUM. CCXXXVI.

Carta Walteri Abbatis & Conventus de Rupe.

SCIANT presentes & futuri quod Walterus Abbas & Conventus de Rupe concesserunt, & presenti carta confirmaverunt Roberto filio Rogeri de Tineslowe pro homagio & servicio suo duas bovatas terræ cum pertinentiis in villa de Wineleye quas habuit de dono Walteri fratris sui, Tenendas & habendas sibi & heredibus suis, de dictis Abbate & Conventu de Rupe libere & quiete. Reddendo inde per annum dictis Abbati & Conventui de Rupe octo solidos in Grangia de Rupe, scilicet quatuor solidos ad Pentecosten, & quatuor solidos ad Festum sancti Martini in hyeme pro omni servicio, & demanda salvo forinseco quantum pertinet ad duas bovatas terræ ejusdem feodi in eadem Villa. Tali quidem tenore quod dicti Abbas & Conventus non tenentur ad warrantiam feofamenti dicte terre dicto Roberto vel heredibus suis faciendam. In cujus rei testimonium dicti Abbas & Conventus & dictus Robertus partibus hujus cartæ sigilla sua alternatim apposuerunt. Hiis testibus Johanne de Stevinton, Jacobo de Richardo fratre ejus. Roberto Bruerton, Petro de Lettewell, Johanne de Galfrido de Helgheby.

Desunt sigilla, & carta valde obesa, qua de causa desunt duo nomina Testium, ut supra.

NUM. CCXXXVII.

Conventio inter Ecclesias de Kirkestal & Sanctæ Trinitatis Eboracensis de Decimis in Parochia de Ledes.

NOTUM sit omnibus sanctæ Matris ecclesie filiis tam presentibus quam futuris hanc conventionem factam esse inter ecclesiam de Kirkestal, & ecclesiam sanctæ Trinitatis Eboracensis consilio & consensu utriusque capituli, quod Ecclesia de Kirkestal singulis annis in perpetuum reddet ecclesie sanctæ Trinitatis xx solidos pro recompensatione decimarum, quas habere solebant de terris quas Monachi de Kirkestal tenent in Parochia de Ledes, scilicet, quatuor carrucatas terræ in West Hadigleia, dimidiam in Est Hadigleia, duas carrucatas in West Alretunæ, unam bovata in Est Alretunæ, cum illam propriis carrucis coluerunt; esartum de Linleia, de Midaleia, le enclos Westrode, vallum de Branleia; ita ut iidem xx solidi reddantur ad festum sancti Martini; & si Monachi de Kirkestal amplius terræ cultæ in prædicta parochia adquisierint, garbas reddant. Quod si forte terræ illæ prædictæ aliquo casu decreverint, rationali intuitu

mitu redditus decreseat. Hujus conventionis testes sunt.

Ricardus Abbas de Fontibus, & Ricardus Monachus ejus; Thomas filius Wifeti, & Thomas & Adam filii ejus; Ramerius filius Marani; Willielmus Sarracenus, & Heweus filius ejus, Robertus de sancto Jacobo; Willielmus Presbyter, & Robertus filius ejus; Thomas & Andreas famuli sanctæ Trinitatis.

NUM. CCXXXVIII.

Ibid.

Carta Willielmi filii Alexandri de Alreton de terra in Menewude Monachis de Kirkstall concessa.

OMNIBUS hoc scriptum visuris vel audituris Willielmus filius Alexandri de Alreton salutem in domino. Noverit universitas vestra me pro salute anime mee & omnium antecessorum meorum, dedisse, concessisse & hac mea carta confirmasse Deo & Monachis sancte Marie de Kirkstall totam terram meam cum bosco & cum omnibus Petris super terram & subtus terram que habui in Menewude in territorio de Alreton sine retinemento, salvis mihi & heredibus meis Bosco del Ker subtus molendinum de Heddingeleya & communitate herbagii & fugerii in Menewude. Et salva Ricardo de Grimeston & heredibus suis parte sua bosci de Menewude pertinente ad tres bovatas terre in eadem villa de Alreton. Tenendam & habendam dictis Monachis in puram & perpetuam elemosinam, libere & integre cum omnibus pertinentiis suis usque ad molendinum de Heddingeleya quietam & solutam ab omni servicio & demanda in perpetuum. Et ego predictus Willielmus & heredes mei warrantizabimus, adquietabimus & defendemus prenomatis Monachis omnia predicta cum pertinentiis suis contra omnes homines in perpetuum. Hiis testibus, Domino Roberto de Stapleton, Petro de Alta Ripa, Galfrido de Ardington, Willielmo Scotico de Newton, Ricardo de le Aye, Alano de Grimeston, Roberto de Wudeling, Alano de Brerehathe, & aliis.

NUM. CCXXXIX.

Ibid.

Carta Roberti de Bernes de redditu decem Denariorum Monachis de Kirkstall concessa.

SCIANT presentes & futuri quod ego Robertus de Bernes pro amore Dei & salute anime mee & omnium antecessorum meorum dedi concessi & hac presenti carta confirmavi deo & sancte Marie & Monachis de Kyrkestall cum corpore meo redditum decem denariorum annuatim in villa de Calverlay cum homagiis & releviis & aliis serviciis sine retinemento predicto redditui pertinentibus. Redditem scilicet illorum sex denariorum quos Henricus Citharista & illorum quatuor denariorum quos Thomas filius Jordani reddere solebant Jordano filio Hugonis de Secrof, tenendum & habendum sibi & successoribus suis de me & heredibus meis in perpetuum, libere, quiete, &

pacifice, in liberam, & puram & perpetuam elemosinam. Et ego prefatus Robertus & heredes mei predicto Conventui prefatum Redditem cum pertinentiis ubique & contra omnes homines in perpetuum warrantizabimus & defendemus. Hiis testibus, Willielmo Scotto de Calverlay Roberto persona ejusdem ville, Roberto de Horton, Hugone de Wdehalle, Willielmo fraire ejus, Henrico Scotto, Symone de Fersel, Nigello de Honford, & multis aliis.

NUM. CCL.

Carta Jordani de Scorchys de terra in Wurhall & Balling Monachis de Kirkstall concessa.

SCIANT omnes presentes & futuri quod ego Jordanus de Scorchys filius & heres Suani de Leycester dedi concessi & hac mea carta confirmavi Deo & Monachis sancte Marie de Kyrkestall totam terram cum omnibus pertinentiis suis quam habui in villa & territorio de Menhall & Bolling sine aliquo retinemento. Tenendam & habendam dictis Monachis in liberam & perpetuam elemosinam libere, quiete, pacifice & integre cum omnibus pertinentiis suis ubique. Reddendo inde annuatim pro me & heredibus meis Roberto de Fernil & heredibus suis duos solidos & tres denarios pro omnibus serviciis & demandis & pro omni re ad terram pertinente, medietatem ad Pentecosten & medietatem ad festum sancti Martini. Et pro hac donatione, concessione & presentis carte confirmatione dicti Monachi dederunt mihi pro manibus sex marcas argenti. Et ego dictus Jordanus & heredes mei totam predictam terram cum omnibus pertinentiis suis & assamentis prefatis Monachis in perpetuum contra omnes homines warrantizabimus, adquietabimus & defendemus. In hujus rei testimonium & robur hanc presentem cartam sigilli mei appositione roboravi. Hiis testibus, Domino Johanne de Thornall, Ricardo de Tanghe, Rogero de Thorneaton, Roberto de Fernil, Roberto de Bolling, Hugone de Horton, Ricardo de Ledes, Arnaldo de Menhall, Hugone de Rodis, Radulpho de Braforht, Ada filio ejus, Ada de Bolling, & aliis. Datum anno gratie M^o CC^o XL. Octavo.

NUM. CCLI.

Registrum parvum terrarum Abbatie de Kirkstall.

Allertones Loftus.

IN Allertones de multis donatoribus habemus terram, videlicet de Sampson de Allerton duas carucatas in puram &c. cum molendino & servicio liberorum & rusticorum.

Item de Jordano filio Petri de Allerton unam acram terre in West Allerton sicut carta ejus testatur.

Item de Simone filio Jordani de eadem unam bovatom terre cum pertinentiis in Allirton in Pastura &c.

Item

Penes Dominum Willelmum de Calverley Barones.

Item de Astino filio Jordani de Allirton duas bovatas terre quas emimus de eodem.

Item de Roberto filio Petri unam bovatom terre.

Item de Roberto filio de Cymiterio duas acras terre in territorio de Neuton que jacent juxta Piperfyke.

Item de Roberto filio Roberti Cymiterio Calwaynrode.

Item quietum clamatum de Alano de Brerhagh de una clausa infra Menwod juxta Wiltanes.

Item Henricus de Paulino filius Willielmi de Allirton tres acras terre cum corpore suo videret.

Item de Alexandro de Ledes filio Domini Alexandri de Ledes Militis unam bovatom terre cum pertinentiis in Gledhow allerton cum quadam area bosci qui vocatur Sampfongrene.

Item de Alma filia Willielmi Morwill de Allerton Gledhow unam bovatom terre cum pertinentiis.

Item de Ricardo Brown de Allirton septem acras terre que vocantur Buttes ex dono Willielmi filii Willielmi de Allirton.

Item idem Willielmus nobis dedit totam terram que vocatur Lagbram juxta grangiam dictorum Monachorum cum corpore suo.

Item ex dono Alexandri de Allirton tres acras quas Willielmus Attewod tenuit reddendo nobis unum par albarum cirothecarum duorum denariorum.

Item unam carucatam terre de Willielmo filio Radulphi de Loftuhum.

Item unam bovatom terre & unam acram ex dono Henrici Saccot de Allirton.

Item de Roberto filio Hugonis de Allirton unam bovatom que fuit Ricardi Hare in Parochia & preterea habemus dimidiam carucatam & sex acras terre cum edificiis in More Allirton de Magistro & Fratribus Milicie Templi Salomonis in excambium tredecim acrarum terre in territorio de Secrofte, videlicet, cum redditu trium solidorum & cum attachiamento stagni de Wedderly Milne sicut patet per Indenturam inter nos factam.

Item totam terram de Menwode cum bosco ex dono Willielmi filii Alexandri de Allirton in puram &c.

Item habemus unam carucatam terre in More Allirton de Jacobo de Secrofte.

Item tria essarta terre arabilis de Thoma filio Alexandri de Allirton Morwyk in puram, &c.

Item servitium Hervey de Lofthous & heredum suorum qui tenent duas carucatas terre de feodo de Allirton.

Item de Adam Sampfone terram in Pudefay quietam ab omni servitio facto pro Allirton Domino Pontefract scilicet pro dicto feodo Militis.

Item de Willielmo filio Willielmi de Allirton totum boscum cum fundo qui vocatur Gervaysgrefe in puram &c.

Item de eodem totam terram cum bosco quam habuit in Menewod.

Item unam bovatom & dimidiam terre de Willielmo Cowtherp in Gledhou.

Preterea dabimus pro terra Willielmi Morwyk Ricardo de Allirton & heredibus ejus ix denarios per annum pro omni servitio, ac etiam eidem Ricardo dimidiam libram cumini pro terra Willielmi Canthorpe ad Natale tantum.

Item unam bovatom terre cum tofto & crofto de Willielmo Morwyk.

Item Colfwaynrod de Willielmo de Allirton & Agnete uxore sua.

Preterea habemus unam bovatom terre in Lofthous ex dono Roberti le Sawfer reddendo Johanni de Camera Pontefract xx denarios per annum pro omni servitio.

Item de eodem unam bovatom terre in Lofthouse in puram, &c.

Item Johannes de Lofthouse faciet nobis homagium & servitium pro terra sua in Lofthouse, & dabit annuatim nomine firme xvi denarios. Et xviii denarios sine comitatus & wappentachii.

Horsford & Kykley.

De terris & tenementis que & quas habemus in dominio de Horsford.

IN primis unam carucatam in Horsforde & duas carucatas in Kighley quas habuimus de Priorissa de Haverholm in excambium ad feodi firmam reddendo inde sex marcas argenti per annum; sed modo tenemus predicta de domino Adam de Everygham reddendo inde iiii marcas faciendo sectam curie de Harwod pro carucata in Gersforde & homagium domino de Harwod.

Preterea faciemus homagium domino de Everygham pro duabus carucatis in Kyghlay, quas dominus Ricardus de Kyghley tenet de nobis ad feodi firmam reddendo nobis per annum sexaginta duos solidos pro omni servitio.

Item habemus unum toftum in Kighley quod Johannes Bewayr tenuit reddendo nobis ad finem Martii duos solidos & duos denarios; & id quod habemus in Kyghlay est de feodo Johannis Byrkyn.

Item habemus in Horsford ex dono Walteri filii Nigelli duas bovatas terre quas Wylkys natus ejusdem tenuit, cum ipso Wylkys & tota sequela sua.

Item de eodem sex acras terre cum pertinentiis in Furthag quas Robertus pater dicti Wylkys tenuit, & unam acram terre in Triprod super viam de Calverlay, & duas acras terre quas Sitherith vidua tenuit; & unum toftum in Horsford quod Gervasius le Corner tenuit; & unum toftum quod Willielmus Manuchur tenuit & totum pratum meum in Furthag quod fuit Muthe-lott, & totam partem meam prati & bosci in Welker, & unum toftum quod Anabel tenuit.

Item confirmacione Hugonis filii Nigelli quicquid habemus ex dono Walteri fratris ejusdem scilicet capitale messuagium cum tofto & cum illo prato quod jacet juxta croftum & toftum quod Johannes de Sallay tenuit & totam terram quam dictus Walterus habuit in Estrodes, & in Butylrode cum prato juxta stagnum, molendinum quod vocatur Smalenge in puram, &c.

Item de Vincente de Brayfwell unam acram terre que vocatur Hulotrode cum buttis suis rectis reddendo unum par albarum cirothecarum Willielmo de Poule.

Item de Roberto de Poule filio Willielmi de Breton de Poule duas bovatas terre cum pertinentiis in Horsforde quas Nigellus de Horsforde dedit Domine Amye predicti Roberti in liberum maritagium reddendo inde Hugoni de Horsforde tres obolos pro forense servitio & viginti denarios nomine firme pro omnibus servitiis & demandis. Et pro hac confirmacione & concessione predicti Monachi relaxaverunt mihi & heredibus meis redditum octo solidorum quem solebam reddere eis pro quadam terra in villa de Poule.

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Item

Item de Roberto filio Britonis de Poule dimidiam acram terre in Horsforde que vocatur le Crokedcrofte cum tofto & crofto in pastura, &c.

Item unum alium toftum de eodem quod Conftancia uxor Walteri quondam tenuit in puram &c.

Item ex dono Roberti filii Huberti culturam de Withage & affartum de Deva cum adjacente filva pertinente ad fuas duas carucatas terre cum comuni pastura in bosco & plano in puram, &c. de feodo Radulphi Mauleverer.

Item de Ricardo Venatore unam viam sexaginta trium pedum partiarum in longitudine & trium in latitudine, videlicet a terra Nigelli de Horsford usque ad terram Moachor in Furdhage in puram, &c.

Item de Willielmo Lelay decem bovatas terre.

Item de fratribus Milicie Templi sex bovatas terre.

Item de predicto Willielmo Leyley duas carucatas terre cum pertinentiis in puram, &c.

Item de Roberto & Thoma de Brainlay totam terram suam in le Brigrode in Territorio de Rawdon.

Item de Nigello de Horsforde redditum xii denariorum quem solebamus reddere pro terra in Northcrostes.

Item de eodem Nigello redditum xii denariorum quem solebamus reddere pro Dengrange.

Item de eodem totam terram que jacet a Coltsal usque ad viam que ducit ad Denbrigge.

Item de eodem totam terram a parte rivuli qui vocatur Gryndstanwell sicut rivulus decurrit usque in aquam que vocatur Ayre in puram &c.

Item de eodem attachiamentum stagni molendini ibidem & totum pratum juxta predictum molendinum cum liberis introitibus & exitibus, & ad cetera necessaria facienda, & Gryndstanwellsyke juxta Flethage in puram, &c.

Item de eodem Nigello redditum xii denariorum de terra Willielmi Fabri.

Item de eodem locum unius fossati infra culturam que vocatur Aylsirode in extrema parte illius culture versus Flethage; ita quod fossatum incipiat ad aquam que vocatur Ayr usque perveniat ad culturam Stephani quam tenuit de Willielmo Lelay latitudine vero quinque pedum.

Item de eodem totam terram inter dominium Willielmi Pigott & dominium Thome Colfox ex orientali parte magne vie in puram, &c.

Item de eodem unum essartum quod Robertus filius Staunolf tenuit, in puram, &c.

Item de eodem Wyndeclyff & essartum quod Hugo Murrell tenuit.

Item de eodem totam terram & boscum inter Wyndeclyff & rivulum de Horsforde in puram, &c.

Item confirmationem Walteri filii Nigelli de Butilrode & Estcrostes a juxta molendinum in puram, &c.

Item de eodem unum toftum quod Robertus Coblyng quondam tenuit, & totum pratum quod habuit in Estkerr in puram, &c.

Preterea habemus de Willielmo filio Ricardi Venatoris essartum quod vocatur Gundrode.

Item de Willielmo filio Godfridi de Selbye rodam que fuit Stephani in Flethage cum pertinentiis & unam acram & dimidiam de novis essartis que sunt ad caput ejusdem terre, & duas acras ibidem juxta Agerlane.

Item confirmationem Willielmi filii Godfridi de xii acris terre in Furthage.

Item de Roberto filio Helie de Bramley redditum viginti denariorum quem solebamus red-

dere Nigello de Horsford pro terra & tenemento ibidem.

Item de Adam filio Willielmi le Hunnte totum pratum suum in Welker & duas acras terre in loco qui vocatur Wyndeclyffe in puram &c.

Memorandum quod Mauricius quondam Abbas de Kyrketal dedit & concessit & carta sua confirmavit Hugoni filio Nigelli de Horsforde pro homagio & pro servicio suo capitale messuagium cum edificiis que habuimus ex dono Walteri de Horsforde cum crofto & prato & tota terra quam habuimus de eodem Waltero in Butylrode & Esttrodes reddendo inde annuatim domui de Kyrketal iiii solidos & sex denarios.

Item de Willielmo filio Willielmi de Breton de Poule unum croftum quod vocatur Northcrofte cum una acra terre que vocatur Estcrofte reddendo unum par cirothecarum ad Pentecostem.

Cokryk, Adill, Thofus.

DE feodo Willielmi Paynell plures terras habemus, videlicet de Rogero Mustel Baroniam de Cokryge cum molendino & cum omnibus pertinentiis in puram &c.

Item de Willielmo Mustell filio ejus totam focam de Adyll & advocacionem ecclesie de Adill cum omnibus pertinentiis suis in bosco & plano. Et cum omnibus serviciis liberorum hominum in eadem foca, cum wardis, releviis & escaetis, videlicet de dominio de Aryngton dimidio feodo militis de Dominio de Brerhagh pro Brerhage & pertinentiis de dominio de Thofus pro duabus carucatis quas tenentes liberi ibidem reddent nobis per annum nomine firme duas marcas & xii denarios pro fine comitatus & wapentagii & pro firma stagni molendini ex parte nostra de Wyke sex denarios cum wardis, &c.

Et sciendum quod dabimus pro baronia Cokryk tantum XL solidos per annum Ade Waverwyle & heredibus suis pro omni servicio, ita quod predictus dominus de Waverwyle defendet predictum dominium versus Willielmum Paynell & omnes alios pro predicto redditu de omnibus serviciis, exactionibus & demandis.

Item de liberis tenentibus in predicto feodo plures terras habemus, videlicet de Willielmo Wytherton duas bovatas terre unam cum confirmatione Willielmi Paynell.

Item de Ricardo filio Andree dimidiam acram que vocatur Bradland in puram &c.

Item redditum duorum denariorum de Andree filio Henrici de Adyll de una acra & prato que jacent ad fontem sancte Elene.

Item de Andree de Adill redditum unius denarii de terris quas habemus de Eufemia sorore ejusdem.

Item de predicto Andree unum toftum cum edificio & fossato quo includitur in puram, &c.

Item de dicto Andree de Adill filio Henrici de Mora dimidiam bovatom terre in Adyll quam Eugenia soror ejusdem tenuit in puram, &c. reddendo unum denarium tantum domino feodi.

Item de Willielmo filio & herede Roberti de Altaripa unam carucatam terre in Cokryk. unam cum confirmatione fratrum Hospitalis Jerosolimitani.

Item de Willielmo Paynell dimidiam carucatam terre in Cokryk quam Adam filius Huckle tenuit cum homagio & servicio ejusdem.

Item de Adam filio & herede Willielmi de Cokryk omnes terras & tenementa que & quas habuit in

in Cokerykhous cum omnibus pertinentiis suis de capitali domino una cum confirmatione ejusdem terre de Johanne filio Willielmi de Cokerykhous cum warantizatione.

Item duas bovatas terre de Adam Bayldon que fuerunt Amicie de Adyll.

Item de Henrico de Kaldworth & uxore unum toftum illud videlicet quod Radulphus de Adyll dedit predicto Henrico.

Idem de Henrico Hunter de Adyll unum tementum cum octo acris terre & una roda in territorio de Adyll que vocatur Ricardrode.

Item de Radulpho filio Ricardi Aldredi unum affartum octo acrarum terre quod jacet ex australi parte de Adyll in pastura de qua terra debemus habere duos solidos per annum cum homagio &c.

Brerhage, Ecopp, Burdun, Ardyngton.

De Domino de Brerhage habemus unam carucatam in Brerhage reddit per annum eidem viii solidos pro omni servicio.

Item de eodem iiii bovatas terre in Burdun reddunt eidem iiii solidos per annum pro omni servicio.

Item de Alano de Ecop redditum x denariorum de terra quam Walterus filius Galfridi de Stubbus tenuit in effarto de Ecopp.

Item unam carrucatam terre in Burdun de Helwyfia filia Samuelis.

Item de Willielmo filio domini Alani de Kayerton homagium & servicium Hugonis filii Willielmi Fabri de Ecopp scilicet redditum duorum denariorum.

Preterea habemus de Petro Domino de Ardyngton sex acras terre que vocatur Estcrofte pro tribus acris terre & una Roda apud Sourpoule & Birxerkell in puram, &c.

Item de Petro de Ardyngton unum toftum in Burdun in puram &c. Et pasturam trecentis ovibus super cilium montis de Aryngton banke in longitudine & latitudine in parochia &c. Item de eodem dimidiam carucatam terre in Aryngton, videlicet duas bovatas quas Adam filius Aſchetini tenuit cum ipso Adam & tota sequela & dimidiam acram in medio Moyflaya & alias duas bovatas quas Willielmus filius Berengarii tenuit cum ipso Willielmo & tota sequela & terram infra Qwerf ad Rontanfurd & unam acram prati in Siwardmar quod Willielmus filius Berengarii terram etiam que vocatur Calnefall & quoddam pratum inter Pyckell & Micheleholm, has predictas terras dedit predictus Petrus in puram &c. cum omnibus suis pertinentiis, pasturis & aysiamendis predictae ville pertinentibus.

Item de eodem unam culturam terre in Aryngton que jacet juxta croftum Hugonis Bercar proquinquus ex occidentali parte in puram &c.

Item unum toftum in Cryskeld & totam terram quam Willielmus Hardwar de nobis tenuit, quod toftum & quam terram concessimus & carta nostra confirmavimus Galfrido filio Ade Balue pro homagio & servicio, reddit nobis xii denarios annuatim.

Item unam acram terre in Ecopp de Frebarn de Ecopp in Westcrofte que se extendit super Yuerkergreſe in puram.

Item de Henrico del Stock messuagium & duas bovatas terre que fuerunt Serlonis de Ecopp.

Item de Adam filio Hugonis de Wyton annum redditum x solidorum quem solebamus reddere pro x bovatis terre cum pertinentiis in Burdun &

Yverker in feodo de Adyll ex dono & concessione domini Willielmi de Wyton.

Item de Johanne filio Radulphi terram suam in le Newryddyng in puram.

De Willielmo Mauleverer & heredibus quatuor denarios per annum pro pastura de Stubbus cum homagio & servicio.

Item de Roberto filio Petri le Scott octo bovatas terre in Burdun pro quatuor solidis annuatim pro omni servicio quem redditum Johannes de Lek nobis dedit & quietum clamavit in perpetuum.

Item de Ricardo Atteſſche seniore duo messuagia cum duabus bovatis terre & pertinentiis in Ecopp.

Alwaldlay.

Habemus in Alwaldlay unum messuagium & quatuor bovatas terre una cum tertia parte molendini ejusdem ville ex dono Willielmi filii Willielmi de Colyngham in puram &c.

Kyddall.

In Kiddall habemus de Willielmo filio Thome de Ledes quondam Rectore Ecclesie Saxymlothorp in Norwyncensi Diocesi homagium & servicium Ade de Kyddal & heredum suorum scilicet annum redditum septem solidorum pro quodam tenemento quod predictus Adam tenuit in predicta villa in puram, reddendo tunc predicto Willielmo unum denarium pro omni servicio.

Barnbowe.

In Barnbowe habemus de Rogero filio Thome unum toftum cum messuagio & Gardino quod Jordanus Carpenter tenuit in puram &c. de quo tofto habemus duos solidos per annum.

Byrtby.

In Brettby habemus redditum xii denariorum per annum pro tribus bovatis terre in eadem cum tenemento.

Clyfford.

In Clyfford habemus duas bovatas terre cum pertinentiis de Roberto filio Willielmi de Brideſale & pasturam ducentis ovibus macris in puram &c. reddendo illi & heredibus suis quatuor solidos ad duos anni terminos pro omni servicio.

Item de Simone de Sigillo unum Effartum quod vocatur le Wra & unam acram in Clifforde quam Alwaldus tenuit, & redditum unius denarii quem solebamus reddere eidem pro predicta acra per annum.

Item confirmationes Johannis filii & heredis Gilberti de Byrdsale de la Wra & redditum xii denariorum quem solebamus reddere eidem inde per annum in puram &c.

Item de Adam Multhorp heritorium quod vocatur Swyngart & communem pasturam x vaccarum cum uno tauro in Clifford.

Item confirmationem Ade de Byrdsale de comuni pastura in Clifforde ccc ovibus macris vel masc. in omnibus pasturis in Parochia &c.

Item duas acras juxta Swyngarts in Parochia.

Item confirmationem de dicta bovata in Clifforde

forde de Eudone de Lagthwaite & Alicia uxore sua cum warrantizacione.

Bramlay, Arnlay.

De feodo Willielmi Raynwyle plures terras habemus, videlicet, totum dominium suum in Bramlay, scilicet totam terram cum bosco & aqua a semita vadi de Horsford per sepem eorum usque ad Esthlayam & totam Elthlayam cum omnibus que pater meus prefato loco dedit, videlicet, per sepem Maochor super pedem montis de Micherich usque ad pedem alterius montis juxta positi & sic per pedem ipsius Montis usque ad fossatam juxta viam que descendit ad Armley in magnam aquam cum communi pastura in Parochia, &c.

Item de liberis tenentibus in Bramlay, videlicet, de Adam filio Norasii tostum cum crosto jacens inter tostum Prioris Trinitatis Eborum & tostum Willielmi de Wyton.

Item de Petro de Ferflay filio Rogeri Leysyng & uxore ejus unum messuagium cum crosto quod jacet inter tostum Roberti Sutoris & tostum Roberti filii Thome, & tres bovatas terre, scilicet, illas duas bovatas quas Rogerus Leysyng quondam tenuit & unam bovatom quam Adam Leysyng frater dicti Rogeri tenuit. Et jacent particulatim in campo de Bramlay inter terras Ricardi filii Thome & terras Willielmi Fraunklayn & unum effartum quod vocatur Swaynrode juxta Bellehusgate & totam terram cum bosco & prato que jacent inter Swaynrode juxta Bellekussyke & totum illud effartum quod jacet juxta Moram ex occidentali parte pontis nove Gangie.

Insuper homagium & servicium Ade de Hales & redditum sex denariorum & unum par albarum cirothecarum in

Item de Petro filio Willielmi de Bramlay quatuor bovatas terre cum tostis & crostis in puram, &c.

Item de Willielmo Bech filio Willielmi Bech quicquid habuit in territorio de Bramlay, videlicet triginta & unam acras & dimidiam terre propinquiores divisis, & molendinum de Farnlay & redditum xii Denariorum de Sissot de Bramlay pro quinque acris terre propinquioribus divisis de Wyrkelay in puram, &c.

Item de Henrico Fraunces quendam nativum qui vocatur Ive cum quinque acris terre quas idem Ive tenuit in puram &c.

Item confirmaciones Ade de Gales de uno messuagio cum crosto in Bramlay quod jacet inter terram Roberti Sutoris & terram Roberti filii Thome in puram, &c.

Item de Ricardo Raynwyle dimidiam carucatam terre in puram, &c.

Item de Adam Raynvile unum tostum cum crosto in villa de Bramlay pro pannis ecclesie ejusdem domus lavandis quod Willielmus Frauncays tenuit cum ipso Willielmo & tota sequela.

Item de Willielmo filio Willielmi Stapelton unum tostum cum crosto quod Henricus Reciator quondam tenuit & dimidiam acram quam Radulphus Bercarius tenuit, & unam acram quam Adam filius Ade prepositi tenuit.

Item de Roberto Stapelton duas bovatas terre illas quas Willielmus filius Bernardi tenuit cum edificiis, & duo effarta unum scilicet juxta viam de Calverlay & aliud quod jacet inter effartum Jordani ad Fontem & effartum Willielmi filii Roberti Palmer.

Item de Roberto Stapelton tostum cum crosto quod Rogerus Sutor tenuit.

Preterea habemus de eodem Raynvyle unum tostum quod Thomas Pelliparius de eo tenuit cum ipso Thoma & tota sequela sua in parochia.

Item de Adam filio Norays unum effartum quod vocatur Millingleye in puram, &c.

Item de Adam Norays unam bovatom terre quam Mauricius tenuit & unum tostum & crostum que jacent inter tostum Rogeri filii Willielmi & tostum quod Radulphus Morwyk tenuit & quoddam effartum quod vocatur Martini in puram &c.

Item de Adam Raynvile duas bovatas terre quas Adam prepositus tenuit cum tribus effartis.

Preterea habemus de Roberto Stapelton totam terram suam in Bramley, & Arnlay cum omnibus suis pertinentiis in puram &c. faciendo tamen forinse servicium Willielmo Skargille.

Item de Waltero de Gales duo effarta prati & bosci & duas acras terre que jacent juxta viam molendini que se extendit de Bramley More usque in le Falle in puram &c.

Item de Roberto Brade unum tostum cum crosto in Branlay.

Item de Roberto filio Roberti filii Thome duo tosta cum duobus crostis & duas bovatas terre & unum effartum quod jacet juxta Milleleys & unum aliud effartum quod vocatur le Pyghel sub Staynclyff.

Item de Johanne filio Ade del Hole de Bramlay unum messuagium & unam bovatom terre que habuit ex dono patris sui.

Item de Willielmo Bercroft unam rodam sicut includitur que jacet supra boscum qui vocatur le Falle in Parochia, &c.

Item de Roberto filio Elie unum effartum quod vocatur Maeynrode.

Item de domina Sara duo messuagia & unam bovatom terre cum uno effarto sicut carta ejus testatur reddendo Hostelario Pontefract xl denarios per annum.

Item homagium & servicium domini Johannis de Calverlay & redditum duorum solidorum per annum pro communi pastura averiis suis super Colhill.

Item redditum xx denariorum de Johanne de Rodhlay & heredibus pro communi pastura averiis suis super Colhyll & xii denarios de terra Johannis de Rodhlay per annum.

Item de Roberto filio Elie de Bramlay tria tosta & xl acras terre & dimidium octo acrarum bosci & medietatem unius acre prati, & viii denariorum redditum in villa de Bramlay que & quas habuit ex concessione Willielmi Bercrofte in loco qui dicitur Bercroftrode & xii acras terre & quatuor acras bosci & unum tostum cum prato adjacente quas habuit ex dono & concessione Walteri de Hales & unum tostum & quinque acras terre & dimidiam & medietatem unius acre prati quas habuit ex dono Willielmi Mawcornays & Sibille uxoris sue & unum tostum cum crosto & sex denarios redditus in villa de Bramlay que & quas habuit de Petro de Ferflay & Margareta uxore sua & septem acras terre que dicitur Martynrode quas habuit ex dono Johannis filii Alani de Berdsay & unum tostum cum crosto & duos denarios redditus in Bramlay que habuit ex concessione Ade filii Petri de Ferflay, & unam placeam terre quam habuit ex concessione Johannis le Cowper de Bramlay & xx denarios redditus in villa de Horsford que habuit ex concessione Roberti de Gypton.

Item

Item de eodem unum messuagium cum omnibus edificiis superedificatis in suburbio Eborum in loco qui dicitur Mikilgate quod habuit ex dono & concessione Alicie Goudum uxoris Roberti de Mykilgate sicut carta donationis plenius testatur reddendo Priori Trinitatis per annum xiii denarios tamen ad festum ad vincula Sancti Petri.

Eboracus.

Item habemus unum tenementum in suburbio Eborum scilicet in Mikilgate de Hugone filio Willielmi de Lelay in puram, &c. reddit tamen pro omni servicio.

Item habemus pratum de Folyfait de domino Alano de Folyfait pro septem Marcis per annum prout ejus carta testatur post cujus decessum predictus redditus fuit divisus inter tres filias de quibus predictum redditum habemus in puram & perpetuam elemosinam reddendo tamen unum denarium ad Natale pro omni servicio sicut catte earum testantur.

Pudestay.

Habemus in Pudestay de Dionisia filia Ade Sampson annuum redditum duorum solidorum de Simone filio Claricie & heredum suorum pro una domo & tosto xii denarios per annum. Et de Roberto filio Thome & heredum suorum pro uno Effarto vi Denarios per annum. Et de Johanne filio Johannis Pye pro domo & una acra terre vi denarios per annum. Et de Ricardo Carpenter & heredum suorum de una domo & quatuor acris terre duos solidos per annum quos Walterus frater predictæ Dionisie dedit predictis Abbati & Conventui cum corpore suo sicut carta testatur, Tenendos & habendos predictis Abbati & Conventui cum homagiis singulorum serviciis wardis releviis & ecactis in liberam puram &c.

Item habemus in Pudestay de Waltero filio Ade Sampson annuum redditum duorum solidorum de terris Ricardi de Pudestay Carpentarii ita quod licet distringere in predicta terra pro firma.

Item de Waltero filio Ade Sampson de Pudestay unum Pratum quod vocatur pratum Moachor.

Item de Adam Sampson totam terram a fonte qui est ad caput prati Moachor in campo de Pudestay in latitudine usque ad fossatum Ankerim & in longitudine a predicto fonte usque ad terram Rogeri le Scott versus le North & a fossato Ankerim usque ad fossatum Johannis de Barkestone similiter in longitudine totam terram quam habui in Grimflat inter terram Ricardi Tang & terram Agnetis fororis mee &c.

Item habemus de Rogero Bosse de Pudestay & Agnete uxore sua unam acram terre & dimidiam cum pertinentiis in Pudestay in puram & perpetuam elemosinam, scilicet dimidiam acram propinquorem Bercroft ex parte Orientale & aliam dimidiam acram propinquorem ex parte Occidentali, & dimidiam acram que vocatur Stonewray que extenditur super Aldwuldgrue & est quietæ, &c.

Item de Gregorio de Pudestay filio Ricardi decem & octo acras terre decem videlicet juxta rivulum de Fernelaybroke & octo acras in effarto meo ex parte de Pudestay; & unum tostum trium acrarum in Pudestay cum gardino suo cum libero comuni ejusdem ville &c.

Item de Rogero filio Gregorii duas acras terre & dimidiam in territorio ville de Pudestay que jacent juxta effartum suum versus West.

Item de Thoma unum effartum in bosco de Pudestay juxta rivulum de Farnley illud quod Hugo de Bercroft & Willielmus filius ejus tenuerunt &c.

Item de Adam Sampson quinque acras terre videlicet tres acras que fuerunt Rogeri fratris sui que jacent in Pilecroft & unam acram in Coldweldayle & unum tostum in Fukelwell in quo sunt tres rode terre & una roda terre que jacet versus Bercroft in puram & perpetuam elemosinam &c.

De Roberto Lumby pro Gospatricrod modo in manu Willielmi Lumby duos solidos.

De Willielmo Calverley xvi denarios pro Jonecroffe in Pudsey.

Bullæ Papales ad Abbatiam de Holmcoltram spectantes.

NUM. CCXLII.

Bulla Alexandri tertii Papæ de Privilegiis Abbatie de Holcoltram Ordinis Cisterciensis in Comitatu Cumbria, concessis.

*Chartularium
Abbatie de
Holmcoltram,
penes Jo.
Warberton
Arm.p. 130.*

ALEXANDER Episcopus servus servorum Dei dilectis filiis Everardo Abbati monasterii Sancte Marie de Holmcoltram ejusdemque Fratribus tam presentibus quam futuris regularem vitam professis imperpetuum. Religiosam vitam eligentibus Apostolicum convenit adesse presidium ne cujusbet temeritatis incurfus aut eos a proposito revocet, aut robur, quod absit, sancte Religionis infringat. Eapropter dilecti in Domino Filii vestris justis Postulationibus clementer annuimus & prefatum monasterium Beatæ Dei Genetricis semperque Virginis Marie in quo divino estis mancipati obsequio sub Beati Petri & nostra Protectione suscepimus & presentis scripti Privilegio communimus. In primis siquidem statuentes ut Ordo Monasticus qui secundum Dominum & Beati Benedicti Regulam & Institutionem Cisterciensium Fratrum in eodem loco institutus esse dinoscitur perpetuis ibidem temporibus inviolabiliter observetur. Preterea quascunque possessiones quecunque bona idem Monasterium in presentiarum juste & canonice possidet, aut in futurum Concessione Pontificum, Largitione Regum vel Principum, Oblatione Fidelium seu aliis modis fidelibus prestante Domino poterit adipisci firma vobis vestrisque Successoribus & illibata permaneant, In quibus hec propriis duximus exprimenda Vocabulis. Locum ipsum in quo prefatum Monasterium situm est cum omnibus pertinentiis suis. Grangiam veterem cum omnibus Appendiciis suis; Grangiam de Ternis cum omnibus Appendiciis suis; Grangiam de Maxburgh cum omnibus Appendiciis suis; Grangiam de Rabi cum omnibus Appendiciis suis; Grangiam de Semeburn cum omnibus Appendiciis suis, quicquid habetis infra Insulam de Holm per rectas divisas suas sicut fuit Foresta Tempore Henrici Regis & Radulphi, Comitis Cestrie. Extra Insulam de Holme Grangiam in Galwidia que dicitur Kirkwyni cum omnibus Aysiamensis Nemoris a Portu Hur usque ad Powesterbened & Salinam in loco ydoneo, sicut in Carta Ustredi Filii Frefer continetur; Grangiam

am de *Millebronna* per rectas divisas suas cum omnibus pertinentiis suis, sicut in Authentico Scripto *Gilberti* continetur. Terram de *Chelton* cum Pastura & omnibus aliis Pertinentiis sicut in autentico Scripto *Gospatricii Filii Ormi* continetur. In *Hibernia* quicquid Comes *Ricardus* & *Hugo de Lacy* & alii nobiles Pietatis Intuitu vobis & Domui vestre contulerunt nichilominus vobis auctoritate Apostolica confirmamus. Liceatque vobis Clericos vel Laicos e seculo fugientes liberos & absolutos ad Conversionem recipere & in vestro monasterio absque Contradictione aliqua retinere. Prohibemus insuper ut nulli Fratrum vestrorum post factam in loco vestro Professionem fas sit de eodem loco absque Licencia Magistri sui discedere, discedentem vero sine communi literarum vestrarum Cautione nullus audeat retinere. Sane laborum vestrorum quos propriis Manibus aut sumptibus colitis sive de Incrementis vestrorum Animalium nullus omnino a vobis Decimas presumat exigere. Paci quoque & Tranquillitati vestre paternae sollicitudine providere volentes auctoritate Apostolica prohibemus ut infra Ambitum Monasterii vestri seu Grangiarum vestrarum nullus Violentiam vel Rapinam sive Furtum committere aut Ignem apponere, seu hominem capere vel interficere audeat. Statuimus etiam ne Episcopi vel alia Persona secularis seu alterius Ordinis Regularem & Canonicam Abbatis vestri Electionem unquam impediatur nec de deponendo eo qui pro tempore sublatus fuerit contra Statuta Cisterciensis Ordinis & Auctoritatem Privilegorum vestrorum se nullatenus intromittat. Preterea si Episcopus in cujus Parochia Domus vestra fundata est tercio cum Humilitate & Devotione sicut convenit requisitus Abbatem vestrum cum substitutus fuerit benedicere forte noluerit, eidem Abbati liceat proprios Novicios benedicere, & alia que ad Officium illud pertinent exercere donec ipse Duritiam suam recogitet, & benedicendum Abbatem benedicere non recuset. Decernimus ergo ut nulli omnino Hominum liceat prefatum monasterium temere perturbare, aut ejus Possessiones auferre, vel ablatas temere minuere, aut quibuscumque Vexationibus fatigare, set omnia integra & illibata servantur eorum pro quorum Gubernatione & Sustentatione concessa sunt usibus omnimodis profutura, salva Sedis Apostolice Auctoritate. Si qua vero in futurum Ecclesiastica Secularisve Persona hanc nostre Constitutionis Paginam sciens contra eam temere venire temptaverit secundo terciove comunione correxerit, potestatis Honorisque sui Dignitate careat, reamque se divino Judicio existeret de perpetrata Iniquitate cognoscat, & a sanctissimo Corpore & Sanguine Dei & Domini Redemptoris nostri Jesu Christi aliena fiat, atque in extremo Examine districtae ultioni subiaceat. Cunctis autem eidem loco sua jura servantibus sit Pax Domini nostri Jesu Christi quatenus & Fructum bonae Actionis percipiant & apud districtum Judicem premia eterne Pacis inveniant. Amen. Dat. anno Gratiae M. C. LXX. V. Pontificatus Domini *Alexandri* Papae iii, anno xvii.

Vide Privilegium Lucii tertii Papae ejusdem fere Tenoris in Monast. Vol. 3. p. 38.

ibid fol. 135

Memorandum quod Dominus Papa *Innocentius* Quartus de novo confirmavit omnia Privilegia Ordinis nostri *Cisterciensis*, & per Bullam suam omnibus Prelatis & Judicibus ordinariis mandavit, districtè precipiendo in Virtute Obedientiae ut ser-

vent & servare faciant illibata Privilegia nostra & Libertates & Immunitates. Et dicta Confirmatio una cum Mandato Domini Papae habetur in *Clarevall.*

NUM. CCXLIII.

Confirmatio Clementis tertii Papae super omnibus Possessionibus Abbatiae de Holmcoltram acquisitis & acquirendis imperpetuum. Ibid fol. 135

CLEMENS Episcopus servus servorum Dei dilectis Filiis *Everardo* Abbati Monasterii Sancte *Marie* de *Holmcoltram* ejusque Fratribus tam presentibus quam futuris regularem vitam professis. In perpetuum religiosam vitam eligentibus Apostolicum convenit adesse Presidium ne cujuslibet temeritatis Incursum aut eos a Proposito revocet, aut Robur, quod absit, sacre Religionis infringat. Ea propter dilecti in Domino Filii justis Postulationibus clementer annuimus & prefatum Monasterium Sancte Dei Genetricis & Virginis *Marie* de *Holmcoltram* in quo divino mancipati essis Obsequio, sub Beati *Petri* & nostra Protectione suscepimus & presentis Scripti Privilegio communimus. In primis siquidem statuentes ut Ordo Monasticus qui secundum Domini & Beati Benedicti Regulam & Institutionem *Cisterciensium* Fratrum in eodem Monasterio constitutus esse dinoscitur perpetuis ibidem temporibus inviolabiliter observetur. Preterea quascumque Possessiones juste & canonice possidet aut in futurum Concessione Pontificum, Largitione Regum vel Principum, Oblatione Fidelium seu aliis justis modis prestante Domino poterit adipisci firma vobis vestrisque Successoribus & illibata permaneant. In quibus propriis duximus exprimenda Vocabulis, Ex dono illustrissimi Regum *Anglorum Henrici* Dei Gracia Filii ejus rotam Insulam de *Holm* & *Rabi* cum omnibus pertinentiis suis, scilicet per has Divisas, per Rivulum qui currit subtus *Kirkebride* inter exterius Fossatum Monachorum & Villam de *Kirkebride* & cadit in *Wachepol*, & sic ascendendo per eundem Rivulum deforis predictum Fossatum usque ad *Cokkelayk* semper sicut dura Terra & *Mussa* sibi invicem obviant; & inde ascendendo in directum usque ad medietatem *Musse* que est inter *Waycheholm* & Insulam Sancti *Laurentii*, & inde per transversum *Musse* & Nemoris usque ad *Ainterpont*, & inde descendendo per *Waver* ad locum ubi *Waver* & *Crombot* sibi obviant, & inde ascendendo per *Crombot* usque ad Locum ubi Rivulus de *Wytekeld* cadit in *Crombot*, & inde ascendendo per ipsum Rivulum usque ad ipsum *Wytekeld*, & inde in directum versus Occidentem usque ad sicam que circuit *Midilbrigg* ex Septentrionali & Occidentali parte & cadit in *Polneuton* usque ad locum ubi *Polneuton* cadit in Mare & inde per Circuitum Maris usque ad locum ubi *Wachepol* cadit in Mare; & sic ascendendo per *Wachepol* usque ad Locum ubi predictus Rivulus qui currit subtus *Kirkebride* cadit in *Wachepol*, & quicquid infra predictas divisas continetur Grangias & Possessiones, & liberos Introitus & Exitus de Abbatia & locis vestris infra & extra predictas divisas ubique per Mare & per Terram, per Sablones & per Vastum & per Visnetum & Marem & Petram in tota Foresta de *Englesbad*

bad & Pasturam & Mansuras vestras infra Muros de *Kalo*, & omnia alia Aysiamenta & Consuetudines cum libertatibus omnibus a prefatis illustribus Regibus vobis indultis & ipsorum Cartis confirmatis. Extra Insulam de *Holm* ex Dono *Cospatricii* Filii *Ormi* & *Thome* Filii *Cospatricii* Terram & Grangiam de *Flenningby* cum omnibus pertinentiis suis & communem Pasturam cum Vicinis loci illius sicut in eorundem Donatorum Cartis continetur. Capellam quoque in eadem *Flenningby* & Terram, que fuit Capelle pro qua Mater Ecclesia recepit Escambium ad Valentiam a prefato *Cospatricio* Possessore Fundi, favente tunc Temporis Persona *Adam* & Cessionem Decimarum predictæ Capelle eodem *Ada* favente vobis imperpetuum, & *Roberto* Archidiacono tunc temporis Diocesano vacante Episcopatu, idem Testibus adhibitis Carta sua confirmante, coram quampluribus tam Clericis quam Laicis. Ex Dono etiam ejusdem *Cospatricii* Terram de *Kelton* cum omnibus Aysiamentis & pertinentiis suis sicut in ejusdem Carta continetur. Libertates insuper ejusdem Terræ, ex Dono *Wilhelmi* Comitis & *Cecilie* Comitissæ *Albermarlie* sicut in eorundem Cartis continetur. Ex Dono *Thome* Filii *Cospatricii* unum Rcte in *Derwent* cum Visneto & unam Piscariam in *Derwent* & unam Maysuram in Ripa ejusdem Fluminis, sicut Carta ejusdem testatur, Terram quoque & Grangiam in Territorio de *Kirkebythore* cum omnibus Pertinentiis & Libertatibus sicut Carte Donatorum testantur. Libertates quoque ejusdem Terre ex dono Illustris Anglorum Regis *Ricardi* vobis indultas & ipsius Carta confirmatas. Insuper in *Hibernia* quicquid Comes *Ricardus* & *Johannes de Curcy* & alii Nobiles Pietatis intuitu vobis & Domui vestre rationabiliter contulerunt & suis Cartis munierunt, vobis nichilominus auctoritate Apostolica confirmamus. Sanè laborum vestrorum quos propriis Manibus aut Sumptibus colitis tam de Terris cultis quam de incultis sive de Ortis & Virgultis vestris, vel de Incrementis Animalium vestrorum nullus a vobis Decimas exigere vel extorquere presumat. Liceat quoque vobis Clericos Laicos a seculo fugientes liberos & absolutos ad Conversionem recipere & eos absque Contradictione aliqua retinere. Prohibemus insuper ut nulli vestrorum post factam in eodem loco Professionem Fas sit absque Abbatis sui Licentia de eodem loco discedere; discedentem vero absque communium Litterarum cautione nullus audeat retinere; quod si quis forte retinere presumpserit, liceat vobis in ipsos Monachos vel Conversos Sententiam proferre regularem. Illud districtius prohibentes ne Terras seu quodlibet Beneficium Ecclesie vestre collatum liceat alicui personaliter dari sive alio modo alienari absque Consensu totius Capituli vel majoris vel sanioris partis ejusdem. Si que vero Donaciones sive Alienaciones aliter quam dictum est facte fuerint eas irritas esse censemus. Adhec etiam prohibemus ne aliquis Monachus vel Conversus sub professione Domus vestre astrictus sine Ascensu & Licentia Abbatis & Majoris partis capituli vestri pro aliquo fidejubeat vel ab aliquo Pecuniam mutuo accipiat ultra precium capituli vestri providentia statutum, nisi propter manifestam Domus vestre utilitatem, quod si facere presumpserit non teneatur pro hiis aliquatenus respondere. Licitum sit vobis preterea in Causis vestris sive civilem sive criminalem contineant Questionem Fratrum vestrorum Testimoniis uti ne per Defectum Testium Jus vestrum possit in aliquo deperire. Insuper Auctoritate Apostolica prohibemus ut nullus Episcopus

vel alia Persona ad Sinodos vel Conventus Forenses vos ire, vel Judicio seculari de propria Substantia vel Possessionibus subjacere compellat nec ad Domos vestras Causa Ordines celebrandi, Causas tractandi, vel aliquos publicos Conventus convocandi venire presumat, nec regularem Abbatis vestri electionem impediat, aut de instituendo seu removendo eo qui pro tempore fuerit contra Statuta *Cisterciensis* Ordinis & Auctoritatem Privilegiorum vestrorum se nullatenus intromittat. Si vero Episcopus in cujus Parochia Domus vestra fundata est cum Humilitate ac Devotione qua convenit requisitus substitutum Abbatem benedicere & alia que ad Officium Episcopale pertinent vobis conferre renuerit, licitum sit eidem Abbati si tunc Sacerdos fuerit proprios, Novicios benedicere & cetera que ad suum Officium exercere & vobis omnia ab alio Episcopo percipere que a vestro indebite fuerint denegata; Illud adjicientes ut in recipiendis Professionibus que a Benedictis vel Benedicendis Abbatibus exhibentur ea sint Episcopi Forma & Expressione contenti que ab Origine Ordinis nostri sunt instituta & hactenus observata, ut scilicet Abbates Episcopis salvo ordine suo presentari debeant, & contra Statuta Ordinis Apostolice Sedis privilegio roborata nullam Professionem facere compellantur. Pro Consecrationibus vero Altarium vel Ecclesiarum sive pro Oleo sancto vel quolibet Ecclesiastico Sacramento nullus a vobis sub optentu Consuetudinis vel alio modo quicquam audeat extorquere, set hec omnia gratis vobis Episcopus Diocesanus impendat; alioquin liceat vobis quemcumque malueritis Catholicum Antistitem adire Gratiam atque Communionem sacrosanctæ Romanæ Sedis habentem qui nostra fretus Auctoritate quod postulatis vobis impendat. Quod si Sedes Diocesani Episcopi forte vacaverit interim omnia Ecclesiastica Sacramenta a vicinis recipere Episcopis libere & absque Contradictione possitis, sic tamen ut ex hoc in posterum propriis Episcopis nullum Prejudicium generetur. Quia vero priorum interdum Episcoporum Copiam non potestis habere, si quem Episcopum Romanæ Sedis Communionem habentem de quo plenam Noticiam habeatis per vos transire contigerit ab illo Benedictiones Vasorum & Vestium, Consecrationes Altarium, Ordinationes Monachorum Auctoritate Sedis Apostolice recipere valeatis. Porro si Episcopi vel alii Ecclesiarum Rectores in Monasteria vestra vel Personas inibi constitutas, sive in Mercenarios vestros pro eo quod Decimas non solvitis vel aliqua Occasione eorum que ab Apostolica Benignitate vobis indulta sunt, seu Benefactores vestros pro eo quod aliqua vobis Beneficia vel Obsequia ex caritate prestiterint, Suspensionis, Excommunicationis vel Interdicti Sententiam promulgaverint, eandem Sententiam tanquam contra Apostolice Sedis Indulta prolatam, decernimus irritandam, nec ulle Litere Firmitatem habeant que tacito Ordine *Cisterciensium* contra Tenorem Apostolicorum Privilegiorum constiterint impetrare. Cum vero commune Interdictum Terre fuerit liceat vobis clausis Januis exclusis Excommunicatis & Interdictis divina Officia celebrare. Paci quoque & Tranquillitati vestre paterna in posterum sollicitudine providere volentes Auctoritate Apostolica prohibemus ne quis infra Clausuram Locorum seu Grangiarum vestrarum Violentiam vel Rapinam seu Furtum facere, Hominem capere vel interficere, Ignem apponere vel Sanguinem fundere aliqua Temeritate presumat. Preterea omnes Immunitates & Libertates a Predecessoribus nostris

pie Recordacionis, *Innocencio, Eugenio, Alexandro, Lucio, Urbano & Gregorio* Romanis Pontificibus Ordini vestro concessas, eciam Libertates & Exemptiones secularium Exactionum a Regibus & Principibus Patrocinio communimus. Decernimus ergo ut nulli omnino Hominum liceat prefatum Monasterium temere perturbare aut ejus Possessiones auferre vel ablatas retinere, seu quibuscumque Vexacionibus fatigare, set omnia integra conserventur eorum pro quorum Gubernacione & Sustentacione concessa suis Usibus omnimodis profutura, salva in omnibus Apostolice Sedis Auctoritate. Si qua ergo in futurum Ecclesiastica Secularive Persona hanc nostre Constitutionis Paginam sciens contra eam temere venire temptaverit secundo terciove commonita nisi reatum suum congrua Satisfactione correxerit Potestatis Honorisque sui Dignitate careat reamque se divino Judicio existere de perpetrata Iniquitate cognoscat & a sanctissimo Corpore & Sanguine Dei & Domini Redemptoris nostri JESU CHRISTI aliena fiat, atque in extremo Examine Divine Ulcioni subiaceat. Cunctis autem eidem loco Jura sua servantibus sit Pax Domini nostri JESU CHRISTI quatenus & hic Fructum bone Actionis percipiant & apud districtum Judicem premia eterne Pacis inveniant. *Amen.* Dat. anno Incarnacionis Dominice M. C. XC.

NUM. CCXLIV.

Ibid fol. 139. Privilegium Innocentii tertii Papæ, quod non subiaceant Monachi de Holmcoltram Excommunicationi, nec reddant Decimas de Terris seu Animalibus suis.

INNOCENTIUS Episcopus servus servorum Dei dilectis Filiis Abbati & Conventui de *Holmcoltram Cisterciensis* Ordinis salutem & Apostolicam Benedictionem. Apostolice Sedis cui licet immeriti presidemus nos ammonet Auctoritas pias Religiosorum Preces clementer admittere & eorum Vota Effectu prosequente complere, ut Oculis Apostolice Paternitatis eorundem Commodis & Tranquilitatibus invigilet, ac eorum Indemnitati provida studeat circumspicione cavere, hiis presertim qui malignancium frequentius molestantur Versuciis quorum Impetum cum materiali Gladio nequeat Ecclesia refrenare, spiritali sibi Remedio postulat subveniri. Ea propter dilecti in Domino Filii nos quorum interest Errata corrigere & que perperam fiunt ad Equitatis Tramitem revocare, vobis & Fratribus Ordinis vestri cupientes utiliter providere universitati vestre Dispensacionem duximus indulgendam ut quicumque Bona vel Possessiones vestras furtive subtraxerint aut violenter inyaserint eos sublato Apostolico Juris Obstaculo Excommunicationis Vinculo innodetis; Quam eoque inviolabilem faciatis observari donec condigne vobis satisfaciant de commissis. Et quia frigiditate Caritate multorum usque adeo Malicia noscitur abundasse ut plures eorum qui Ecclesiis modernis Temporibus sunt prelati transgrediantur Terminos ab antiquioribus constitutos, & in vestrum specialiter Ordinem indebitam exercere non dubitent Ulcionem, ad Exemplar felicitis Recordacionis *Lucii* Pape Predecessoris nostri presentium Literarum Inscriptio statuimus & firmiter inhibe-

mus ut nulli omnino in vos vel Monasteria vestra seu Fratres inibi constitutos contra id quod ab Origine Ordinis vestri noscitur observatum Excommunicationis, vel Suspencionis seu Interdicti Sententiam liceat promulgare; quod si factum fuerit Auctoritate Apostolica irritum habeatur. Sane laborum vestrorum quos propriis Manibus aut Sumptibus colitis sive de Nutrimetis Animalium vestrorum non tantum de Novalibus set eciam de Terris antiquitus cultis & incultis, necnon de Terris conductis quas ad Firmam vel Terminum tenetis, vel quomodocumque tenueritis nullus a vobis vel ab aliis pro eo quod Animalia vestra in Pastura aliqua custodiant & habeant Decimas nullatenus exigere vel extorquere presumat. Quod si a Sede Apostolica Litere impetrare fuerint quarum Occasione quis a vobis Decimas exigere vel aliquid aliud contra Privilegia & Indulgencias vestras extorquere nitatur illis respondere minime tenemini, nec ulle Litere habeant Firmitatem que tacito Nomine *Cisterciensis* Ordinis & contra Tenorem Privilegiorum & Indulgentiarum Sedis Apostolice fuerint impetrate. In quibus si inhibita fuerit Appellatio nichilominus habeatis Potestatem appellandi. Si qui vero Episcopi, Archidiaconi vel alii Ecclesiarum Rectores in aliquo de Familia vestra quamdiu in Famulatu vestro permanferit, sive in Mercenariis vel Benefactores vestros pro eo quod vos ad laborandum adjuverunt in illis Diebus quibus Conversi vestri laborant & Seculares feriantur, Excommunicationis, Suspencionis sive Interdicti Sententiam promulgaverint illam decernimus non tenere. Concedimus eciam ut liceat vobis Servientes vestros in Extremis positos absolvere & Opportunitate suscepta eis Ecclesiastica Sacramenta cum Sepultura conferre. Nulli ergo omnino Hominum liceat hanc Paginam nostre Indulgentie, Constitutionis, Inhibicionis & Concessionis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit Indignacionem Omnipotentis Dei & Beatorum *Petri & Pauli* Apostolorum ejus se noverit incursum. Dat. &c.

NUM. CCXLV.

Ibid fol. 141. Privilegium Gregorii Noni Papæ, de Exemptione Monachorum de Holmcoltram a Solutione Decimarum.

GREGORIUS Episcopus servus servorum Dei venerabilibus Fratribus Archiepiscopis, Episcopis, & dilectis Filiis Abbatibus, Prioribus, Decanis, Archidiaconis & aliis Ecclesiarum Prelatis ad quos Litere iste pervenerint salutem & Apostolicam Benedictionem. Cum Abbates *Cisterciensis* Ordinis tempore Concilii Generalis ad Commonicionem felicitis Recordacionis *Innocentii* Pape Predecessoris nostri statuerint ut de cetero Fratres ipsius Ordinis ne Occasione Privilegiorum suorum Ecclesie ulterius gravarentur de alienis Terris & ab eo tempore acquirendis, si eas propriis Manibus & Sumptibus excolerent decimas persolverent Ecclesiis quibus ratione Prediorum antea solvebant, nisi cum eisdem Ecclesiis aliter ducerent componendum, dictus Predecessor noster quia sperabat ut Ecclesiarum Prelati promiores & efficaciores existerent ad exhibendum eis Justicie Complementum & eorum Privilegia diligentius & prestancius observa-

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rent Statutum hujusmodi gratum habens & ratum hoc ad alios Regulares qui similibus gaudent Privilegiis extendi voluit & mandavit. Set quod dolentes referimus in contrarium res versa est, quia, sicut ex inconculcata Querela dilectorum Filiorum Abbatis & Conventus de *Holmcoltram* ejusdem Ordinis frequenter audivimus, nonnulli Ecclesiarum Prelati & alii Clerici eorum Privilegia temere contemnentes & contendentes maliciose ipsorum pervertere Intellectum, eosdem multipliciter inquietant; nam cum sit ipsis indultum, ut de Novalibus que propriis Manibus aut Sumptibus excolunt, sive de Ortis, Virgultis & Piscacionibus suis, vel de suorum Animalium Incrementis nullus ab eis Decimas exigere vel extorquere presumat, quidam perverso Intellectu conficte dicentes quod hec non possunt nec debent intelligi nisi de hiis que sunt ante Generale Concilium acquisita, ipsos super hiis multiplici Vexacione fatigant; Nos autem eorum Quietis paterna Sollicitudine providere volentes Universitati vestre per Apostolica Scripta mandamus quatinus dictos Abbatem & Conventum a Prestacione Decimarum tam de Possessionibus habitis ante Concilium quam de Novalibus sive ante sive post idem Concilium acquisitis que propriis Manibus aut Sumptibus excolunt, necnon de Ortis, Virgultis & Piscacionibus suis & de suorum Animalium Nutrimetis singuli vestrum omnino servetis immunes; Contradictores per Censuram Ecclesiasticam Appellatione postposita compescendo. Dat. *Perusii* Septimo Idus Januarii Pontificatus nostri anno tercio.

NUM. CCXLVI.

Ibid fol. 144.

Privilegium Innocentii Quarti Papæ Monachis de Holmcoltram concessum de non exponenda caucione de Lite prosequenda.

INNOCENTIUS Episcopus servus servorum Dei Venerabilibus Fratribus *Karliolensi* & *Glasguensi* Episcopis & dilectis Filiis Archidiaconis & Officialibus eorum Salutem & Apostolicam Benedictionem. Gravem dilectorum Filiorum Abbatis & Conventus de *Holmcoltram Cisterciensis* Ordinis *Karliolensis* Diocesis recepimus Questionem quod cum ipsi de suis Injuriatoribus vel Debitoribus coram vobis singulariter tanquam Locorum Ordinariis conqueruntur vos non prius eis vultis de his Justiciam exhibere quam de prosequenda finaliter coram vobis Lite presenti fidejussoriam Caucionem, & si has Querelas contingat amicabili Compositione sopiri, vel eosdem Abbatem & Conventum in Probacione deficere vos ab eorum Fidejussoribus Penam Pecuniariam indebite petitis prout inter Laicos alicubi fieri consuevit & contra Justiciam extorquetis, propter quod idem Abbas & Conventus ad Sedis Apostolice Providenciam recurrentes nobis humiliter supplicarunt ut super hiis apponeremus Consilium salutare. Cum ergo hec de Radice Cupiditatis procedere videantur, Discrecioni vestre per Apostolica Scripta mandamus quatinus dictis Abbati & Conventui nullam super premissis inferatis de cetero Molestiam vel Gravamen. Ita quod in Foro vestro gratis reddatur Justicia & debitus Juris Ordo servetur, & nos propter hoc vobis aliter scribere non cogatis.

Dat. *Lugduni* iii Kal. *Novembris*, Pontificatus nostri anno vi^o.

NUM. CCXLVII.

Privilegium Gregorii Noni Papæ Monachis de Holmcoltram concessum de recipiendis Confessionibus Servientium suorum & Penitentia eis infligenda.

GREGORIUS Episcopus servus servorum Dei dilectis Filiis Abbati & Conventui de *Holmcoltram Karliolensis* Diocesis *Cisterciensis* Ordinis Salutem & Apostolicam Benedictionem. Animarum Salutem Desiderio ferventi querentes vobis Auctoritate presencium indulgemus ut Hominum ad vestrum Servicium commorancium qui de facili suorum non possunt habere Copiam Sacerdotum liceat Sacerdotibus de Conventu vestro quos tu Fili Abbas ad hoc duxeris deputandos confessiones audire, penitentiam eis salutare injungere, ac Sacramenta Ecclesiastica exhibere sine Juris Prejudicio alieni. Nulli ergo Hominum liceat hanc Paginam nostre Concessionis infringere vel ei Ausu Temerario contraire. Si quis autem hoc attemptare, &c. Dat. *Laterani* iii Kal. *Novembris*, Pontificatus nostri anno xi^o.

NUM. CCXLVIII.

Privilegium Innocentii Quarti Papæ Monachis de Holmcoltram concessum, ut omnia Loca interdicanur in quibus Bona Monachorum detenta sunt.

INNOCENTIUS Episcopus servus servorum Dei Venerabilibus Fratribus Archiepiscopis, Episcopis & dilectis Filiis Abbatibus, Prioribus & aliis Ecclesiarum Prelatis ad quos Litere iste pervenerint Salutem & Apostolicam Benedictionem. Non absque Dolo Cordis & plurima Turbacione didicimus quod ita in plerisque partibus Ecclesiastica censura dissolvitur & canonice Sentencie Severitas enervatur, ut vestri Religiosi & hii maxime qui per Sedis Apostolice Privilegia donati sunt Libertate passim a Malefactoribus suis Injurias sustinent & Rapias dum vix inveniatur qui congrua illis Protectione subveniat & pro fovenda Pauperum Innocencia Murum se Defensionis opponat. Specialiter autem dilecti Filii nostri Abbas & Fratres de *Holmcoltram Cisterciensis* Ordinis tam de frequentibus Injuriis quam de ipso cotidiano Defectu Justicie conquerentes Universitatem vestram Literis Apostolicis pecierunt excitari ut ita videlicet eos in Tribulacionibus suis contra Malefactores eorum prompta debeatis Magnanimitate confurgere quod ab Angustiis quas sustinent & pressuris vestro possint Presidio respirare. Ideoque Universitati vestre per Apostolica Scripta mandamus & in Virtute Obediencie districte precipimus quatinus illos qui in aliquem de Fratribus ipsius Manus violentas injecerint vel Res seu Domos eorum aut Hominum suorum irreverenter invaserint, vel ea que predictis Fratribus ex Testamento discedenciam

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relinquuntur contra Iusticiam retinuerint, vel Decimas Laborum seu Nutrimentorum suorum spretis Privilegiis Apostolice Sedis extorserint, aut Res eorum a Fugitivis ablatas illicite retinere presumpserint, si Laici fuerint, eos & principales Fautores eorum publice Candelis accensis Excommunicacionis Sententia percellatis, Clericos autem, Canonicos sive Monachos, Appellatione remota ab Officio & Beneficio suspendatis, neutram relaxaturi Sententiam donec predictis Fratribus plenarie satisfaciant, & hii precipue qui per violentam Manuum Injeccionem Vinculo sunt Anathematis innodati, cum Diocesani Literis ad Sedem Apostolicam venientes ab eodem Vinculo mereantur absolvi; Villas autem in quibus Bona predictorum Fratrum per Violenciam detenta fuerint, vel etiam Hominum suorum aut Predones ipsi permanserint, seu etiam Fratres fugitivi Monachi vel Conversi contra Voluntatem ipsorum extiterint Inhabitatores ipsarum ammoniti si eos a se non curaverint amovere, quam diu ibi sunt Appellatione postposita Interdicti Sentencie supponatis. Dat. Lateran. x Kal. Julii, Pontificatus nostri anno iii^o.

NUM. CCXLIX.

Ib. fol. 146. *Privilegium ab Honorio Tertio Papa Monachis de Holmcoltram concessum, de Libertatibus suis in Foresta de Eglewod & Confirmacio Cartarum Regum Angliæ.*

HONORIUS Episcopus servus servorum Dei dilectis Filiis Abbati & Conventui de *Holmcoltram Cisterciensis* Ordinis Salutem, &c. Justis Petencium Desideriis dignum est nos felicem prebere Consensum & Vota que a Rationis Tramite non discordant Effectu prosequente complere. Ea propter dilecti in Domino Filii vestris justis Precibus inclinati Libertates & Immunitates usum tam in Foresta de *Eglewode* a clare memorie *H. Ric. Johanne* Regibus *Anglie* Domui vestre concessas sicut eas iuste & pacifice optinetis & in ipsorum Regum autenticis plenius dicitur contineri, vobis & per vos Monasterio vestro Auctoritate Apostolica confirmamus & presentis Scripti Patrocinio communimus. Nulli ergo omnino Hominum liceat hanc Paginam nostre Confirmationis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit Indignacionem Omnipotentis Dei & Beatorum *Petri & Pauli* Apostolorum ejus se noverit incursum, &c.

Consimile Privilegium habet hæc Abbatia a Papa Gregorio Nono concessum.

NUM. CCL.

Ib. fol. 108. *Bulla Innocentii Quinti Papæ Capellam de Kirkewynny Monachis de Holmcoltram Confirmans.*

INNOCENCIUS Episcopus servus servorum Dei dilectis Filiis Abbati & Conventui de *Holmcoltram Cisterciensis* Ordinis, Salutem & Apostoli-

cam Benediccionem. Sacrosancta Ecclesia Romana devotos & humiles Filios ex assuete Pietatis Officio propensius diligere consuevit, & ne pravorum Hominum Molestiis agitentur, eos tanquam pia Mater solita est Misericorditer confovere. Ea propter dilecti in Domino Filii vestris justis Postulacionibus clemencius annuentes Capellam de *Kyrkewinwi* in *Galwyehya* quam per Quadraginta annos pacifice possidetis liberam & quietam de Episcopali- bus & Synodalibus & omnibus aliis exaccionibus ex Concessione *Jocelini* bone Memorie *Glasguensis* Episcopi vobis & Ecclesie vestre collatam, sicut in ejus Autentico continetur, Devocioni vestre Auctoritate Apostolica confirmamus & presentis Scripti Patrocino communimus, statuentes ut si vos in aliquo gravari senseritis libere vobis liceat Sedem Apostolicam appellare. Nulli ergo Hominum liceat hanc Paginam nostre Confirmationis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit Indignacionem Omnipotentis Dei & Beatorum *Petri & Pauli* Apostolorum ejus se noverit incursum. Dat. *Rome* apud Sanctum *Petrum*, tercio Nonas Februarii, Pontificatus nostri anno Octavo.

NUM. CCLI.

Alia Bulla ejusdem Papæ Monachis de Holmcoltram Ecclesiam de Burgo confirmans. Ib. fol. 14

INNOCENCIUS Episcopus, &c. dilectis Filiis Abbati & Conventui de *Holm. Cisterciensis* Ordinis salutem & Apostolicam benedictionem. Cum a nobis petitur quod justum est & honestum & Vigor Equitatis & Ordo exigit rationis ut id per sollicitudinem Officii nostri ad debitum perducatur effectum. Ea propter dilecti in Domino Filii vestris justis Postulacionibus Apostolicum impercipientes Assensum Ecclesiam vestram de *Holm.* cum omnibus Bonis tam Ecclesiasticis quam mundanis que in presenciarum legitime possidet aut in futurum prestante Deo poterit adhipisci sub Beati *Petri & Pauli* nostra Proteccione suscipimus & presentis scripti Patrocinio communimus, specialiter autem Ecclesiam de *Burgo* ex Concessione nobilis Viri *H. de Morevill* vobis & Ecclesie vestre collatam sicut in ejus scripto autentico continetur cum omnibus suis Pertinenciis Devocioni vestre Auctoritate Apostolica confirmamus; statuentes ut Fructus & Obventiones ejusdem Ecclesie propter Hospitum usus, & Pauperum Sustentacionem quos frequenter succipitis cum eam vacare contigerit ex Apostolice Sedis Indulgencia licitum sit vobis de cetero ad usus proprios retinere, salvo Jure & debita Obediencia in spiritualibus Diocesano Episcopo ejusque Ministris, assignata quoque Capellanis in eadem servantibus Porcione de qua valeant congrue sustentari. Decernimus ergo ut nulli omnino Hominum liceat hanc Paginam nostre Proteccionis & Confirmationis, Constitucionis & Indulgentie infringere. Si quis autem, &c. Dat. &c.

NUM. CCLII.

ib. fol. 155.

Bulla Clementis Pape omnia Privilegia & Immunitates Monachorum de Holmcoltram confirmans.

CLEMENS Episcopus servus servorum Dei dilectis Filiis Abbati & Conventui Monasterii de *Holmcoltram* Ordinis *Cisterciensis*, *Karliolensis* Diocesis salutem & Apostolicam Benedictionem. Solet annuere Sedes Apostolica piis votis & honestis petitionum Precibus favorem benevolum impertiri. Ea propter dilecti in Domino Filii vestris iustis postulacionibus grato concurrentes assensu, omnes libertates & Immunitates a predecessoribus nostris Romanis Pontificibus sive per Privilegia vel alias Indulgencias vobis seu Monasterio vestro concessas; necnon Libertates & Exempciones secularium Exactionum a Regibus & Principibus ac aliis Christi fidelibus rationabiliter vobis indultas sicut ea iuste & pacifice obtinetis, vobis & per vos eidem Monasterio Auctoritate Apostolica confirmamus & presentis scripti patrocinio communimus. Nulli ergo &c. Si quis autem hoc attemptare presumpserit Indignacionem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apostolorum ejus se noverit incursum. Dat. *Burdegalie*, xii Kal. Augusti, Pontificatus nostri anno primo, & anno Domini M. CCC. VI^o.

NUM. CCLIII.

ib. fol. 156.

Privilegium Innocentii Papæ Monachis de Holmcoltram concessum, quod non solvant Decimas Lanæ, Lactis & Agnorum.

INNOCENCIUS Episcopus servus servorum Dei dilectis Filiis Abbati & Conventui Monasterii de *Holm*. *Cisterciensis* Ordinis, *Karliolensis* Diocesis salutem & Apostolicam Benedictionem. Solet annuere Sedes Apostolica piis votis & iustis petitionum desideriis favorem benivolum impertiri. Cum autem sitis per privilegia Sedis Apostolice a prestacione Decimarum de Animalium nutrimentis immunes & sicut vobis referentibus intelleximus, quidam Ecclesiarum Rectores, in quorum Parochiis Oves vestre pascuntur a vobis de lana, lacte & agnis earundem omnium Decimas exigere moliantur. Nos vestris precibus inclinati auctoritate presencium inhibemus ne quis contra eadem privilegia de predictis a vobis Decimas exigere vel extorquere presumat. Nulli ergo hominum liceat hanc paginam nostre inhibitionis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit Indignacionem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apostolorum ejus se noverit incursum. Dat. *Lateran*. xi Kal. Marci, Pontificatus nostri anno primo.

Chartæ Regum Abbatia de *Holmcoltram* concessa.

NUM. CCLIV.

Charta Johannis Regis Angliæ per quam confirmat Monachis de Holmcoltram Concessionem Patris sui, & aliorum Donationes.

Chartularium Abbatia de Holmcoltram. penes Joh. Warburton, Armig. fol. 6.

JOHANNES Dei gracia Rex Angliæ &c. Archiepiscopis, Episcopis, Abbatibus, Comitibus, Baronibus, Justiciariis, Vicecomitibus, Prepositis, Ministris & omnibus Ballivis & Fidelibus suis Salutem. Sciatis nos concessisse & presenti Carta confirmasse Deo & Sancte *Marie* de *Holmcoltram* & Monachis ibidem Deo servientibus pro Salute nostra & pro Anima Patris nostri in liberam & puram & perpetuam Elemosinam totam Insulam de *Holmcoltram* per rectas Divisas suas, cum omnibus pertinenciis suis & *Raby* cum omnibus pertinenciis suis per illas Divisas per quas Pater noster dedit eis, hoc est, per Rivulum qui fluit subtus *Kirkebride* inter exterius Fossatum Monachorum & cetera omnia ut in supradicta propria Carta. Et quod habeant rationabilia necessaria sua in Foresta nostra de *Englewod* ad Edificia sua & ad omnia facienda que Domui sue fuerint necessaria, sine vasto per visum Forestariorum nostrorum; & Cortices Lignorum que preciderint ipsorum erunt; & Pasturam Porcis suis sine Pasnagio & Pasturam Haracio suo inter *Calden* & *Alne*, & Bobus suis quando trahunt Marenium suum & alia Domui sue necessaria, & omnia alia Ayfiamenta & Libertates quas hactenus habuerunt in Foresta habeant sine Disturbacione & Vexacione Forestariorum, precipue cum ipsa Abbacia nostra propria sit. Habeant eciam liberos Exitus & Introitus de Abbacia & de locis suis infra & extra predictas Divisas ubique per Mare & per Terram & per Vastum nostrum & Visuetum, & per Sablones, Vias & Semitas cum Catallis suis & Hominibus suis & Mayfuras suas infra Muros de *Kardul* quietas de Burgagio & de omnibus Consuetudinibus que ad Burgagium pertinent. Quare volumus & firmiter precipimus quod Abbacia ipsa & inde Monachi omnia supradicta habeant & teneant, bene & in Pace, libere & quiete, integre & plenarie & honorifice in Terris & Aquis, in Bosco & Plano, in Pratis & Pascuis & Molendinis, in Viis & Semitis, in Stagnis & Vivariis, in Mariscis & Mussis, in Piscariis Maritimis & Sablonibus, in Grangiis & in omnibus aliis Rebus suis soluta, libera & quietas de Sciris & Hundredis & Wapentachiis, & Thol & Theam & Infanginthes & Effartis & Vastis, ita tamen quod si in Forestis nostris forisfecerint contra Libertates eis a nobis concessas rationabiliter emendetur. Et de Rewardo Foreste, & de Escapio & Misericordiis & de Pecunia que ad Murdrum pertinet, de Plaintis & Querelis, Geldis & Danegeld, Assis & de Seward, Castelwerks, Talagio, Cornagio & de omni Teolonio, Passagio Pontis, Stallagio, Scutagio & de Auxiliis Vicecomitum & Servientium suorum & omni seculari exactione que ad nos pertinet, cum omnibus Libertatibus & Liberis Consuetudinibus suis. Hec omnia concedimus & confirmamus que supradicta sunt ex Dono Domini Regis Patris nostri

stri & nostro in puram & perpetuam Eleemosinam, sicut Carta Regis *Ricardi* Fratris nostri rationabiliter testatur. Excepta Clausula que in Carta Regis *Ricardi* continetur de Mayremo & Petra pro qua posuimus rationabilia necessaria sua & cetera que superius in Clausula illa continentur. Preterea concessimus & confirmavimus eis rationabilem Donationem de *Flemingby* quam *Cospatricius* Filius *Ormi* dedit eis cum rectis Divisis & omnibus Pertinenciis suis & Piscariam in *Derwentwater* ex Domino *Thome* Filii *Cospatricii* & Excambium quod idem *Thomas* eis fecit de *Wayscdest* cum Pertinenciis in Villa de *Kelton*; & totam Terram quam habent in *Kyrkebychore* sicut Carte Donatorum & Confirmacio Regis *Ricardi* Fratris nostri rationabiliter testantur. Teste *Willielmo*, &c.

NUM. CCLV.

Ib. fol. 8.

Confirmatio Cartæ Regis Johannis per Regem Henricum secundum.

HENRICUS Dei Gracia Rex *Anglie* Dominus *Hibernie* &c. Archiepiscopis, Episcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Justiciariis, Forestariis, Vicecomitibus, Prepositis, Ministris & omnibus Ballivis & Fidelibus suis Salutem. Inspeximus Cartam Domini *Johannis* Regis Patris nostri in hec Verba. *Johannes* Dei Gracia Rex *Anglie* Dominus *Hibernie* &c. ut supra in Carta dicti Regis *Johannis* usque ad finem, deinde sequitur ut infra.

Nos igitur Concessionem & Confirmationem Domini *Johannis* Patris nostri ratam & gratam habentes eam predictis Abbatibus & Monachis pro Nobis & Heredibus nostris confirmamus. Hiis Testibus, Dominis *Waltero* Archiepiscopo *Eboracensi*, *Waltero* Episcopo *Karliolensi*, *Gilberto* de *Burgo* Comite *Kancii* Justiciario nostro, *W.* Comite *Warrenne*, *Osberto* *Giffard*, *Radulfo* Filio *Salomonis*, & *Ricardo* de *Argencœm* Senescallis nostris, *Henrico* de *Capella* & aliis. Dat. per manum Venerabilis Patris *Radulphi* Orcestre Episcopi Cancellarii nostri apud *Westmonasterium*, vii die Aprilis, anno Regni nostri undecimo.

NUM. CCLVI.

Ibid.

Carta Henrici Regis Senioris de Teolonia, Pontagio &c. non solvenda a Monachis de Holmcoltram.

HENRICUS Dei gracia Rex *Anglie* &c. Justiciariis, Comitibus, Baronibus, Vicecomitibus & omnibus Ministris suis totius *Anglie* salutem. Precipio quod omnes Res Monachorum de *Holmcoltram* sint quiete de *Theolonia* & *Pontagio* & *Passagio* & omni Consuetudine quocunque venerint, & nominatim de omnibus que emerint vel vendiderint ad proprios Usus. Et prohibeo ne quis eos inde vexet vel disturbet super decem Libras Forisfacture Teste *Ricardo* de *Ham.* Constabulario & *Warino* Filio *Gervasii* Camb. apud *Westmonasterium*.

NUM. CCLVII.

Rex Johannes succipit Monachos de Holmcoltram in Proteccionem suam. Ibid.

JOHANNES Dei gracia Rex *Anglie* &c. Archiepiscopis, Episcopis, Comitibus, Baronibus, Justiciariis, Vicecomitibus, Ministris & Fidelibus suis *Anglie*, *Scocie* & *Gallie*, *Wallie* & omnium Terrarum suarum Salutem. Sciatis quod suscepimus in Manum & Custodiam & Proteccionem nostram Abbaciam de *Holmo* & Abbatem & Monachos ejusdem Abbacie & omnes Res & Possessiones suas. Et ideo precipimus quod Abbaciam illam & Abbatem & Monachos ejusdem & omnes Res & Possessiones suas Custodiatis, manuteneatis & protegatis sicut res nostras proprias, ita quod nullam eis vel Rebus suis Injuriam vel Contumeliam faciatis, nec ab aliquo fieri permittatis; & si quis eis in aliquo forisfacere presumpserit plenariam eis sine Dilacione Justiciam fieri faciatis. Et prohibemus ne predicti Monachi ponantur in Placitum de ullo Tenemento quod tenent in Dominico suo nisi coram nobis vel capitali Justiciario nostro, sicut Litere Patentes *Henrici* Regis Patris nostri rationabiliter testantur. Testibus, *Willielmo* Comite *Warrewici*, *Hugone* de *Nevil*, apud *Gedewind*, III die Decembris.

NUM. CCLVIII.

Proteccio Ricardi Regis pro Monachis de Holmcoltram. Ibid.

RICARDUS Dei gracia Rex *Anglie* &c. Archiepiscopis, Episcopis, Comitibus, Baronibus & omnibus Ministris & Fidelibus suis *Anglie*, Salutem. Sciatis quod suscepimus in Manu & Custodia & Proteccione nostra Abbaciam de *Holmcoltram* & Abbatem ejusdem loci & Monachos ibidem Deo servientes, & omnes Res & Possessiones suas. Et ideo precipimus quod Abbaciam illam & Abbatem & Monachos ejusdem Abbacie & omnes Res & Possessiones suas custodiatis, manuteneatis & protegatis sicut Res nostras proprias, ita quod nullam eis neque Rebus suis Injuriam vel Molestiam aut Gravamen faciatis, nec ab aliquo fieri permittatis; & si quis eis in aliquo forisfacere presumpserit, plenariam sine Dilacione eis Justiciam fieri faciatis. Et prohibemus ne predicti Monachi ponantur in Placito de ullo Tenemento quod tenent in Dominico suo de Eleemosinis nostris, vel unde Cartas habent Donatorum vel Vendorum vel Dominorum nisi coram nobis vel Capitali Justiciario nostro. Testibus Cantuarie Archiepiscopo, Comite *Willielmo* de *Mandevill*, *Willielmo* Mariscall, apud *Westmonasterium*, die Quinta Septembris.

NUM.

NUM. CCLIX.

Carta Henrici Regis, quod Monachi de Holmcoltram sint quieti a Telonio & Passagio.

HENRICUS Dei Gracia Rex Anglie &c. omnibus Ballivis & Fidelibus suis ad quos presentes Litere pervenerint Salutem. Precipimus quod omnes Res Monachorum de *Holmcoltram* sint quiete de Thelonio & Pontagio & Passagio & omni Consuetudine quocunque venerint, & nominatim de omnibus que emerint vel vendiderint ad proprios usus; & prohibemus ne quis eos inde vexet vel disturbet super decem libras forisfacture. In cujus rei Testimonium has Literas &c.

NUM. CCLX.

Carta Henrici Tertii Regis de Heremitorio Sancte Hilde Monachis de Holmcoltram, concessio, &c.

HENRICUS Dei gracia Rex Anglie, Dominus Hibernie, &c. Archiepiscopis, Episcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Justiciariis, Forestariis, Vicecomitibus, Prepositis, Ministris, & omnibus Ballivis & Fidelibus suis, Salutem. Sciatis nos Intuitu Dei & pro Salute Anime nostre & Antecessorum & Successorum nostrorum concessisse & hac presenti Carta nostra confirmasse Abbacie de *Holmo* & Monachis ibidem Deo servientibus Heremitorium Sancte *Hilde* in Foresta nostra de *Englewod* cum Landa quam *Rogerus Goky* quondam Heremita illius loci tenuit integre cum omnibus pertinentiis suis sicut idem *Rogerus* eam unquam melius & plenius tenuit; ita quod Landam illam excolant vel ad Pasturam teneant si voluerint. Concessimus etiam eis quod habeant ibidem Vaccariam XL Vaccarum cum Pastura earum in Foresta illa & cum Secta earum ad duos Annos; ita tamen quod in Fine singulorum duorum Annorum ammoveatur de Foresta nostra Secta earundem XL Vaccarum de duobus Annis. Concessimus etiam eisdem quod habeant in Pastura illa tot Equos & Boves quot sufficiant eis ad Landam illam excolendam si illam excolere voluerint. Et quod quieti sint de Escapio & de Receptione Forestariorum, nisi ad Voluntatem ipsorum Monachorum. Hec autem omnia predicta eis concessimus habenda & tenenda de Nobis & Heredibus nostris in liberam, puram & perpetuam Elemosinam. Quare volumus & firmiter precipimus quod predicta Abbacia de *Holmcoltram* & Monachi ibidem Deo servientes habeant & teneant predictum Heremitorium Sancte *Hilde* in Foresta *Denglewod*, cum Landa predicta & omnibus Pertinentiis suis & Vaccariam XL Vaccarum cum Pastura earum in Foresta illa & tot Boves & Equos quot eis sufficiant ad Landam illam excolendam si eam excolere voluerint. Et quod quieti sint de Escapio & de Receptione Forestariorum nisi ad Voluntatem ipsorum Monachorum bene & in Pace, libere & quiete & integre cum omnibus Libertatibus & liberis

Consuetudinibus ad hec pertinentibus sicut predictum est, sicut Carta Domini *Johannis* Regis Patris nostri quam iidem habent, rationabiliter testatur. Hiis Testibus, Dominis *Waltero* Archiepiscopo *Eboracensi*, *Waltero* Episcopo *Karliolensi*, &c. Dat. per manum Venerabilis Patris *Radulfi Cestrie* Episcopi Cancellarii nostri, apud *Westmonasterium* vii. die Aprilis, anno Regni nostri undecimo.

Vide Chartam Regis *Johannis de Heremitorio Sancte Hilde*, in *Monasterio*, Vol. 3. p. 34.

NUM. CCLXI.

Carta Regis Henrici Tertii Donationem Johannis Francigenae Monachis de Holmcoltram factam de Costera de Warnel confirmans. Ib. fol. 12.

HENRICUS Dei gracia Rex Anglie &c. Archiepiscopis, Episcopis, &c. salutem. Inspeximus Cartam *Joannis Francigene* Personae Ecclesie de *Caldebec* in hec Verba. Sciant omnes presentes & futuri quod ego *Johannes Francigena* Persona Ecclesie de *Caldebec* de Assensu & Voluntate Venerabilis Patris *W.* Dei Gracia *Karliolensis* Episcopi Ordinarii mei & predictae Ecclesie Patroni & etiam de Assensu Prioris & Conventus *Karliolensis*, pro me & Successoribus meis nomine Ecclesie mee dedi, concessi & hac presenti Carta mea confirmavi Deo & Beate *Marie* & Domui de *Holmcoltram* & Monachis ibidem Deo servientibus medietatem Clausi Costere de *Warnel*, excepta terra tum arata que est juxta medietatem dictorum Monachorum, scilicet inter Haiam que dividebat Terram predictorum Monachorum & Forestam Domini Regis super Sicam que vocatur *Gresgarthgil* versus Occidentem antequam Dominus Rex concesserat dictis Monachis dictum Clausum Costere de *Warnel* quam diu sibi placuit, & inter Sicam que vocatur *Wrothelegil* versus Orientem sicut Fossatum dictorum Monachorum se extendit de una Sica ad aliam ex parte Aquilonari dicte Terre arate, quam ego in Manu mea tenui pro me & Successoribus meis, qui dictam medietatem eis dedi, scilicet illam medietatem que est versus Occidentem secundum Divisionem inter me & dictos Monachos factam, tenendam & habendam dicte Domui de *Holm* & Monachis ibidem Deo servientibus imperpetuum de me & Successoribus meis & de Ecclesia de *Caldebec*, adeo libere & quiete, sicut ego dictam medietatem de Domino Rege Anglie teneo, reddendo inde mihi & Successoribus meis & Ecclesie de *Caldebec* annuatim XL Denarios pro omni Servizio; ita quod nec ego nec aliquis Successorum meorum nec Homines nostri aliquam Communiam, Ingressum vel Egressum infra Clausum medietatis dictorum Monachorum aliquo tempore habebimus. Et ut hec mea Donatio Robur Firmitatis imperpetuum optineat presenti Scripto Sigillum meum apposui. Hiis Testibus, Domino *W. Karliolensi* Episcopo, *R.* Priore *Karliolensi*, *G. de Louthir* Archidiacono ejusdem Loci, *W.* Priore de *Gedirbale*, &c. & aliis. Nos ergo predictam Donationem & Concessionem ratam & gratam habentes predictis Monachis pro nobis & Heredibus nostris concedimus & sigillo nostro confirmamus, sicut Carta predicti *Johannis* quam inde

S f f

habent

habeat rationabiliter testatur. Hiis Testibus, J. Bathon. W. Exon, & H. Roff. Episcopis. H. de Burgo Comite Kancie &c. Dat. per manum Venerabilis Patris Radulfi Cycestrensis Episcopi Cancellarii nostri apud Rading xii. die Maii, Anno Regni nostri sextodecimo.

Confirmationes hujus Donationis per Episcopum & Capitulum Karliolense, non inseruntur quia constant pene totidem verbis.

NUM. CCLXII.

Ib. fol. 29.

Carta Ricardi Regis Angliæ Donationes de Flemingby & Piscacione in Derwent Monachis de Holmcoltram confirmans.

RICARDUS Dei gracia Rex Anglie, &c. Archiepiscopis, Episcopis, Abbatibus, Comitibus, Baronibus, &c. salutem. Sciatis nos dedisse, concessisse & presenti Carta nostra Confirmasse Deo & Sancte Marie de Holm. & Monachis ibidem Deo servientibus, pro salute nostra & anima Patris nostri, in liberam & puram & perpetuam Elemosinam rationabilem Donacionem de Flemingby quam Cospatricius Filius Ormi dedit eis cum rectis Divisis & omnibus Pertinenciis, sicut in Cartis ipsius Cospatricii & Thome Filii ejus continetur. Et Piscariam in Derwent quam dictus Thomas eis dedit in perpetuam Elemosinam, & Carta sua confirmavit. Et Excambium quod Thomas Filius Cospatricii fecit de Waicetost cum Pertinenciis in Villa de Kelton, sicut rationabiliter Carta ejusdem Thome testatur. Et totam Terram quam habent in Kirkebithorp cum omnibus Divisis & Libertatibus que in Cartis Donatorum rationabiliter continentur. Quare volumus & firmiter precipimus quod iidem Monachi omnia supradicta habeant & teneant, bene & in Pace, libere & quiete & honorifice in Terris, in Bosco & Plano, in Pratis & Pasturis, Aquis & Molendinis, Viis & Semitis & omnibus aliis locis & aliis Rebus libera & quiete de Shyr. & Hund. & Wapentac, & Thol & Them, & Infangenethes, Vastis, Effartis. Ita tamen quod si in Forestis nostris forisfecerint contra Libertates eis a nobis concessas rationabiliter emendetur. Et de Rewardefor. de Escapio, de omnibus Mercciis & de Pecunia que ad murdrum pertinet & de Placitis, Querelis, Cornagio, Geldis, Danegeld, Affisis, Sewarks, Castelwerks, Carreagio & Summagio, Stallagio & omni Theolonio, Pontagio, Passagio, Taillagio, Scutagio, Auxiliis Vicecomitum & Servientum suorum & omni seculari Exaccione & Consuetudine & Servizio & omni opere servili quod ad nos pertinet cum omnibus Libertatibus & liberis Consuetudinibus suis. Teste, &c. Anno primo Regni nostri. Is erat Tenor Carte nostre in primo Sigillo nostro quodque aliquando perditum fuit dum capti essemus, &c.

NUM. CCLXIII.

Carta Edwardi Regis Angliæ de libera Waremma Monachis de Holmcoltram concessa. Ib. fol. 37.

EDWARDUS Dei gracia Rex Anglie, &c. salutem. Sciatis nos concessisse & hac carta nostra confirmasse dilectis nobis in CHRISTO Abbati & Conventui Abbathie nostre de Holm quod ipsi & eorum Successores Abbates & Monachi ejusdem loci in perpetuam habeant liberam Waremmam in omnibus Dominicis Terris suis Manerii sui de Flemingby in Comitatu Cumbrie, dum tamen Terre ille non sint infra Metas Foreste nostre. Ita quod nullus intret terras illas ad fugandum in eis vel aliquid capiendum quod ad Waremmam pertineat sine Licencia & Voluntate ipsorum Abbatis & Monachorum & Successorum suorum super Forisfacturam nostram Decem Librarum. Quare volumus & firmiter precipimus pro nobis & Heredibus nostris quod predicti Abbas & Conventus & eorum Successores Abbates & Monachi ejusdem Abbacie in perpetuum habeant liberam Waremmam in omnibus Dominicis Terris suis predictis dum tamen Terre ille non sint infra metas, &c. ut supra. Hiis Testibus, &c.

NUM. CCLXIV.

Carta Willielmi Scotorum Regis de Pace sua Monachis de Holmcoltram concessa. Ib. fol. 109.

W Rex Scotorum Justiciariis, Vicecomitibus, Prepositis, Ministris & omnibus probis Hominiibus totius Terre sue salutem. Sciatis me firmam Pacem meam dedisse Monachis & Fratribus de Holm & eorum Catallis per totam Terram meam & Licenciam deferendi Lanam suam & Mercaturas suas quas venales habuerint in Terram meam ad vendendum in Burgis meis ubicumque eis placuerit. Quare prohibemus ne quis eos in cundo aut redeundo disturbet aut aliquam eis Injuriam inferat super meam Forisfacturam. Testibus, &c.

NUM. CCLXV.

Carta Edwardi Primi Regis Angliæ de Terris & Tenementis ad annum Valorem trecentarum Marcarum Monachis de Holmcoltram concessis. Ib. fol. 120.

EDUUARD par la Grace de Dieu Roy de Engleterre, Seynur de Hyrelaunde, Ducs de Aquitayne a tuz ces baylles e ses feals, saluz. Sachez nous al honour de dieu e par la bone devocioun ke nous avoms a seynte Eglise avoyr done & graunte e par ceste nostre presente chartre conferre a Robert Abbe de Holmcoltran e se Eglise de nostre

Dame de mesmes luy, e les Moynnes clokes dieu seruvans, troys Centz Marcheas de tere, E ceo est a favoyr de teres e tenemenz en Grevestone que furent a Robert de Ros de Werk nostre enemy e rebel, & les queus il tint le Jour que il morast hors de nostre fay, e de teres e tenemens en la tere & le Reaume de Escoce que furent a Ricard de Glen, Patrick le Archer, Alisandre de Forlcardestoun, Gilbert Makluagh, Robert de Moffet, Gilbert Makluagh, Chutbert Makgilwinni, e Gilcolm son Fin, Alisaundre Frazer, e Johan de Lus, ausi nos enemis e rebels & les queus il tindrent le Jour de la Magdeleyne lan de nostre Regne vintefisme, a avoyr e tenir de nous & de nos heysr co ke de nous est tenuz, & de autres co que de eus par nostre graunt sera tenu avant dist Abbe, Moynes & leurs successeurs e leur eglise avant dite ou avoiesous de Eglises, Fees e forfesteures de tuz enemis e rebelles que tindrent des avant dites Robert de Ros, en Greveston, Richard, Patrik, Alisaundre, Gilbert, Robert Mofet, Gilbert, Cutbert, Gilcolm, Alisaundre, e Johan en le dist Reaume de Escoce, len e le jour susdite, e totes autres apportenaunz per le estente susdite; Fesaunt a nous & a nos heysr e es autres seynurs susdites les servises de co dues e customes, a tuz jours. Et si les teres e tenemenz avant dites & les autres apertenaunz sicome sus est dit ne atteygnent la dite value de troys Cenz Mars par an, nous ou nos heysr co ke endefaudra a dist Abbe, Moynes e leur Successeurs e leur eglise avant dite parfroums ayllurs de teres des enemis a plus pres ke hom pora convenablement en meismes le Reaume. E si iceles terres e tenemenz ou les avouesons, fees e forfetesures e les autres choses susdites passent icele value, donke le surplusage outre la dite estente a nous & a nos heysr demorge a nostre volente; fors pris nequedent les teres e les tenementz porpris sur nous ou sur autres par les dites Robert, Richard, Patrik, Alisaundre, Gilbert, Robert, Gilbert, Cutbert, Gilcolm, Alisaundre, e Johan, our par les leurs si nules i ad puy le tens de ceste guere comencee, les queles nos voluns que demorgent en noster mayn taunt ke droyt en soyt fet. E fors pris les teres e les tenemenz ou avoiesous des Eglises, e totes autres apertenaunz que furent tenuz de dites Robert de Ros en Grevestoner, Richard, Patrik, Alisaundre, Gilbert, Robert de Mofet, Gilbert, Chutbert, Gilcolm, Alisaundre e Johan en le dist Reame de Escoce meismes lan e le jour; si nules de ces avouns done ou graunte as nos autres feaux avant le Jouedi procheyne devant la Feste seynt Michel, a heure de Nounne lan avantdist, Issi que euls e leur heysr les teygnent de dittes Abbe, Moynes e leur successeurs e leur Eglise avaunt dite par les services de coe avaunt dues e customes, a tous jours. En tesmoigne de quel chose a ceste nostre presente chartre avouns fet mettre nostre seal. Aico tesmoynes les honorables peres Water de Coventre e de Lychefeld, e Johan de Cordoyl Evsques, Johan Counte de Garreynne, Henri de Lasce Counte de Nicole, nostre cher neveu e Thomas Counte de Lancastre, Guy Counte de Warewyk, Henri de Percy, Robert le fiz Water, Robert de Clifford e autres. Done par nostre mayn a Cordoyl le vinttime quint jour de Septembre, l'an de nostre Regne vintefisme.

Donationes &c. Abbatiæ de Holmcoltram.

NUM. CCLXVI.

Concordia inter Monachos de Holmcoltram & Gilbertum Filium Gilberti.

Chartularium Abbatiæ de Holmcoltram, penes Jo. Warburton. fol. 1.

HÆC est finalis Concordia facta in Curia Domini Regis apud Carliol die Sabbati proxima post Festum Sancti Luce. anno Regni Regis Ricardi sexto, coram Rogero Bigot Comite Northfolchie, R. Hereford. Archid. Willielmo de Glaunvill, Willielmo Hervey, tunc Justiciariis Domini Regis & aliis Baronibus & Fidelibus Domini Regis tunc ibidem presentibus inter Monachos de Holmcoltram & Gilbertum Filium Gilberti de Domibus quas edificaverat ad Nocumentum prædictæ Abbatiæ de Holmcoltram, scilicet quod idem Gilbertus removebit illas ante caput ville proxime post hanc Concordiam & ponet juxta Terram Ecclesiæ que est ad caput de Drinudrabbigg versus Orientem & ab Occidentali parte ejusdem Terre ecclesiæ incipiet edificare ix messuagia versus Occidentem, ita quod unumcunque Messuagium habebit sex Perticas Latitudinis in transversum in Drinudrabbigg versus Occidentem. Et sciendum est quod ille domus quas prædictus Gilbertus edificabit postea erunt ad caput terre de Drinudrabbigg versus Meridiem, ita quod antedictus Gilbertus & heredes ejus nunquam Domum aliquam vel edificationem facient propinquiorem prædictæ Abbatiæ de Holmcoltram.

NUM. CCLXVII.

Carta Ricardi Filii Anketilli, per quam quietum clamavit Monachis de Holmcoltram de Terra subtus Kirkebride.

Chartularium Abbatiæ de Holmcoltram, penes Jo. Warburton. Armig. fol. 4.

UNIVERSIS Sancte Matris Ecclesiæ, &c. Ricardus Filius Anketilli salutem. Sciatis die Sancti Botulfi apud Karliol. ad Parvas Assisas Domini Regis Ricardi, anno, scilicet, 1^o regni ejus, Consensu Johannis heredes mei quietum clamasse de me & heredibus meis imperpetuum Deo & Sancte Marie de Holmcoltram & Monachis ibidem, &c. totam Calumpniam quam habui & feci versus prædictum Monasterium sive justam sive injustam de vasto Domini Regis quod continetur infra Rivulum qui currit subtus Kirkebride extra exterius Fossatum Monasterii & cadit in Wachepol & inde ascendendo per Divisas que nominate sunt in Carta prædicti Domini Regis Ricardi coram Domino Willielmo de Scotevill & Osberto de Longo Campo, & Willielmo Filio Aldelmi & Petro de Ros Archidiacono de Karliol. & Magistro Rogero Arundel & Gaufrido Hageth, tunc Justiciariis Domini Regis. Testibus &c.

NUM.

NUM. CCLXVIII.

Ibid.

Carta Ricardi de Herit de Pratis in Waura & Cromboc Monachis, de Holmcoltram concessis.

NOTUM sit omnibus, &c. quod ego Ricardus de Herit concessu Alianore Uxoris mee & heredum meorum dedi & concessi Deo & Sancte Marie de Holmcoltram & Monachis ibidem Deo servientibus in puram, liberam & perpetuam Elemosinam Prata illa inter Wauram & Cromboc, scilicet, inter Fossatum novum contenta sicut Waur modo cadit in Comboc. Et concedo eis & facio heredes meos concedere quicquid Juris vel Calumpnie habebamus in terram illam, ut habeant & possideant eam libere & quiete ab omni Exaccione & Calumpnia que ad me & heredes meos pertinet imperpetuum pro anima mea & Uxoris mee, &c.

NUM. CCLXIX.

Ib. fol. 11.

Quieta Clamatio Thomæ de Lassels Monachis de Holmcoltram de Clamio quod habuit in Heremitorio Sanctæ Hildæ.

UNIVERSIS Christi Fidelibus ad quos presens Scriptum pervenerit Thomas de Lassels salutem. Noverit Universitas vestra me quietum clamasse de me & heredibus meis imperpetuum Deo & Monachis Sancte Marie de Holmcoltram totum Jus & Clamium quod unquam habui vel habere potero infra Clausuram ipsorum Monachorum Heremitorii Sancte Hilde in Foresta Denglewod; & ad maiorem hujus rei Securitatem presens Scriptum Sigilli mei munimine roboravi. Hiis Testibus, Rogero Bertram, Roberto de Ros, Willielmo de Eboraco, Ranulfo Filio Henrici, Thoma Filio Johannis, tunc Justiciariis Itinerantibus, Thoma de Multon, Ricardo de Lebynton, Alano de Lassels, &c.

NUM. CCLXX.

Ibid.

Aliæ Concessionēs ejusdem Thomæ de Lassels eisdem Monachis factæ.

OMNIBUS Christi Fidelibus hoc Scriptum visuris Thomas de Lassels Salutem eternam in Domino. Sciatis me inspexisse Cartam Domini Johannis Regis Angliæ Patris Domini Henrici Regis & Confirmationem ejusdem Regis de Collacione facta Abbati & Monachis de Holmcoltram de Heremitorio Sancte Hilde cum Landa & Haia & Pastura ad XL Vaccas cum Secta earum duorum annorum & ad tot Boves & Equos quot sufficient eis ad Landam illam excolendam. Quam Collacionem ratam habens & gratam prout in Cartis predictis Regum continetur, pro me & Heredibus meis eis concedo & confirmo. Concedo etiam eisdem Abbati & Monachis Communiam Herbagii ad E-

quicium suum & ad predictas Vaccas cum earum Sequela & ad predictos Equos & Boves de quibus predictam Landam excolere debent, ut prenomina- tum est per totum Boscum meum & planum de Bochilton & quod predicta Averia possint libere ingredi & egredi sine Impedimento mei vel Heredum meorum imperpetuum. Et quod idem Abbas & Monachi libere & sine Impedimento possint cum Carris, Plaustris & Carectis & omnimodis Summagiis transire per Boscum predictum & Planum, ita quod non accipiant de viridi Bosco vel Sicco sine Licencia. Concedo etiam eisdem Abbati & Monachis Pasturam ad Porcos suos in eisdem Bosco meo & Plano, sine Warda facta per totum nisi Tempore Pasnagii, ut si ita sit quod eo Tempore Boscum illum ingrediantur per Escapium vel alio modo, ego Thomas vel Heredes mei predictos Porcos absque Imparcacione faciam rechaciare & sine Dampno aliquo eis inferendo, nisi predicti Abbas & Monachi voluerint de Pasnagio respondere. Pro hac autem Concessione & Confirmatione predicti Abbas & Monachi concesserunt pro se & Successoribus suis quod Ego Thomas vel Heredes mei, si Licenciam habere poterimus de Domino Rege ad assartandam vel apparcandam aliquam Partem predicti Bosci vel Plani possimus assartare vel apparcare, & illud Assartum Haia includere sine Contraddicione aut Impedimento predictorum Abbatis & Monachorum; ita quod Animalia ipsorum Abbatis & Monachorum nulla Occasione sentiant Detrimentum; ita quod si predicta Animalia per Defectum Clausure predicta Assarta ingrediantur, sine Dampno aut Jactura rechaciabuntur. Et ut ista Concessio mea & Confirmacio Robur Firmitatis imperpetuum optineat tam ego quam predictus Abbas huic Scripto ciographato Sigilla nostra alterutim apposuimus. Hiis Testibus, Johanne de Dainill tunc Justiciario Foreste citra Trentam, Thoma de Multon, Willielmo de Daks, Willielmo de Vall, Ricardo de Laton, Radulpho de Glasson, Ricardo de Newton, Roberto de Mulcastre, Thoma de Bello Campo, Isaac de Treby, & aliis.

NUM. CCLXXI.

Carta Hugonis de Morevilla Monachis de Holmcoltram Ecclesiam de Burgo concedens. Ib. fol. 14.

UNIVERSIS Sancte Matris Ecclesie Filiis Hugo de Morevilla salutem. Noverit Universitas vestra me concessisse, dedisse & hac presenti Carta mea confirmasse Deo & Ecclesie Sancte Marie de Holmcoltram & Monachis ibidem Deo servientibus pro salute Anime mee & Uxoris mee & pro Animabus Patris mei & Matris mee & Animabus omnium Antecessorum & Successorum meorum in liberam, puram & perpetuam Elemosinam Ecclesiam de Burgo ad primam Vacacionem cum omnibus Pertinenciis suis & Libertatibus ad invenienda Luminaria, Vinum & omnia que necessaria sunt ad Ornatum Ecclesie de Holmcoltram & Ministerium Altaris & Sacramentorum Christi. Hiis Testibus, Thoma Filio Cospatricii, Thoma de Brunfeld, &c.

NUM.

NUM. CCLXXII.

Confirmatio Johannæ Filiae supradicti Hugonis de Morevilla de dicta Ecclesia de Burgo.

UNIVERSIS sancte Matris Ecclesie Filiis, *Johanna* Filia *Hugonis de Morevilla* salutem in Domino. Noverit Universitas vestra quod mea libera & spontanea Voluntate concessi & hac presenti Carta mea confirmavi Deo & Beate Marie & Monachis de *Holmcoltram* in perpetuam Elemosinam pro salute anime mee & Domini mei *Ricardi de Germin* & Patris mei *Hugonis de Morevilla* & pro animabus omnium Antecessorum & Successorum meorum Donum ejusdem *Hugonis* Patris mei veri Patroni Ecclesie de *Burgo*, quam Ecclesiam cum omnibus Pertinenciis suis idem *Hugo* pro salute anime sue eisdem Monachis in perpetuam Elemosinam donavit libere perpetuo tenendam sicut in ejus Scripto autentico continetur, &c.

Sequuntur in eodem Chartulario varie Confirmationes hujus Donationis Ecclesie de Burgo quas omnes transcribere supervacaneum duximus; sunt autem hæ, H. Episcopi Karliolensis, Johannis Prioris de Lanertoft, H. Episcopi Karliolensis, Hugonis Episcopi ejusdem Sedis, Walteri Episcopi ejusdem, Radulphi Prioris Karliolensis & Alexandri Papæ, a fol. 14 usque ad fol. 18.

NUM. CCLXXIII.

Carta H. de Morevill de Piscatione Monachis de Holmcoltram concessa.

SCIANT omnes tam presentes quam futuri quod ego *H. de Morevill* concessi & dedi & hac presenti Carta mea confirmavi Deo & Sancte Marie de *Holmcoltram* & Monachis ibidem Deo servientibus unum Rete integrum ad *Solleburgh* & in omnibus aliis Locis super *Edene* communiter cum Vineto de *Burgh* & unum Bothum & Locum apud Rete suum exsicandum, cum omnibus aliis Ayfamentis ad illud Rete pertinentibus pro anima Patris mei & Matris mee & omnium Parentum & Successorum meorum in puram & perpetuam Elemosinam libere & quiete ab omni Servizio & Exactione & Consuetudine seculari. Et ego & heredes mei warrantizabimus hanc Donationem contra omnes Homines imperpetuum. Testibus, &c.

NUM. CCLXXIV.

Compositio facta inter Abbatem de Holmcoltram & Priorem Karliolensem super Piscatione de Eden.

UNIVERSIS Christi Fidelibus hoc Scriptum visuris vel auditoris *Radulphus* Prior & Conventus Sancte Marie Karliolensis salutem. Noverit Universitas vestra quod cum Questio verteretur inter nos ex una parte & Abbatem & Monachos de

Holm. ex altera auctoritate Apostolica super Decimis Piscium captorum in Aqua de *Eden* infra hec loca, *Fleminghalse, Vilals & Depedraiscoram* coram Abbate de *Caldra* & Conjudicibus tandem Lite pendente coram eis post multa hinc inde proposita tam nos quam dicti Abbas & Conventus de *Holm.* subjecimus nos Gracie & Ordinationi Venerabilis Patris *Walteri* Dei gracia *Karliolensis* Episcopi, renunciantes omni Exceptioni Appellationi impetratis & impetrandis & omni Juris Remedio quod obijci possit in Sententiam, Instrumentum vel Personam. Qui quidem Episcopus Meritis rite consideratis & Circumstanciis diligenter consideratis & indagatis habito bonorum Virorum & Juris peritorum consilio in hunc modum inter nos ordinavit, videlicet, quod Decime Piscium captorum in Aqua de *Edin* infra loca prenominate vel alibi infra Limites Parochie de *Routhclif* tractorum ad Terram infra Parochiam prenominatam nobis tanquam prefate Ecclesie Rectoribus remanebunt; ita tamen quod nos pro bono Pacis duos Solidos Argenti prefatis Abbati & Conventui annuatim ad *Pentecosten* persolvemus imperpetuum. Nos ergo dictam Ordinationem ratam & gratam habentes duos Solidos dictis Abbati & Conventui de *Holm.* annuatim ad *Pentecosten* concessimus persolvendos quos eisdem secundum quod predictum est in perpetuum solveamus. Et in hujus rei Testimonium commune Signillum Capituli nostri presenti Scripto apposuimus. Testibus, *Gervasio de Louchir* Archidiacono *Karliolensi*, *Waltero de Ullisby* tunc Officiali *Karliolensi* Magistris, *Roberto de Etorington*, &c.

NUM. CCLXXV.

Compositio facta inter Abbatem de Holmcoltram & Johannam de Morevill super Communia Pastura de Burgo. Ib. fol. 19.

SCIANT presentes & futuri quod ita convenit inter Abbatem & Conventum de *Holm.* ex una parte & Dominam *Johannam de Morevill* ex altera de Communia Pastura quam idem Abbas exigebat versus illam in Villa de *Burgo*, ut pertinentem ad liberum Tenementum suum in eadem Villa, scilicet, quod predicta *Johanna* in Viduitate & libera Potestate sua concessit pro se & heredibus suis, quod predicti Abbas & Conventus & Successores sui habeant Communiam Pastura ad omnimoda Animalia sua & Hominum suorum in predicta Villa de *Burgo* ubique in tota Terra ipsius *Johanne* sicut idem Abbas prius ibi habuit. Et preterea eadem *Johanna* dedit & concessit Ecclesie dictorum Abbatis & Conventus Sancti *Michaelis* de *Burgo* duo Tosta cum pertinentiis in eadem Villa, scilicet illa que *Ricardus Basket* & *Henricus Cot* aliquando tenuerunt, videlicet propinquiora Domibus dictorum Abbatis & Conventus ex parte Occidentali, habenda & tenenda in liberam, puram & perpetuam Elemosinam; & ipsa & Heredes sui warrantizabunt omnia predicta dictis Abbati & Conventui contra omnes Homines in perpetuum. Et pro hac Donacione & Concessione predicti Abbas & Conventus concesserunt pro se & Successoribus suis quod predicta *Johanna* & Heredes sui libere & absque Impedimento possint seminare & imbladare Mariscum quantum pertinet ad dictam Dominam infra Fossatum de *Burgo* quovis anno pro Voluntate eorum, salva tamen eisdem Abbati & Successoribus us

foribus suis & Hominibus eorum Communia in eadem Terra post Blada & Fena asportata. Et ut hec Donacio & Concessio rate & stabiles permanent in posterum utraque pars Scripto penes aliam residenti Sigillum suum apposuit.

NUM. CCLXXVI.

Carta Thomæ de Multon de Communia Pastura, duabus Acris Terræ & Piscaria Monachis de Holmcoltram concessis.

SCIANT presentes & futuri quod ita convenit inter Abbatem & Conventum de *Holm*. ex una parte & *Thomam de Multon* ex altera de Communia Pasture quam idem Abbas exigebat versus illum in Villa de *Burgo* & de Piscaria sua in Aqua de *Edin*, ut pertinentes ad liberum Teneamentum suum in eadem Villa, scilicet quod predictus *Thomas* concessit pro se & heredibus suis quod predicti Abbas & Conventus & Successores sui habeant Communiam Pasture ad omnimoda Animalia sua & Hominum suorum in predicta Villa de *Burgo* ubique in tota Terra ipsius *Thome* in perpetuum, sicut idem Abbas prius ibi habuit post Blada & Fena asportata. Et preterea idem *Thomas* dedit & concessit Ecclesie dicti Abbatis & Conventus Sancti *Michaelis* de *Burgo* duas Acras Terre arabilis cum pertinentiis in Marisco de *Burgo*, illas scilicet que jacent propinquiores Terre Domine *Johanne de Morevill* in eodem Marisco ex parte Orientali. Et quod dicti Abbas & Conventus & Successores sui habeant plenariam Piscariam suam in aqua de *Eden* pertinentem ad liberum Teneamentum suum in dicta Villa de *Burgo*, scilicet ad quamlibet Carucatam Terre duo Retia, habenda & tenenda omnia predicta in liberam, puram & perpetuam Elemosinam. Et predictus *Thomas* & Heredes sui warrantizabunt omnia predicta dictis Abbati & Conventui & Successoribus suis contra omnes Homines imperpetuum. Et pro hac Donacione & Concessione predicti Abbas & Conventus concesserunt pro se & Successoribus suis quod predictus *Thomas* & Heredes sui libere & absque Impedimento possint seminare & imbladare Mariscum quantum pertinet ad dictum *Thomam* infra Fossata de *Burgo* quovis anno pro Voluntate eorum, salva in eisdem Abbati & Conventui & Successoribus suis & Hominibus eorum Communia in predicta Terra sua post Blada & Fena asportata. Et ut hec Conventio, Donacio & Concessio rata & stabilis maneat in posterum utraque pars Scripto penes alium residenti Sigillum suum apposuit. Testibus, &c.

NUM. CCLXXVII.

Carta Thomæ de Multon de Tofto & Crofto in Villa de Burgo Monachis de Holmcoltram concessis.

OMNIBUS Christi Fidelibus presens Scriptum visuris vel audituris *Thomas de Multon Gillsland* salutem in Domino. Noverit Universitas vestra me dedisse, concessisse & hac presenti

Carta mea confirmasse Deo & Beate *Marie de Holmcoltram* & Monachis ibidem Deo servientibus, pro salute anime mee & omnium Antecessorum & Heredum meorum in liberam, puram & perpetuam Elemosinam ad ampliandum & confirmandum Donaciones Antecessorum meorum illud Toftum cum Crofto quod *Johannes Saynes*, Filius *Ricardi* de me tenuit in Villa de *Burgo* super *Sablones*, que quidem Toftum & Croftum jacent propinquius ex parte Orientali inter Manerium dictorum Monachorum & Terram quam *Robertus Molendinarius* quondam tenuit, Tenenda & habenda de me & Heredibus meis adeo libere, quiete & pacifice sicut aliqua Elemosina liberior, melius & quietius teneri vel haberi potest. Et ego & Heredes mei vel eciam Assignati dictum Toftum una cum Crofto memoratis Religiosis contra omnes Homines imperpetuum warrantizabimus, & defendemus & acquietabimus. Hiis Testibus, &c.

NUM. CCLXXVIII.

Carta Hugonis de Morevill de Pastura Monachis de Holmcoltram concessa.

UNIVERSIS Sancte Matris Ecclesie Filiis *Hugo de Morevill* salutem. Sciatis me concessisse & dedisse & hac presenti Carta mea confirmasse Deo & Ecclesie Sancte *Marie de Holmcoltram* & Monachis ibidem Deo servientibus, pro salute anime mee & Uxoris mee & pro animabus Patris & Matris mee & pro animabus omnium Antecessorum & Successorum meorum in liberam, puram & perpetuam Elemosinam, Pasturam de *Laysingby* Quingentis Ovis & Decem Bobus & Decem Vaccis & Secte earum unius Anni & uni Tauro & Duobus Equis & quatuor Acras Terre Arabilis, videlicet illas super quas Edificia sua sunt inter Ovile suum & Viam Regiam & Novem Acras Prati insimul ad *Keldegeld* inter Pratum Domini *H.* & meum de *Salychild* & communem Pasturam ipsis *Averis* & omnibus suis in omnibus locis ubi mea Dominica *Averia* & *Averia* prenominate Ville pascunt, & Aysimenta in Bosco ab omnia necessaria sua facienda. Quare volo ut prenominati Monachi predictam Elemosinam habeant & teneant de me & Heredibus meis liberam & quietam ab omni seculari Servizio, Consuetudine & Exactione. Et ego & Heredes mei warrantizabimus predictis Monachis predictam Elemosinam contra omnes Homines imperpetuum. Testibus, *Thoma Filio Gospatricii*, &c.

NUM. CCLXXIX.

Alia Carta ejusdem Hugonis de Morevill de Terra eisdem Monachis de Holmcoltram concessa in Laisingby.

UNIVERSIS Sancte Matris &c. *Hugo de Morevill* salutem. Sciatis me dedisse & concessisse & hac presenti Carta mea confirmasse, Voluntate & Concensu Uxoris mee *Helewise* & Heredum meorum cum Corpore meo Deo & Beate *Marie*

Marie & Monachis de Holmcoltram, pro salute anime mee & Uxoris mee & omnium Antecessorum & Successorum meorum in puram & perpetuam Elemosinam totam Terram illam in Territorio de *Laisingby* que jacet inter quatuor Acras Terre quas prius dedi eis & Rivulum qui est Divisa inter *Laisingby* & *Salkild* & extendit se a Via Regia usque ad Valtum Domini Regis. Testibus, &c.

Herbertus Rumi quietum clamavit dictis Monachis totum Jus suum in Terra predicta, sicut Carta ejus ibidem testatur.

Thomas Filius Thomæ de Multon confirmavit eandem Donationem, & omnes Donationes predecessorum suorum, & eorum Chartæ sunt in eodem Chartulario.

Henricus Tertius Rex Angliæ confirmavit omnes has Donationes & alias cujus Carta est in *Monastico*, Vol. 1. p. 886.

NUM. CCLXXX.

b. fol. 25.

Carta Roberti Turpin de 24 Acris Terra in Villa de Edenhale Monachis de Holmcoltram concessis.

OMNIBUS Christi Fidelibus has Literas viris vel auditoris *Robertus Turpin* salutem in Domino. Noveritis me dedisse, Concessisse & hac presenti Carta mea confirmasse Deo & Beate *Marie & Monachis de Holmcoltram* pro salute anime mee & pro animabus omnium Antecessorum & Successorum meorum in liberam, puram & perpetuam Elemosinam xiv. Acras Terre in Dominico meo in Villa de *Edenhale*, scilicet xii. Acras que jacent inter *Thurkilhou* & Terram que fuit *Twonis de Seton* in Latitudine & inter Aquam de *Eden* & Mariscum in Longitudine & duas Acras in *Stalleflat* de Dominico meo ex parte Aquilonari illius Culture. Et in eodem Feodo locum unius Bercarie in Exitu predictæ Ville de *Edenhale* in *Thornbarncroft* quam Pater meus dedit *Johanni de Crofton* & Pasturam Septingentis Multonibus in predicto Feodo & tot aliis Animalibus quot pertinent ad predictam Terram cum omnibus Pertinenciis suis, & omnibus Aysiammentis, Libertatibus & liberis Consuetudinibus dictæ Ville de *Edinhale* sine ullo retenemento. Tenenda & habenda omnia predicta ita libere & quiete sicut aliqua Elemosina potest teneri & haberi liberior, quietius & melius. Et ego & Heredes mei warrantizabimus & defendemus hec omnia predicta præfatis Monachis de *Holmo* contra omnes Homines imperpetuum. Testibus, Domino *W.* &c.

NUM. CCLXXXI.

OMNIBUS Christi Fidelibus, &c. *Alanus Thurp* salutem in Domino. Noveritis me pro salute anime mee & omnium Antecessorum & Successorum meorum dedisse, concessisse & hac presenti Carta mea confirmasse Deo & Beate *Marie & Monachis de Holm* in liberam, puram & perpetuam Elemosinam illud Pratum in Territorio de *Edenhal* quod extenditur de parvo *Milneburne* usque ad Sicam Fontis; & illud Pratum similiter quod extenditur de Capite Fontis usque ad *Muse-*

landis, Tenenda & habenda sibi & Domui sue de *Holm*. in perpetuum; adeo libere & quiete, integre & solute ab omni Servizio, Consuetudine & Exactione sicut aliqua Elemosina potest teneri & haberi liberior, quietius & melius. Et ego & Heredes mei Warrantizabimus predictum Pratum predictæ Domui de *Holm*. contra omnes Homines imperpetuum. Testibus, &c.

NUM. CCLXXXII.

Carta Bricii de Penreth de Terra in Swithinholm Monachis de Holmcoltram concessa. Ib. fol. 26.

OMNIBUS ad quorum Noticiam presens Scriptum pervenerit *Bricius de Penreth* ferviens salutem. Noverit Universitas vestra me pro salute anime mee & omnium Antecessorum & Successorum meorum dedisse, concessisse & hac presenti Carta mea confirmasse Deo & Beate *Marie & Monachis de Holm*. totam illam Terram sine aliquo Retenemento super Aquam de *Amot* que vocatur *St. Swithin's-holm*, scilicet a Summitate Costere dependentis super eundem *Holm*. usque ad Aquam de *Amot* in Latitudine & in Longitudine a Summitate dictæ Costere sicut Fossatum extenditur usque ad Haiam que est super dictam Aquam de *Amot*, in liberam, puram & perpetuam Elemosinam, Tenendam & habendam sibi & Domui sue de *Holm*. cum omnibus Libertatibus, Pertinenciis & Aysiammentis ad Villam de *Penreth* pertinentibus cum libero & sufficienti Introitu & Exitu per medium Terre mee de *Brawra*. Et similiter cum libero & sufficienti Introitu & Exitu ab Orientali parte ejusdem *Holm*. usque ad Territorium de *Edenhal* libere, quiete & integre & solute ab omni seculari Servizio, Consuetudine, Exactione & Demanda, sicut aliqua Elemosina liberior, quietius & melius alicui Domui Religiosæ potest conferri. Et ego & Heredes mei dictam Terram cum omnibus Pertinenciis suis dictis Monachis & dictæ Domui de *Holm*. contra omnes Homines imperpetuum warrantizabimus & defendemus. Si autem contingat quod ego & Heredes mei dictam Terram dictis Monachis & Domui de *Holm*. warrantizare non poterimus dabimus eis tantum Pratum in Territorio de *Penreth* quantum continetur in *Seint Wilfridholm* adeo libere sicut dictum *Holm*. eis contuli liberior vel Terram cultam ad Valenciam dicti Prati, & tantam Terram cultam in dicto Territorio de *Penreth* quanta Cultura continetur in sepedicto *Seint Wilfridholm* adeo liberam & quietam sicut predictum *Seint Wilfridholm* eis liberum & quietum contuli & concessi. In cujus rei, &c.

N. B. Quod in Chartulario habetur sicut hic transcriptum in primo loco *St. Swithinsholm* & in sequentibus *Seint Wilfridsholm*; videtur esse Error in priore loco.

NUM. CCLXXXIII.

1b. fol. 27. *Carta Cospatricii Filii Ormi de Flemingby Monachis de Holmcoltram concessa.*

UNIVERSIS Sancte Matris Ecclesie Filiis Cospatricius Filius Ormi salutem. Sciatis me Consilio & Concessione Thome Filii & Heredis mei & Alani Filii mei & aliorum Heredum & Amicorum meorum concessisse & dedisse Ecclesie Sancte Marie de Holm. & Fratribus ibidem Deo servientibus in liberam & puram & perpetuam Elemosinam quietam ab omni terreno Servizio & Exactione & Consuetudine que ad me & Heredes meos pertinent Flemingby cum omnibus Appendiciis suis per rectas Divitas suas, excepta Terra de Waytacroft quam prius dederam Canonicis de Karliolo, hiis scilicet Divitis ex illa parte versus Alneburgh sicut Spina quedam ducit Divisam in Transverso usque ad Elisic, & per Elefby in Ascensu usque ad rectam Divisam inter Flemingby & Ouenrigg; & inde per rectam Divisam in transverso inter Weytacroft & Folegill; & inde in ascendendo usque ad Caput de Folkegill, & inde sicut Via ducit in transversum de Waytacroft usque ad Scalegil, & postea in transversum usque ad Suanesface, & inde in transversum usque ad Kegil, & sic descendendo sicut Rivulus currit inter duos Saltus de Nacuaite per medium Boscum usque ad Kirnepot. Et communem Pasturam de Seton & de Camberton, excepta Terra arabili & Pratis & Bosco. Et communem Pasturam de Kirnepot usque ad Fulwic inter Boscum & Mare, & ita quod Cospatricius & Heredes ejus inter Boscum & Mare non arabunt nec Pratum facient nisi ubi prius fiebant ad Gravamen Monachorum. Et nos similiter communem Pasturam habebimus cum Monachis in Flemingby excepta Terra arabili & Pratis & Bosco. Si autem forte Pecunia Monachorum evaserit infra Boscum meum, vel Pecunia mea infra Boscum Monachorum, ita quod non sit ex Consuetudine, utrique parti remittetur absque Gravamine. Hanc autem Donacionem & Convencionem prescriptam ego Cospatricius & Heredes mei warrantizabimus & acquietabimus eisdem Monachis contra omnes Homines imperpetuum. Ita quod faciemus pro Monachis omne Forense & Terrenum Servicium quodcunque ad Dominum Regem pertinet, scilicet de Noutegeld & Ondemot, & si quod aliud pertinet ad ejus Servicium; & quodcunque Servicium pertinet ad Dominum de Aberdale, scilicet de Sewak & Castilwerly; & de Placitis & Auxiliis & de omni alia terrena Exactione & Consuetudine. Si vero predictam Donacionem & Convencionem eis warrantizare non possumus eis Excambium dabimus ad Valenciā infra Cumbreland si potuerimus; si vero ibi non potuerimus nos faciemus Excambium de aliis Terris ubi magis fuerit ad Aysiammentum Monachorum. Sciendum preterea quod ego Cospatricius dedi Excambium pacabile & ad Valenciā Ecclesie de Camberton in eadem Parochia, scilicet in Seton Concessione Heredum meorum pro illa Terra de Flemingby que adjacebat predictae Ecclesie de Camberton quam cum reliqua prescripta Terra de Flemingby dedi predictis Monachis in puram & liberam & perpetuam Elemosinam. Hec Donacio facta est in pleno Comicio apud Karliolum coram R. de

Vallibus Domini Regis Justiciario de Cumberland.

Vide Cartam Thomæ Filii Cospatricii hanc Donacionem confirmantem in Monastico, Vol. 3. p. 36.

Vide Confirmationem hujus Donacionis per Ricardum Regem Angliæ superius inter Cartas Regias.

Willielmus Filius Simonis de Skefteling quietum clamavit eisdem Monachis totum Jus quod habere potuit in Terra Grangie de Flemynghby, ut testatur ejus Carta in eodem Chartulario, fol. 36.

NUM. CCLXXXIV.

Carta Alicie de Romelie de communi Pastura in Mora de Brehton Monachis de Holmcoltram concessa.

UNIVERSIS Sancte Matris Ecclesie Filiis tam presentibus quam futuris Alicia de Romelie Filia Willielmi Filii Donecani salutem. Sciatis me concessisse & dedisse in mea libera Potestate & viva Voce & in Viduitate mea, & hac presenti Carta mea confirmasse Deo & Sancte Marie de Holm. & Monachis ibidem Deo servientibus pro salute anime mee & Heredum meorum communem Pasturam de Mora de Brehton de Feodo meo Averis suis Grangie de Flemynghby in liberam puram & perpetuam Elemosinam solutam & quietam ab omni terreno Servizio, Consuetudine, & Exactione sicut aliqua Elemosina liberius & securius dari potest. Ego vero & heredes mei warrantizabimus predictam Pasturam eisdem Monachis contra omnes Homines imperpetuum.

Alia plures Cartæ sunt in Chartulario confirmatorie Piscationis de Derwent quas omnes inserere perlongum esset, nec hic videntur necessariae.

NUM. CCLXXXV.

Quieta Clamatio Johannis Filii Alani de Camberton de Stagno Monachorum de Holmcoltram.

SCIANT omnes presens scriptum visuri vel audituri quod Ego Johannes Filius Alani de Camberton quietum clamavi Monachis de Holmcoltram in perpetuum de me & Heredibus meis totum Jus & Clamium quod habuimus vel habere poterimus in Stagno quod iidem Monachi faciunt vel facturi sunt ubi eis utilius visum fuerit ad remouendam Aquam de Derwent vel partem ejusdem Aque quantumcunque fuerit ad Nocumentum Piscarie sue de Seton, quam habent & habere debent de Dominis meis, quicumque fuerint pro tempore Patroni de Wirkinton. Hanc autem quietam Clamacionem ne aliquando eisdem Monachis Vexacionem, Gravamen seu Molestiam super predicto Stagno perpetuis temporibus facere possimus, ego Johannes pro me & Heredibus meis per Interposicionem Fidei mei confirmavi & presenti Sigillo meo roboravi, &c.

Adam de Haveryngton quietum clamavit totum Jus & cladium suum in Flemingby & in supradicto Stagno.

NUM. CCLXXXVI.

b. fol. 35. *Compositio inter Gervasium Abbatem de Holmcoltram & Robertum de Haverington super Manerio de Flemingby.*

HÆC est finalis Concordia facta in Curia Domini Regis apud *Karlislum* a die Sancti Martini in x Dies anno regni Regis E. Filii H. septimo, coram *Johanne de Vallibus, Willielmo de Seham, Johanne de Metingham* & Magistro *Thoma de Sodington* Justiciariis Itinerantibus & aliis Domini Regis Fidelibus tunc ibi presentibus inter *Robertum de Haverington* Petentem & *Gervasium* Abbatem Sancte Marie de *Holmcoltram* Tenentem de Manerio de *Flemingby* cum Pertinenciis, exceptis CCC & quater viginti Acris Terre in eodem manerio unde Placitum fuit inter eos in eadem Curia, scilicet quod predictus *Robertus* recognovit predictum Manerium cum Pertinenciis, exceptis predictis CCC & IV^{xx} Acris Terre esse Jus ipsius Abbatis & Ecclesie sue Sancte Marie de *Holmcoltram*, & illud remisit & quietum clamavit de se & Heredibus suis predicto Abbati & Successoribus suis & Ecclesie sue predictæ in perpetuum. Et preterea predictus *Robertus* remisit & quietum clamavit de se & Heredibus suis predicto Abbati & Successoribus suis & Ecclesie sue predictæ totum Jus & Clamium quod habuit vel aliquo modo habere potuit in omnibus aliis Terris & Tenementis cum Pertinenciis que idem Abbas tenuit in predicto Manerio de *Flemingby* a die quo hec Concordia facta fuit in perpetuum. Et idem Abbas recepit predictum & Heredes suos in singulis Beneficiis & Orationibus que de cetero fient in Ecclesia sua predicta in perpetuum.

NUM. CCLXXXVII.

Quieta Clamatio ejusdem Roberti de Haverington de eodem Manerio de Flemingby.

OMNIBUS Christi Fidelibus presens Scriptum visuris vel auditoris *Robertus de Haverington* Filius *Michaelis de Haverington* salutem in Domino sempiternam. Noveritis me remisisse de me & Heredibus meis in perpetuum quietum clamasse Deo & Sancte Marie & Monachis de *Holmcoltram* totum Jus & Clamium quod habui vel aliquo tempore habere potui in Manerio de *Flemingby* cum omnibus Pertinenciis suis, tam in Bosco quam in Plano & in omnibus aliis suis Pertinenciis. Ita scilicet quod nec ego *Robertus* nec aliquis Heredum meorum, nec aliquis Nomine nostro, aut Jure nostro aliquid Juris vel Clamii in predicto Manerio de *Flemingby* aut in suis Pertinenciis ulterius exigere poterimus vel vendicare. Et ut hec mea Remissio & Quieta Clamatio perpetuis temporibus Robur Firmitatis optineat presens Scriptum Sigilli mei Munimine roboravi. Testibus Dominis, *J. de Vallibus, W. de Seham, &c.*

NUM. CCLXXXVIII.

Carta Thomæ Filii Cospatricii de octo Acris Terræ in Territorio de Seton Monachis de Holmcoltram concessis. Ib. fol. 36.

OMNIBUS qui has Literas visuri sunt vel audituri *Thomas Filius Cospatricii* Salutem. Sciatis me Voluntate & Consensu Gracie Sponse mee & Heredum meorum dedisse & concessisse & hac mea Carta confirmasse Deo & Sancte Marie & Monachis de *Holmcoltram* Octo Acras Terre in Territorio de *Seton*, scilicet ad Meridianam & Occidentalem partem de *Aykegl* juxta xxxii Acras eorundem Monachorum in liberam, puram & perpetuam Elemosinam quietas & solutas ab omni terreno Servizio & Consuetudine, & Exaccione seculari. Hanc Elemosinam ego & Heredes mei manutenebimus & warrantizabimus predictis Monachis contra omnes Homines in perpetuum, &c.

NUM. CCLXXXIX.

Carta Willielmi Filii Simonis de Skefteling de Piscaria Monachis de Holmcoltram concessa. Ibid.

UNIVERSIS Sancte Matris Ecclesie, &c. *Willielmus Filius Simonis de Skefteling* Salutem. Sciatis me Caritatis intuitu dedisse, concessisse & hac presenti Carta mea confirmasse Deo & Sancte Marie de *Holm*. in liberam, puram & perpetuam Elemosinam, pro salute anime mee & pro animabus omnium Antecessorum & Successorum meorum unam Piscariam cum Pertinenciis suis super Mare super Aquam de *Alne* ubi eis visum fuerit utilius. Preterea dedi & concessi eisdem ut habeant & teneant unam Naviculam piscatoriam cum Pertinenciis ibidem super Mare ad arestandum & applicandum ubicunque voluerint super Terram de *Alneburgh*. Dedi etiam eisdem Monachis unum Toftum prope Ripam ubi manere & Aysamenta sua habere possint ad custodiendam eandem piscariam. Habeant etiam dicti Monachi sibi & Heredibus suis liberum Introitum & Exitum eundi & redeundi per totam Terram meam ad Piscariam illam custodiendam & sustentandam sine aliquo Impedimento. Hec omnia supradicta habebunt & tenebunt predicti Monachi de me & Heredibus meis in perpetuum ita libere & quiete, integre & solute ab omni seculari Servizio, Consuetudine & Demandis sicut aliqua Elemosina potest teneri & haberi liberius, quietius & melius. Et ego *Willielmus* & Heredes mei warrantizabimus & defendemus omnia predicta in perpetuum. &c.

Ricardus de Alneburgh & Galfridus Talun hanc Donationem confirmaverunt, eorum Cartæ sunt in eodem Cartulario, fol. 38.

NUM. CCXC.

Ib. fol. 38.

Carta Willielmi de Holdernes de Tofto & Crofto in Alneburg Monachis de Holmcoltram concessis.

OMNIBUS ad quos presens Scriptum pervenerit *Willielmus de Holdernes* salutem. Noveritis me concessisse, dedisse & hac presenti Carta mea confirmasse Deo & Ecclesie Beate *Marie de Holmcoltram* & Monachis ibidem Deo servientibus in liberam, puram & perpetuam Elemosinam pro salute anime mee & animabus omnium Antecessorum & Successorum meorum Toftum & Croftum in *Alneburg* quod jacet ante Hostium *Willielmi Filii Gilleberti*, scilicet illud quod *Nevin* tenuit, Tenendum adeo libere, quiete & integre cum omnibus Aytiamentis & Libertatibus illi Terre pertinentibus ut aliqua Elemosina liberius & quietius teneri potest. Et ego & Heredes mei warrantizabimus dictum Toftum & Croftum cum pertinentiis suis dictis Monachis & suis Successoribus solum & quietum ab omnibus Serviis & Demandis contra omnes in perpetuum. Testibus, &c.

NUM. CCXCI.

Ib. fol. 39.

Carta Gunnildæ Filie Henrici Filii Arturi de Terra in Lekeley Monachis de Holmcoltram concessa.

UNIVERSIS Sancte Matris Ecclesie Filiis, &c. *Gunnilda* Filia *Henrici* Filii *Arturi* salutem in Domino. Noverit Universitas vestra me mere Caritatis Intuitu in libera Potestate & Viduitate mea, dedisse, concessisse & hac presenti Carta mea confirmasse Deo & beate *Marie de Holmcoltram* & Monachis ibidem Deo servientibus in liberam & perpetuam Elemosinam, pro salute anime mee & omnium Antecessorum & Successorum meorum totam Terram meam quam *Henricus* Pater meus dedit mihi in Maritagium & Carta sua confirmavit in *Lekeley* cum omnibus Pertinentiis & Aytiamentis ad eandem Terram pertinentibus, sine ullo retinemento, in Bosco, in Plano, in Agris, in Culturis, in Pratis, Pascuis & Pasturis, in Aquis & Molendinis, & omnibus aliis locis & rebus, libere, quiete, pacifice, integre & honorifice ab omni seculari Servizio, Consuetudine & Exactione, salvo forinseco Servizio quantum pertinet ad tantam Terram de Feodo unius Militis de tota Terra que est inter *Esk* & *Doden*. Preterea dedi & concessi & hac presenti Carta mea confirmavi eisdem Monachis & Hominibus ipsorum omnes Libertates mihi concessas per Cartam *Henrici* Filii *Arturi* Patris mei, scilicet ut habeant Scalingas ubi utilius visum fuerit in *Crocherch* & communem Pasturam cum Hominibus predicti *Henrici* Filii *Arturi* & Heredum & Successorum suorum. Et ut animalia eorum & Hominum suorum tam longe eant ad pascendum in Forestam predicti *Henrici* & Heredum & Successorum suorum ubi voluerint, ut Noctibus possint redire domum. Et si forte contigerit Animalia sua una Nocte in Foresta manere absque Consuetudine, sine Placito & Calump-

nia domum redire permittentur. Hanc autem predictam Terram cum omnibus pertinentiis ego & Heredes & Successores mei warrantizabimus prefatis Monachis contra omnes Homines in perpetuum. In cujus rei testimonium, &c. Testibus, &c.

Johannes de Hodeliston confirmavit hanc Donationem, cujus Carta est in eodem Chartulario, fol. 40.

NUM. CCXCII.

Carta Adæ de Harrais de Terra Monachis de Holmcoltram concessa ad Branstibet.

Ib. fol. 40.

SCIANT tam presentes quam futuri quod ego *Adam de Harrais* Assensu & Voluntate Heredis mei dedi & concessi & hac mea Carta confirmavi Deo & Sancte *Marie de Holmcoltram* & Monachis ibidem Deo servientibus in liberam, puram & perpetuam Elemosinam pro salute anime mee & omnium Antecessorum & Successorum meorum totam Terram que continetur infra has Divisas, scilicet de *Branstibet* ascendendo per Rivulum qui descendit de magno Fonte meo usque ad Fossatum Monachorum, & inde semper ascendendo per predictum Fossatum usque ad Exitum quem eis dedi & feci versus Moram ad communem Pasturam meam exercendam. Dedi etiam eisdem Monachis Terram que est inter eundem Exitum & Terram *Galsfridi de Harrais* ex parte Occidentali usque in *Stokebriggil*, & sic descendendo per *Stokebriggil* usque in *Branstibet*, & inde ascendendo per *Branstibet* usque ad predictum Rivulum qui descendit de magno Fonte meo. Dedi etiam eisdem Monachis communem Pasturam & alia communia Aytiamenta de *Morisby* & de *Hathnaut*. Preterea dedi eisdem Monachis Petariam, Turbariam & alia Aytiamenta super Terram meam prout necesse habuerint. Dedi etiam eis liberum Introitum & Exitum per Terram meam, sibi & Hominibus & Cattallis suis & Animalibus suis ad Pasturam suam exercendam & alia negocia sua facienda, salvo Bladis meis & Pratis, Tenenda & habenda hec omnia supradicta de me & Heredibus meis sibi & Domui sue de *Holmcoltram* ita libere & quiete ab omni Servizio, Consuetudine & Demanda, cum omnibus Pertinentiis & Libertatibus sicut aliqua Elemosina potest teneri & haberi liberius, quietius & melius. Et ego *Adam* & Heredes mei warrantizabimus & defendemus hanc Elemosinam &c. in perpetuum.

Agnes Filia *Adæ de Harrais* dedit Monachis de *Holmcoltram* dimidiam Perticatam & unam Acrem Terræ cum Pertinentiis in *Harrays*.

Gilbertus Filius *Gilberti* dedit eisdem Monachis xx Acres Terræ arabilis in Territorio de *Distington*; quam Donationem per aliam Cartam confirmavit, & addidit alias quatuor Acres terræ & Mussam ad Hortum faciendum & Pasturam in Territorio de *Distington* ad Sexcentas Oves & vii Vacas & unum Taurum & duos Equos & viii Boves.

Hugo de Morisleby dedit eisdem sex Acres Terræ arabilis cum Pertinentiis in Territorio de *Distington*.

NUM.

NUM. CCXCIII.

1b. fol. 45.

Carta Thomæ de Multon Monachis de Holmcoltram Donationes Predecessorum suorum confirmans.

OMNIBUS hoc Scriptum visuris vel auditoris *Thomas de Multon* Dominus *Couplandie* Filius & Heres Domini *Thome de Multon* salutem in Domino sempiternam. Noveritis me inspexisse & intellexisse Cartas, Munimenta & Convenciones quas Religiosi Viri Abbas & Conventus de *Holmcoltram* habent ex Dono & Concessione Antecessorum meorum & aliorum, videlicet, quandam Cartam Domini *Thome* Filii Domini *Thome de Multon* Antecessoris mei per quam dedit Abbati & Conventui de *Melros* in liberam, puram & perpetuam Elemosinam Terram in Villa de Sancto *Botulpho* ad Edificia sibi & Successoribus suis facienda prout in Carta dicti Domini *Thome* plenius continetur. Et super hoc Cartam ejusdem Abbatis & Conventus de *Melros* dictis Abbati & Conventui de *Holm.* de eadem Terra in dicta Villa de Sancto *Botulpho* editam. Et etiam Cartam Domini *Gilberti* Filii *Gilberti de Dundragh* per quam dedit & concessit Deo & Ecclesie Sancte *Marie de Holm.* & Monachis ibidem Deo servientibus in liberam, puram & perpetuam Elemosinam xx Acres Terre arabilis in Territorio de *Distington* infra certas Divisas, & quatuor alias Acres Terre infra alias divisas prout Carta ejusdem Domini *Gilberti* plenius testatur. Et parvam Mussam subtus *Stodfald* ad Curtilagium faciendum & Pasturam in Campo de *Distington* ad Sex Centas Oves, octo Bovés, septem Vaccas, unum Taurum & ad duos Equos, & Pecariam & Materiam ad Caulas & ad Ovilia sua facienda de Bosco de *Distington* & materiam Sepibus suis in Territorio de *Distington*. Et etiam duas Cartas ex Dono & Concessione *Hugonis de Moriseby* factas eisdem Abbati & Conventui de *Holm.* in liberam, puram, & perpetuam Elemosinam de sex Acris Terre arabilis in Villa de *Distington*, & de quatuor Acris Prati cum Pertinenciis in eadem Villa prout in Cartis ejusdem *Hugonis* distinctius & apercius continetur. Quas omnes Donationes, Concessionem & Confirmationes dictis Abbati & Conventui de *Holmcoltram* & eorum Successoribus in liberam, puram & perpetuam Elemosinam pro me & Heredibus meis ratifico & confirmo per presentes. Concedo insuper pro me & heredibus meis predictos Abbatem & Conventum & eorum Successores ad omnia premissa versus quoscunque imperpetuum acquietare & defendere. In cujus rei Testimonium presenti Scripto Sigillum meum apposui. Hiis Testibus, Dominis *Ricardo de Hodeliston*, *Johanne le Fleming*, *J. de Lamplogh*, *Ricardo de Cleine*, *Stephano de Morriceby*, Militibus, *Johanne de Stikeneye* † Ballivo, &c.

a. fol. 48 ad 52.

Udardus Filius Adæ dedit eisdem Monachis de *Holmcoltram* unam Perticam Terre in *Wygeton*, & Pasturam x Vaccarum cum Sequela sua duorum Annorum, & duorum Equorum, & x Ovium cum Sequela sua unius Anni.

Walterus Filius Udardi de *Wygeton* quietum clamavit omne Jus & Clamum quod habere poterat in omnibus Terris, &c. quibus seoffati fuerunt & usi dicti Monachi infra Feodum suum de *Wigeton*

ante diem Purificacionis Beate *Marie*, anno Gracie M. CC. LXV, & omnia eis confirmavit.

Adam Filius Dolfeni de *Langerigg* dedit dimidiam Acrem Terre arabilis in Territorio de *Blen-goggon*.

Majoria Filia Galiene dedit duas Bovatas Terre cum Pertinenciis in *Blenigoggon*.

Robertus Filius Majorie suprascriptæ quietum clamavit omne Jus suum in predictis duabus Bovatis.

Rogerus de Lyndeby dedit cum Corpore suo septem Acres Terre Arabilis in Territorio de *Dundrake*, reddendo inde annuatim Domino de *Dundrake* duos Solidos & quatuor Denarios pro omni Servizio.

Galiene Filia Ricardi de *Hervi* dedit tres Acres Terre arabilis in Territorio de *Blenoggon*, & Pasturam Centum Ovibus cum sequela sua duorum annorum, & viginti octo Vaccis & uni Tauro cum sequela sua duorum Annorum & duobus Equis ad sustentacionem Pauperum Infirmorum.

NUM. CCXCIII. B.

Carta Adæ de Brunfeld de Marisco in Brunfeld, Monachis de Holmcoltram concessio. 1b. fol. 53.

UNIVERSIS sancte Matris Ecclesie Filiis has Literas visuris vel auditoris *Adam Filius Thome de Brunfeld* salutem. Sciatis me Assensu & Voluntate Heredis mei, pro Dei Amore & Salute Anime mee & pro animabus Patris mei & Agnetis Matris mee & pro animabus omnium Antecessorum & Successorum meorum concessisse, dedisse & hac presenti Carta mea confirmasse Deo & Beate *Marie* & Monachis de *Holm.* in liberam, puram & perpetuam Elemosinam Manerium meum de *Brunfeld* per has Divisas, scilicet, sicut *Langerigbec* descendit in ipsum Mariscum juxta *Litilholm* interius, & sic in transversum ipsius Marisci versus Aquilonem sicut recta Divisa inter *Brunfeld* & *Langerig* ducit usque in *Aldelathdub*, & sic descendendo per *Aldelathdub* usque ad locum ubi *Crombot* cadit in *Aldelathdub*, & sic ascendendo per ipsum *Crombot* usque ad locum ubi Fossatum Monachorum descendit in *Crombot*, & sic ascendendo per ipsum Fossatum versus Occidentem usque ad duram Terram que est ad caput de *Endebou*, & sic extendendo versus Occidentem semper sicut dura Terra & Mariscus sibi obviant usque ad locum ubi predictus *Langerigbec* descendit in ipsum Mariscum, Tenendum & habendum de me & Heredibus meis cum omnibus Libertatibus & Pertinenciis suis, sine ullo retenemento, libere, quiete & solute ab omni seculari Servizio, Consuetudine & Exactione, & ita libere & quiete sicut aliqua Elemosina potest teneri liberior, quietius & melius. Et ego & Heredes mei warrantizabimus predictis Monachis predictam Elemosinam & acquietabimus eam de omni Servizio contra omnes Homines imperpetuum.

NUM.

NUM. CCXCIV.

Ibid.

Carta Thomæ de Brunfeld de Cultura in Territorio de Brunfeld Monachis de Holmcoltram concessa.

SCIANT tam presentes quam futuri quod ego *Thomas de Brunfeld* dedi, concessi & hac mea presenti Carta confirmavi Deo & Beate *Marie* & Monachis de *Holm*. in liberam, puram & perpetuam Elemosinam, pro salute anime mee & omnium Antecessorum, &c. quandam Culturam in Territorio de *Brunfeld* que vocatur *Northrig* cum Marisco ex Orientali Parte adjacente, per has Divisas, scilicet, a Fossato Monachorum ex Occidentali parte ipsius *Northrig* ascendendo per mediam Vallem sicut Fossatum Monachorum ducit usque in *Pettpottes* & inde circueundo ipsum *Northrig* ex Australi parte versus Orientem per idem Fossatum Monachorum usque in Mariscum; & sic in directum versus Orientem usque in *Crombot*, que est Divisa inter *Brunfeld* & *Blencoggon*, & sic descendendo per ipsum *Crombot* usque in Fossatum Monachorum quod circuit Mariscum quem *Adam* Filius meus eisdem Monachis contulit in perpetuam Elemosinam; & de Incremento unam Acram Terre arabilis propinquiorem Terre Ecclesie ex Occidentali parte cum omnibus communibus Affamentis & Libertatibus ejusdem Ville ad tantam Terram pertinentibus, sine ullo retenemento, Tenenda & habenda de me et Heredibus meis hec omnia supradicta ita libere et quiete et solute ab omni Servizio, Consuetudine et Demanda sicut aliqua Elemosina potest teneri et haberi liberior, quietius et melius. Et ego *Thomas* et Heredes mei warrantizabimus et acquietabimus hanc Elemosinam predictis Monachis de omni Servizio terreno contra omnes Homines in perpetuum.

Ib. a fol. 54
usque ad fol.
57.

Thomas Filius *Thomæ de Brunfeld* Carta sua confirmavit Monachis de *Holmcoltram* Donationem *Agnetis* Filie *Adæ Albi* Carpentarii de *Brunfeld* de quinque Acris terræ Arabilis in Territorio de *Brunfeld*.

Idem *Thomas* per aliam Cartam confirmavit eisdem Monachis aliam Donationem Dimidiæ Acræ Terræ in eodem Territorio de *Brunfeld* Donatore non nominato.

Henricus Filius *Thomæ de Brunfeld* confirmavit Donationem Patris sui de Cultura supra memorata de *Northrig* cum Marisco in Territorio de *Brunfeld*.

Idem *Henricus* dedit duas Acras Terræ infra Clausuram Monachorum pro una Marca Argenti quam dicti Monachi ei dederunt.

Annays Filius *Adæ Albi* Carpentarii de *Brunfeld* dedit quinque Acras Terræ in Territorio ejusdem Villæ, cum una Acra Prati.

Walterus Filius *Benedicti* Sacerdotis quietum clamavit Monachis totum Jus et Clamium suum communis Pasturæ in Marisco quod *Adam* et *Thomas de Brunfeld* eisdem Monachis contulerunt.

Alanus Filius *Henrici de Brunfeld* quietum clamavit totum Jus et Clamium quod habere potuit in quatuor Acris Terræ quas *Agnes* Filia *Adæ Albi* Carpentarii de *Brunfeld* Monachis dedit.

Agnes Filia *Alani Bucher* dedit partem suam cuiusdam Prati in Territorio de *Brunfeld* quod Pra-

tum erat inter Pratum Personæ de *Brunfeld* et Fossatum Monachorum.

Hucusque omnes Cartæ sine Data aut Testibus.

NUM. CCXCV.

Pax inter Hugonem Filium Alani de Brunfeld & Robertum Abbatem de Holmcoltram. Ib. fol. 56.

SCIANT presentes et futuri, quod cum mota esset Contentio inter *Hugonem* Filium *Alani de Brunfeld* querentem et Dompnum *Robertum* Abbatem de *Holm*. et ejusdem loci Conventum Defendentes super communia Pasture quam idem *Hugo* in Marisco predictorum Abbatis et Conventus de *Brunfeld* exigebat, quem quidem Mariscum predicti Abbas et Monachi Conventus ex Dono et Concessione *Ade* Filii *Thome de Brunfeld* Antecessoris predicti *Hugonis* in liberam, puram et perpetuam Elemosinam habuerunt et tenuerunt, tandem Die *Martis* proxima post Festum Sancti *Michaelis*, Anno Domini M. CC. nonagesimo secundo, et anno Regni Regis *Edwardi* vicesimo, dicta Contentio in hunc modum convenit, videlicet, quod dictus *Hugo*, pro bono Pacis remisit et quietum clamavit pro se et Heredibus suis in perpetuum totum Jus & Clamium quod habuit vel habere poterit communicandi sive Communiam exigendi quoquo modo in Marisco predicto; ita quod nec ipse *Hugo* nec Heredes sui in Marisco predicto aliquam Communiam Pasture de cetero ultra Formam que sequitur exigere poterunt vel vendicare; que quidem Forma talis est, quod predicti Abbas & Conventus pro predictis Remissione et Quieta Clamacione concesserunt predicto *Hugoni* quod ipse *Hugo* & Heredes sui et eorum Tenentes de *Brunfeld* communicare possint omni tempore propriis Animalibus suis in parte Occidentali dicti Marisci infra Divisas subscriptas, videlicet, ab illo Fossato quod jacet propinquius versus Occidentem in medio ejusdem Marisci usque *Langerigbet*, et in longo et lato quamdiu illa pars Marisci versus Austrum et Aquilonem infra dictum Fossatum et *Langrigbec* se extendit. Et predicti Abbas et Conventus Pasturam illam maliciose per Animalia sua non superonerabunt ob quod dictus *Hugo* et Heredes sui et eorum Tenentes Concessione sibi facta minime gaudere poterunt in Forma supradicta. Concesserunt insuper predicti Religiosi predicto *Hugoni* et Heredibus suis quod habere possint singulis Annis imperpetuum a Die *Inventionis Sancte Crucis* usque ad Festum Beati *Petri ad Vincula* unum Jumentum infra separalem Clausuram Marisci predicti quotiens dicti Religiosi infra eandem Clausuram separalem cum Emissario infra Festa predicti habuerint. Et pro hac Concessione concessit predictus *Hugo* pro se et Heredibus suis quod predicti Abbas et Conventus de toto residuo ejusdem Marisci quocumque modo voluerint omni Tempore se valeant approbare. In cujus rei Testimonium utraque pars alterius Scripto presenti scripto alternatim Sigillum suum apposuit. Testibus, &c.

Consimilem Conventionem fecerunt cum predicto Abbate *Ranulphus de Asmonderlawe*, & *Agnes*

nes Uxor ejus, et *Thomas del Lathis* et *Alicia* Uxor ejus super predicto Marisco eodem anno 1292.

Hanc Conventionem supradicta *Agnes* Uxor prenominati *Ranulphi* Carta sua confirmavit.

Adam Filius *Edwardi de Neuton* dedit Monachis duas Bovatas Terre in Territorio de *Neuton*.

Adam Filius *Ketelli de Neuton* dedit communem Pasturam omnibus & omnigenis Pecoribus Monachorum Grangie eorum de *Maiburgh* per totam Terram suam de *Neuton*, exceptis Bladis & Pratis; & etiam ut figerent Aqueductum suum quem de *Polneuton* versus *Mayburgh* ducebant super Terram suam.

Raynaldus de Roucheclif & *Emma* Uxor ejus dederunt Monachis communem Pasturam per totam terram suam de *Neuton* exceptis Bladis & Pratis omnibus & omnigenis Pecoribus & Animalibus Grangie sue de *Mayburgh*.

Ricardus Filius *Ketelli de Neuton* idem concessit, ut etiam *Robertus* Filius *Waldeni de Fenton*.

Item *Ricardus* dedit tres Acras Terre in Territorio de *Neuton*.

Alanus Filius *Ketelli* Consilio & ammonitu *Christiane* Uxoris suæ dedit Monachis Petras Molendinorum suorum infra Divisas Terræ suæ & Pasturam Bobus suis per octo Dies dum Petras foderent & ducerent.

Ricardus Filius *Ketelli* dedit quinque Acras Terræ in Territorio de *Neuton*.

Robertus Filius *Waldeni* Garn de *Neuton* confirmavit supradictam Donationem Ade Filii *Odardi* de duabus Bovatis Terre in Territorio de *Neuton* & tribus Acris & uno Tofto & Crofto in eadem Villa cum Pertinentiis.

Adam de Neuton confirmavit eandem Donationem.

Ricardus de Neuton concessit Monachis communem Pasturam in *Neuton* & *Alayneby*.

Alicia de Romelye Filia *Wilhelmi* Filii *Duncani* concessit Monachis Quareram in Territorio de *Aspatrec* ad faciendum quecumque Domui suæ fuissent necessaria, & ultra dedit eis tres Acras Terræ in Dominico suo in prefata Villa de *Aspatrek* in *Northcroft* & communem Pasturam x Bobus & x Vaccis & uni Tauro cum Sexta sua duorum Anorum & duobus Equis & xl Ovibus.

Henricus de Derham Consensu Uxoris suæ *Mazildis* dedit dimidiam Acram in Territorio de *Ormysby*.

Christiana de Derham quondam Uxor *Michaelis de Clifton*, in Viduitate sua dedit Terram quæ data ei fuerat in Maritagio in *Ormysby*.

Abbas & Conventus de *Holm*. dimiserunt ad Firmam *Thomæ de Neuton* totam Terram suam in *Ormysby*, reddendo inde annuatim Abbati & Conventui xiv. Solidos Argenti, Medietatem ad *Pentecosten* & aliam Medietatem ad Festum Sancti *Martini* in Hyeme, ita quod non liceret dicto *Thomæ* aliquo modo alienare sine Assensu dictorum Abbatis & Conventus.

Reginaldus de Karliolo dedit *Neuby* juxta *Karliolum* per rectas Divisas suas integre cum omnibus pertinentiis suis.

NUM. CCXCVI.

Carta Walteri Karliolensis Episcopi de Terra de Neuby Monachis de Holmcoltram concessa. Ib. fol. 67.

OMNIBUS Christi Fidelibus, &c. *Walterus* Misericordie divina *Karliolensis* Ecclesie Minister humilis salutem in Domino. Noveritis nos de unanimi Consensu & Voluntate totius Capituli nostri, divine Pietatis Intuitu & pro Salute anime nostre, &c. dedisse, concessisse & hac presenti Carta confirmasse Deo & Ecclesie Beate *Marie de Holm*. & Monachis &c. in liberam &c. pro nobis & Successoribus nostris quod ipsi & Homines sui de *Neuby* quieti sint in perpetuum ab omnibus Servitiis, Consuetudinibus & Exactionibus & Demandis ad nos & Successores nostros pertinentibus de Terra sua de *Neuby* preter Cornagium & commune Auxilium nobis faciendum & prestandum x Solidorum qui debentur Domino Feodi si forte dicta Terra ad Manus nostras vel Successorum nostrorum devenerit. Et ut hec nostra Donatio, Concessio & Confirmatio perpetuum Firmitatis Robur optineat presentem Cartam Sigilli nostri Appositione, una cum appositione Sigilli Capituli nostri, &c.

Thomas Episcopus *Karliolensis* hanc Concessionem confirmavit, & post eum *Robertus* ejusdem Sedis Episcopus.

NUM. CCXCVII.

Conventio inter Abbatem & Conventum de Holmcoltram & Priorem & Conventum Karlioli super Decimis de Terris de Neuby. Ib. fol. 68.

NOVERINT universi quod cum Contencio orta fuisset inter Abbatem & Conventum de *Holm*. ex una parte & Priorem & Conventum *Karlioli* ex altera parte super Decimis Garbarum Terre de *Neuby* culte & excolende in hunc modum conquivit. Ita quod Abbas & Conventus de *Holm*. Decimas de omnibus Terris de *Neuby* cultis & excolendis integre percipiant, sive in manu sua dictam Terram tenuerint sive aliis ad Firmam dimiserint; salvis tamen Priori & Conventui *Karlioli* minutis Decimis hominum suorum cum dictam Terram ad Firmam dimiserint, vel aliquam ejus partem. Ita, scilicet quod dicti Abbas & Conventus de *Holm*. dictis Priori & Conventui *Karlioli* singulis Annis tres Marcas & xl Denarios pro bono Pacis ad Nundinas *Karlioli* persolvent. Ita quod Privilegiis eorundem Abbatis & Conventus in nullo prejudicetur. Hanc Conventionem fideliter in perpetuum observandam utraque pars promisit, si Episcopus loci eam acceptaverit.

Guydo Mercator *Burgensis* *Karlioli* dedit Monachis his totam Terram cum Edificiis infra Civitatem *Karlioli* que erat inter Terram *Johannis* Pistoris & *Tvonis* Mercatoris in Vico *Ricardi*, reddendo inde annuatim duodecim Denarios; & Monachi dabunt Hufegavil de predicta Terra sicut de libero Burgagio.

X x x

Henricus

Henricus Filius *Willielmi de Karliolo* dedit eisdem Monachis Domum suam in *Karliolo*.

Idem *Henricus* dedit eis Mesuagium suum propinquius Cimiterio Beate *Marie Karlioli* versus Castellum super quod duas Domos edificaverat, cum Domibus superedificatis & omnibus aliis libertatibus ad Lumen inveniendum circa Altaria ad Missas privatas.

Alicia Filia *Rogeri Cissoris de Karliolo* communi Assensu *Beatricis* & *Johannæ* Sororum suarum reddidit & quietum clamavit Monachis de *Holmcoltram*, ut Jus Ecclesiæ suæ, totum Tenementum quod ei contingebat de uno Mesuagio cum Pertinenciis in *Karliolo*.

Beatrix & *Johanna* Sorores predictæ *Alicia* simili modo quietum clamaverunt.

NUM. CCXCVIII.

lb. fol. 70.

Chirographum inter Abbatem de Holmcoltram & Ricardum Pudil de Karliolo.

SCIANT presentes & futuri quod Abbas & Conventus de *Holm.* concesserunt & ad Feodi Firmam dimiserunt *Ricardo Pudil de Karliolo* & Heredibus suis Fidelibus totam illam Placiam in *Karliolo* cum Pertinenciis suis que quidem Placia jacet inter Domum quondam *Jordani de Novo Castro* ex parte una & Domum *Thome de Teribay* ex altera, excepta una Placia infra predictam Placiam super quam predicti Abbas & Conventus pro suo libitu unam Cameram ad opus suum proprium edificabunt dummodo dictus *Ricardus* & Heredes sui sufficientes fuerint ad predictam Placiam edificandam, & annuam Firmam fideliter persolvendam, reddendo inde annuatim memoratis Abbati & Conventui xxx Solidos Argenti ad duos anni terminos, videlicet Medietatem ad Festum Sancti *Martini* in Hyeme & aliam Medietatem ad Pentecosten. Incipiente Termino prime Solucionis annue Firme ad Pentecosten anno Domini M. CC. nonagesimo tercio. Et sciendum quod dictus *Ricardus* et Heredes sui dictam Placiam ex Sumptu suo proprio & Custu edificabunt; & cum opus fuerit reedificabunt & acquietabunt de omni Consuetudine & Demanda, que aliquo modo accidere poterunt. Et Edificia super eandem Placiam edificata una cum Camera quam dicti Abbas & Conventus ad opus suum proprium edificabunt bene custodient & in bono statu sustentabunt, salva & integra permanente predicta Firma annua prefatis Abbati & Conventui ad terminos predictos persolvenda. Et sciendum quod non licebit dicto *Ricardo* nec Heredibus suis prescriptam Placiam nec edificia alicui dare, vendere, invadiare, nec aliquo modo alienare sine Assensu & Voluntate dictorum Abbatis & Conventus. Dicti vero Abbas & Conventus predictam Placiam cum Pertinenciis predicto *Ricardo* & Heredibus suis contra omnes Homines warrantizabunt. In cujus rei Testimonium utraque pars alterius scripto presenti scripto Chirographo alternatim Sigillum suum apposuit. &c.

Abbas & Conventus de *Holm.* ad firmam dimiserunt *Johanni de Crofton* Terram extra Portam de *Calden*, reddendo annuatim octo solidos & quatuor Denarios. Et ipse *Johannes* & Heredes sui tenebantur solvere Hufegavel.

Supradictus *Johannes de Crofton* concessit dictam Terram extra Portam de *Calden* *Willielmo* Filio *Emme*, & hic *Willielmus* dedit Monachis totam Terram in suburbano *Karlioli* extra Portam de *Calden*, cum omnibus edificiis suis & Gardinis que est inter Terram *Johannis Tod* & *Alberti* Filii *Hermani*.

Agnes Uxor predicti *Johannis*, in sua Viduitate ejus Donationem confirmavit.

Anno M. CCC. Abbas & Conventus de *Holm.* ad Firmam dimiserunt *Ricardo de Kirkethwait* unam Placeam infra Muros Civitatis *Karlioli* quam antea *Henricus de la Sale* tenuerat de eisdem, reddendo inde annuatim dimidiam Marcam sterlingorum.

Idem Abbas & Conventus ad firmam dimiserunt *Ricardo de Melborn* Cementario aliam Placeam Terra in eadem Civitate *Karlioli*, reddendo inde annuatim quinque Solidos.

Gilbertus Filius *Willielmi le Tailor de Karliolo* quietum clamavit Monachis de *Holm.* totum Jus & Cladium quod habuit in toto Burgagio suo in *Karliolo*. Hiis Testibus, Domino *Willielmo de Mulcastr* tunc Vicecomite *Cumbrie*, *Ricardo le Brun*, *Alexandro de Bastenlayt*, Militibus, &c.

Adam de Molteby concessit Monachis de *Holmcoltram* liberos Introitus & Exitus per totam Terram suam cum Plaustris, Sumagiis & Carettis suis eundo & redeundo de Domo sua de *Holm.* versus *Novum Castrum* cum Lanis & totis Bonis suis & commoda Aysiamenta Bobus & Equis & Hominibus suis.

Matildis de Multon Domina de *Gillistand* concessit easdem Libertates in Terra sua de *Gillistand*.

Willielmus Filius *Ormy de Treby* dedit totam Mansionem suam in qua solebat habitare in Villa de *Gilecruce* integre & plenarie cum Domibus, Orto, Pomerio & omnibus aliis Pertinenciis.

Idem *Willielmus* per aliam Cartam dedit decem Acras Terræ cum Pertinentiis, & Grangiam spectantem ad Mansionem quam per Priorem Cartam dederat.

Willielmus Filius *Ormy* Clericus dedit undecim Acras Terræ arabilis in Villa de *Gilecruce*.

W. Abbas de *Caldra* recognoscit se & Conventum suum teneri Abbati & Conventui de *Holm.* in annua Solucione Dimidiæ Marce pro quadam Terra in *Gilecruce*.

Alicia Filia *Rogeri* Filii *Gerardi* dedit 5 Acras Terræ arabilis in Territorio de *Sacmirdagh*.

Waldevus Filius *Gamelli* Terram que dicitur *Toftes* & *Hale* in Campo de *Kirkeby*, & Terram & Mariscum infra Fossatum Monachorum, & duas Acras Terræ ad Caput predicti Fossati &c.

Adam Filius *Waldevi* confirmavit omnes Donationes Patris sui.

Waldevus Filius *Gameli* confirmavit Donationem *Alani* Filii sui de uno Tofto.

Idem *Waldevus* confirmavit Monachis totam Calumpniam quam habuit in *Sperstanerig*.

Laurentius Filius *Roberti* Senescalli de *Nenbigging* dedit totam Terram de *Sperstanerig*.

Liolinus Filius *Liolini* dedit octo Acras & dimidiam Terræ in Toftis de *Kirkebychore*.

Robertus de Broy & *Amabilia* sponsa ejus dederunt xvi Acras Terræ in Territorio de *Kirkebychore* & Mariscum ad capita earum.

Johannes de Veteri Ponte dedit unam Culturam Terræ quæ dicitur *Castelrig* cum pertinentiis suis, in qua continentur xxv Acræ Terræ & Dimidia.

Idem

Idem *Johannes* per aliam Cartam concessit eisdem Monachis Pasturam Quadringentis Ovibus & xx Multonibus cum Sectis suis unius anni, & tot Bobus & Vaccis & Equis quot opus habuerint ad Terram suam de *Hale* alcendam & Domum suam tenendam & opera sua facienda, & ad sex Sues & unum Verrem cum sectis suis unius anni. Et quando dicti Monachi adducunt Animalia sua ad Nundinas vel Forum habebunt liberum accessum & recessum cum illis in predicta Pastura de *Kirkebyshore*; & accipient Brueriam & Petas & Turbas & omnia alia necessaria &c.

85.

Laurentius Filius *Roberti* Senescalli de *Neubigging* dedit totam partem suam de Marisco inter *Neubigging* & illos & communem Pasturam ccc & lx Ovibus & xx Vaccis & uni Tauro & xxx Bobus in Campo de *Neubigging* & in omnibus Locis ubi sua propria Animalia pascebantur.

Adam Filius *Waldevi* de *Kyrkebyshore* dedit quinque Acras Terræ arabilis in Territorio de *Kyrkebyshore*.

Idem *Adam* confirmavit Donationem *Alani* Fratris sui de octo Acris Terre & Medietate Marisci in *Kirkebyshore*.

Lyolphus Filius *Lyolph* quietum clamavit totum rectum & calumpniam in supra memorata Donatione *Waldevi* Filii *Gamelli*.

Thomas Extraneus dedit tres Acras Terræ arabilis in Aquilonari parte de *Crofsnequine*.

86.

Adam Filius *Liulphi* dedit totam Terram quam Pater suus habuit in Campo qui dicebatur *Morlandis* in Territorio de *Kyrkebyshore* versus *Soureby*.

Idem *Adam* dedit tres Acras Terræ arabilis de Dominico suo cum Prato eidem Terræ adjacenti in Territorio de *Kirkebyshore*.

Amabilia Filia *Waldevi* de *Bereford* quietum clamavit totum Rectum quod habuit in Terra quam *Waldevus* Filius *Gamelli* dedit Monachis, ut supra, pro qua Terra recepit Excambium a dicto *Waldevo*; dedit etiam totam terram suam in *Maydinegate* & duas Acras Terræ ad Caput illius Terræ, pro quibus etiam recepit alias Terras in Excambium ab eodem *Waldevo*.

87.

Robertus Broy confirmavit eandem Donationem. Idem *Robertus* dedit Monachis totam Terram suam de *Mardinegate* usque ad Domos ipsorum Monachorum & duas Acras ad Caput ejusdem Terræ versus Occidentem in Excambium pro aliis Terris quas Monachi ei dederunt.

Gilbertus Filius *Arnaldi* de *Kirkebyshore* quietum clamavit Tenementum quod Monachi habebant in Territorio de *Kyrkebyshore*.

Robertus de *Bereford* confirmavit Donationem supradictam *Roberti* de Broy.

88.

Lyolphus Filius *Lyolph* confirmavit Donationem *Waldevi* Filii *Gamelli* de octo Acris Terræ & Marisco ad Caput earundem, sicut superius.

Robertus de *Bereford* confirmavit Donationem *Roberti* de Broy.

Alanus Filius *Waldevi* dedit unum Toftum & unum Croftum de una Acra Terræ in Villa de *Kyrkebyshore*.

Idem *Alanus* dedit octo Acras Terræ in Territorio de *Kyrkebyshore* & medietatem Marisci ad Capita earum; hæc est potius Confirmatio prioris Donationis.

Arnaldus de *Kirkebyshore* dedit duas Acras Terræ in *Sandslath*.

Fulcus & *Amesia* sponsa ejus dederunt duas Acras Terræ versus *Wartheberth*.

89.

Gilbertus Filius *Adæ* de *Kirkebyshore* confirmavit omnes Donationes *Waldevi* Avi sui.

Gilbertus *Eugayn* de *Kyrk* & *Eva* Uxor ejus quietum clamaverunt totum Jus quod habuerunt in tertia parte *Grangia* de *Hale*.

Gilbertus Filius *Adæ* de *Kirkebyshore* juramento prestito obligavit se & heredes suos Monachis de *Holm*. ad warrantizandum eis omnes Donationes quas *Waldevus* Avus ejus eis dedit in *Kirkebyshore* ad *Grangiam* suam de *Hale* pertinentes, & Mariscum &c. ut supra in Cartis ejusdem *Waldevi*.

Adam Filius *Hugonis* de *Soureby*, *Warinus* de *Prato* & *Willielmus* Filius *Adæ* Filii *Liulphi* abjuraverunt totum Clamium suum in magno Marisco quem Monachi habuerunt ex Dono sæpe nominati *Waldevi* Filii *Gamelli*.

Gilbertus Filius *Adæ* de *Kyrkeby*. dedit x Acras Terræ super *Waribegergh*, & obligavit se & Heredes suos ad warrantizandas eas.

90.

Conventum est inter Abbatem & Conventum de *Holm*. ex una parte & Ecclesiam Sancti *Michaelis* de *Kyrkebyshore* ex altera, quod Monachi reddent decimam Garbam predictæ Ecclesiæ de omnibus Terris quas habuerint in eadem Parochia.

Amabilia Filia *Waldevi* de *Bereford* in libera Viduitate sua post Mortem *Roberti* de Broy Mariti sui dedit Monachis totam Terram suam in *Kirkebyshore*.

Idonea de *Leyburn* in Viduitate sua quietum clamavit Monachis de *Holm*. totum Jus & Clamium suum in Vasto in Territorio de *Kirkebyshore*, inter *Morstat* & *le Mardingate*.

91.

Thomas de *Multon* Filius *Thomæ* de *Multon* dedit eisdem Monachis quandam partem Terre in Villa Sancti *Botulphi* ad Edificia sibi & suis in eadem Terra facienda; scilicet, quater xx Pedes in Longitudine &c.

92.

A. Abbas de *Melros* & ejusdem loci Conventus concesserunt Abbati & Conventui de *Holm*. ut in Domibus suis in Terra quam Monachi de *Melros* habebant in Villa Sancti *Botulphi* de Dono Domini *Thomæ* de *Multon* in tempore Nundinarum una cum ipsis manerent, & inhabitarent omni Tempore & haberent omnia alia Aysamenta sicut ipsi Monachi de *Melros*, & quod haberent medietatem Proventuum dictarum Domorum & Terræ ad dictam Terram edificandam.

P. Abbas de *Melros* confirmavit suprascriptam Concessionem.

Radulphus Filius *Thomæ* de Sancto *Botulpho* dedit Monachis de *Holm*. unam Placeam Terræ in Villa Sancti *Botulphi*.

Simon Filius *Aylef* *Camerarii* dedit totum Pratum suum in *Wynteringmedue* in Territorio de *Roucheft*.

93.

Robertus Filius *Aylef* confirmavit supradictam Donationem *Simonis* Fratris sui.

Walterus de *Tyndale* vendidit Monachis de *Holm*. totam Terram suam in *Novo Castro* cum Edificiis & Pertinentiis suis, reddendo inde Domino Regi debitam Firmam, scilicet tres Obolos per Annum.

Bartholomeus *Benedictus* vendidit eisdem Monachis totam Terram suam in *Novo Castro* in *Pampedene* cum Edificiis & Pertinentiis, reddendo Regi tres obolos annuatim.

94.

Petrus de *Graunt* dedit eisdem Terram suam in *Herterpol* in qua habitavit, cum omnibus edificiis &c. ad liberum Burgagium pertinentibus, & Croftum clausum Muro cum duobus Toftis.

Robertus de *Brus* confirmavit supradictam Donationem.

95.

Robertus le *Graunt* Burgensis de *Herterpol* obligavit se & heredes suos per Sacramentum Monachis de *Holm*. ad solvendum eis annuatim xx Solidos Argenti

Argenti apud *Holm.* pro Terra quam *Petrus le Graunt* Frater ejus dedit eis, ut supra.

Robertus de Brus Dominus Vallis *Anandiae* suscepit sub Protectione sua Monachos de *Holm.* & Homines & omnia sua.

Idem *Robertus* Senior & Uxor ejus *Eufemia* dederunt eisdem Monachis Piscariam de *Torduff*.

96. *Robertus de Brus* Junior confirmavit hanc Donationem.

Willielmus de Brus iterum confirmavit eandem.

99. Anno Domini M. CC. Nonagesimo quarto Abbas & Conventus de *Melros* ad Feodi Firmam dimiserunt Abbati & Conventui de *Holmcoltram* totam Terram suam ad *Rainpatrick* cum Piscariis & Salinis, &c: reddendo inde annuatim dimidiam Marcam Argenti.

100. *Robertus de Brus* confirmavit superscriptam Conventionem inter praedictos Abbates de dictis Piscariis & Salinis. Carta ejus data apud *Loghmaban* die Sancte *Lucie* Virginis, Anno Domini M. CC. nonagesimo quarto, Testibus Dominis *Umfrido de Bosco*, *Adam del Crokedaik*, Militibus, *Roberto de Brus*, Comite de *Karrig*, *Rogero de Kirkepatrick* & aliis.

Huċtredus Filius *Fergus* dedit Monachis de *Holm.* Villam quæ dicitur *Kirkewynny* ad Feodi Firmam, cum Pafnagio per vi Libras annuatim.

Rolandus Filius praedicti *Huċtredi* concessit eisdem Monachis dictam Villam de *Kirkewynny* cum omnibus Pertinentiis suis ad Feodi Firmam, & unam Salinam in *Loghendello*, & Ligna ad Salinam, & Pasturam quatuor Bobus & Quingentis Porcis; cum omnibus aliis Aysiamenis, reddendo inde decem Libras annuatim.

102. *Walterus de Berkelay* Camerarius Regis *Scotiae* dedit Monachis de *Holm.* Terram quam prius tenuerunt juxta Pontem de *Pollackercin* adeo libere possidendam sicut aliqua Terra in Regno *Scotiae* possideri poterat.

Rolandus Filius *Huċtredi* illam Donationem confirmavit, ut etiam *Ingeramus de Ballo*, *Eustachius de Ballo*, & *Willielmus* Rex *Scotiae*, & *Jocelinus Glasguensis* Episcopus.

103. *Patricius* Filius *Thomae de Wyrkinton* dedit totam Terram suam in *Galwaye* quæ dicitur *Lochent*.

Rolandus Filius *Huċtredi* dedit unam Salinam in *Salternes*, & unam Piscariam inter *Polben* & *Sivchaye*, & unam Acram Terre ad Mansionem ædificandam & communem Pasturam xii Vaccis cum suis Vitulis & uni Tauro & quatuor Bobus & duobus Equis, & omnia alia Aysiamenta.

Alexander Rex *Scotorum* confirmavit praedictas Donationes dicti *Rolandi* de Villa de *Kyrguny* & de Salina & Piscaria. *Jocelinus Glasguensis* Episcopus similiter.

105. *Alanus* Filius *Roland* *Scotiae* Constabularius concessit eisdem Monachis terram de qua inter ipsum & dictos Monachos fuerat Contentio.

106. *Jocelinus Glasguensis* Episcopus confirmavit eisdem Monachis Locum & Capellam in *Galwaya* quæ dicitur *Kirkewynny*; simili modo *Walterus* Episcopus ejusdem Sedis, & Decanus & Capitulum *Glasguense*.

NUM. CCXCIX.

Carta Walteri Candidæ Casæ Episcopi lb. fol. 107
Bullam Honorii Papæ recitans, & Capellam de Kirkewynny eis confirmans.

UNIVERSIS Sanctæ Matris Ecclesie Filiis presens Scriptum visuris vel auditoris *Walterus* divina Misericordia *Candidæ Casæ* Episcopus & *Johannes* ejusdem loci Archidiaconus & Abbas de *Glenlus Cisterciensis* Ordinis *Candidæ Casæ* Diocesis, salutem in Salutis Auctore; mandatum Domini Pape in hec Verba suscepimus.

Honorius Episcopus Servus Servorum Dei Venerabili Fratri Episcopo *Candidæ Casæ* & dilectis Filiis Abbati de *Glenlus Candidæ Casæ* Diocesis & Archidiacono *Candidæ Casæ* salutem & Apostolicam Benedictionem. Venerabilis Frater noster *Glasguensis* Episcopus nobis conquerendo monstravit quod Monachi de *Holm.* & quidam alii *Cisterciensis* Ordinis *Karliolensis* & *Glasguensis* Diocesum quasdam Parochiales Ecclesias sue Diocesis indebite usurpantes Parochianis & Colonis ipsorum expulsi ipsas in Grangias & Oratoria simplicia converterunt, in ipsius non modicum Prejudicium & Gravamen. Ideoque Discrecioni vestre per Apostolica Scripta mandamus quatenus convocatis partibus audiatis Causam Appellatione Remota sine debito terminetis, facientes quod statueritis per Censuram Ecclesiasticam firmiter observati. Testes autem qui nominati fuerint si se Gracia, vel Odio, vel Timore subtraxerint per Censuram eandem Appellatione cessante cogatis Veritati Testimonium perhibere. Quod si non omnes hiis exequendis poteritis interesse tum Frater Episcopus cum eorum altero ea nichilominus exsequatur. Dat. apud *Alac.* vi Kal. Junii, Pontificatus nostri anno sexto.

Hujus ergo Auctoritate Mandati ad Instanciam dicti Episcopi *Glasguensis*, Monachos de *Holmo* ad nostram fecimus presenciam more judiciario citari, quorum Procuratore in nostra Presencia constituto prefatus Episcopus suam Intencionem fundavit, in pleno Judicio dicens Capellam de *Kirkgunny* Ecclesiam fuisse Parochialem respondentem Episcopis *Glasguensibus* in Procuracionibus, Visitacionibus & Jurisdiccione & hec omnia Nomine Ecclesie sue peciit a Monachis de *Holm.* sibi & Ecclesie sue de *Glasgon* plene restitui. Sic inquam Partibus in nostra Presencia legitime comparentibus & cum debita Solempnitate Juris ad agendum & transigendum sufficienter institutis, post multas Altercationes hinc inde habitas Lis inter Partes hoc fine quievit, scilicet, quod prefatus Episcopus *Glasguensis* praedictum locum de *Kirkewynny* & Capellam Sancti *Wynnini* in eo sitam ob Favorem Religionis concessit Monachis de *Holm* liberam & quietam ab omnibus Episcopalibus & ab omni Exactione & Parochiali Obnoxitate, Habendam & possidendam pacifice & quiete, secundum Tenorem Concessionis bone Memorie *Jocelini* Episcopi *Glasguensis* & Confirmationis Domini *Innocencii* Pape quas inde habent Monachi prenominati. Nos autem de Assensu Partium voluntario & ad Instanciam illorum dictam Compositionem approbamus, ratam habemus, & Apostolica Auctoritate qua in ea Causa fungimur confirmamus eandem. Et ad ipsius Compositionis Firmitatem nos Sigillum in nostra

Presencia

Presencia ad majus Testimonium & plenam Securitatem huic Iustrumento fecimus adhiberi.

Sine data, aut Testibus, sed Papa hic Nominatus, erat Honorius Quartus, & sextus annus Pontificatus ejus fuit annus Domini 1291, vide Bullam Innocentii Papæ super hac Capella de Kirkewynny supra inter Bullas Papales hujus Abbatie.

Durandus Filius Christiani dedit Monachis de Holmcoltram totam terram suam quæ vocatur Achencork, in Fedo de Kyrkoneville cum omnibus Pertinentiis, reddendo inde annuatim unam Marcam Argenti.

Bridoch relicta supradicti Durandi confirmavit Donationem ejus de Terris Mayby & Achencork & quietum clamavit totum Jus quod in dictis Terris habere potuit.

Andreas Filius Roberti Filii Simonis confirmavit eandem Donationem, sub eadem Conditione reddendi ei unam Marcam annuatim.

Willielmus Filius Michaelis de Kirkonevill quietum clamavit totum Jus quod habere potuit in supradictis Terris de Maiby & Achencork.

Idem Willielmus dedit medietatem totius Terræ que jacet inter Pollechos & Genesik, & extendit usque ad Aquam de Nud & medietatem totius Mussæ, quæ est infra predictas divisas.

Andreas Filius Michaelis de Kirkonevill pro quadam Summa Pecuniæ ei præ manibus tradita dedit eisdem Monachis totam Culturam Terræ in Territorio de Kirkonevill quæ vocatur Mustard-Garth, cum omnibus Pertinentiis suis.

Idem Andreas quietum clamavit totum Jus quod habere potuit in medietate Terræ & Mussæ quam Avus ejus Willielmus de Kirkonevill dedit his Monachis.

Thomas Filius Andreae de Kirkonevill in Galwydia dedit medietatem totius Terræ & Mussæ cum le Hirisperd quæ jacet inter Polthos & Genesik in Territorio de Kirkonevill juxta aliam medietatem ejusdem Terræ & Mussæ quam Willielmus Filius Michaelis de Kirkonevill prius eisdem Monachis contulerat in eodem Territorio. Hiis Testibus, Dompno Johanne Abbate de Dulci Corde, Domino Johanne de Geveliston, Domino David de Thorthorald, Militibus, Michaeli Filio Durandi, Waltero & Johanne Filiis ejusdem, Willielmo de Sancta Clara, Ada de Culwenne, Thoma de Arbigland, Adam le Furbeur, Andrea de Kirkonevill, & aliis.

Anno Gratia M. CC. XL. quarto, die Sancti Jacobi Apostoli Abbas & Conventus de Holm. & Dominus Eustachius de Ball convenerunt de omnibus Querelis & Controversiis quas habuerunt ad invicem & dictus Dominus Eustachius tactis sanctis promisit se firmiter observaturum omnia quæ continentur in Carta quam Monachi habent de Donatione Walteri de Berkeley, quam inde supra.

Robertus Filius Simonis de Kirkonevill concessit Monachis unam Piscariam cum Pertinentiis suis super Aquam de Nud, a Rivulo qui distenditur de Kirkonevill & cadit in Aquam de Nyd usque ad locum Pollesterheved, etiam unum Tostum & dimidiam Acram Terræ prope Ripam versus Mare ad Aysiamenta sua ad sustentandam eandem Piscariam, &c. & Pasturam sex Bobus & sex Vaccis & duobus Equis, & liberum Introitum & Exitum per Terras ejusdem Roberti.

Andreas Filius Roberti confirmavit Concessionem Willielmi Filii Michaelis de Kirkonevill de Medietate totius Terræ inter Pollecho & Genesik & Medietate Mussæ quæ est inter easdem Divisas, & dedit eis locum idoneum ad ponendam Minam suam &c.

Thomas Filius Andreae de Kirkonevill dedit Monachis unam Marcam annui Redditus perpetuo percipiendam, quam Michael Filius Durandi solvere debebat, cum omnibus aliis Serviis quæ facere eidem consueverunt; & confirmavit eis illam dimidiam Rodam Terræ quam eis contulerat Andreas Filius Michaelis Filii Willielmi de Kirkonevill, & omnes alias Donationes Antecessorum suorum & Antecessorum dicti Andreae.

Idem postea hanc Donationem per aliam Cartam confirmavit.

Michael Filius Durandi remisit Monachis unam Marcam quam ipsi tenebantur annuatim ei reddere pro Terris & Tenementis de Mayby & Achencork.

Thomas de Kirkonevill confirmavit omnes Cartas quas Conventus de Holmo habebat de Andrea Patre suo.

Rogerus Grindeget dedit Monachis unum Tostum in Dumfres.

N U M. CCC.

Carta Roberti Glasguensis Episcopi de Capella de Kyrkewyni Monachis de Holmcoltram appropriata.

ROBERTUS Permissione Divina Glasguensis Episcopus dilectis sibi in CHRISTO Filiis Abbati & Conventui de Holmcoltram Ordinis Cisterciensis, Karliolensis Diocesis salutem, gratiam & benedictionem. Pie memorie Jocelinus Episcopus Glasguensis Predecessor noster Deo & Ecclesie vestre Sancte Marie, vobis ac Successoribus vestris locum & Capellam in Galwydia que dicitur Kirkewynny in liberam, puram & perpetuam Elemosinam concessit scriptoque suo Episcopali Auctoritate confirmavit, volens ut vos predictam Capellam & locum teneretis & possideretis libere & pacifice a prestationibus Synodaliis, Episcopaliis & omnium Onerum ordinariorum quieti totaliter & immunes. Quam quidem Capellam per xl annos sic inconcussè possidetis liberam & quietam de Episcopaliis & Sinodalibus & omnibus aliis Exactionibus ex Concessione ejusdem Jocelini Predecessoris nostri vobis & Ecclesie vestre concessam & collatam, & ex certa sciencia Innocentii Pape tercii auctoritate Apostolica confirmatam. Porro bone memorie Walterus Glasguensis Episcopus prefati Jocelini Successor predictæ Sedi Apostolice conquerendo monstravit, quod Monachi de Holm. & quidam alii Cisterciensis Ordinis Karliolensis & Glasguensis Diocesum quasdam parochiales Ecclesias sue Diocesis indebite usurpantes, Parochianis & Colonis ipsarum violenter expulsis ipsas in Grangias & Oratoria simplicia converterunt in ejusdem Episcopi Prejudicium non modicum & Gravamen, ac ipso ad Episcopum Candide Case, Abbatem de Glenlus & Archidiaconum Candide Case, optinente per Apostolica scripta mandari ut convocatis partibus causam audirent & eam fine debito terminarent. Coram quibus partibus more judicario evocatis & in Judicio sufficienter instructis legitime comparentibus cum mandatis legaliter factis ad agendum, defendendum, transigendum, componendum ac omnia alia faciendum que cause seu negotii qualitas exposcebat, Lis hoc fine conquievit, scilicet, quod jam dictus Walterus Glasguensis Episcopus predictum locum de Kirkewynny & Ca-

& Capellam Sancti *Winny* in eo sitam, Dei Intuitu & Religionis Favore antedictis Monachis de *Holm*. concessit liberam & quietam ab omnibus Episcopalis & ab omnimodis Exactione & Parochiali Obnoxitate; Habenda & possidenda pacifice & quiete. Quam Compositionem memorati Judices approbantes & ratam habentes auctoritate qua in dicta causa fungebantur apostolica roboraverunt, & sub Sigillis suis publice confirmaverunt. Et consequenter premissas Concessionem sic pie & salubriter factas Decanus & Capitulum Ecclesie *Glasguensis* piis Oculis intuentes pariter & approbantes confirmare curaverunt prout in suis Literis manifestius continetur. Ut hec omnia & singula vidimus & intuiti sumus in Instrumentis authenticis prefatorum Episcoporum *Jocelini* & *Walteri* qui concesserunt ut premittitur; *Candide Case* Episcopi, Abbatis de *Glenus* & Archidiaconi *Candide Case* auctoritate Apostolica cognoscencium & Compositioni de qua fit mencio supra Auctoritatem & Firmitatem prestancium; *Innocentii* Pape tercii Concessionem prelibati *Jocelini* ex certa sciencia confirmantis, & Confirmationis Capituli nostri *Glasguensis*, quibus inspectis, sepiusque revolutis, examinatis, discussis, ponderatis ac plenius intellectis a nostre Jurisdiccione ordinaria quacumque & omnimoda, Successorum nostrorum Officialium ceterorumque Ministrorum nostrorum cujuscumque Conditionis exillant, vos Successoresque vestros, Locum vestrum de *Kyrkewyny*, Capellam ejusdem, Monachos vestros ibidem vicissim existentes, Familiam, Famulos, Servientes, Tenentes & Inquilinos vestros, Lares in Terris & Possessionibus vestris foventes, non solum Auctoritate Apostolica, verum etiam prescripcione quadragenaria quod omnem prorsus excludit accionem, exemptos judicialiter pronunciamus, vosque immunes ab omni Sarcina Ordinarii, Liberos in hac parte & pleno jure vallatos, nosque, Successoresque nostros nichil posse nec debere super premissis ut premittitur contra vos absque nota Sacrilegii & Romani Pontificis Contemptum, attemptare, statuere, decernere aut immutare quia Sacrilegii instar est a Principe diffinitum revolvere, aut in dubium revocare sentencialiter & diffinitive declaramus, Insinuantes Christi Fidelibus universis quod vos per Procuratorem vestrum legitime constitutum protestati estis palam coram nobis & manifeste quod Concessionibus Apostolice Sedis, Capituli *Glasguensis* Confirmationibus, & Beneficio prescripcionis, de quibus supra in singulis Instrumentis plenius fit mencio per quamcumque dicta contraria seu facta nullo modo renunciare vultis set eisdem uti conjunctim & divisim & inniti ad Defensionem vestram prout convenit intenditis cum effectu. Sane licet gracie plenitudo adjeccione non indigeat & supervacuis agitetur impendiis que solem certat fascibus adjuvare. Liberales Concessionem bone Memorie *Jocelini* & *Walteri* & gratiam summi Pontificis vobis factam in hac parte, qui plenitudo gracie dicitur & omnia supernat, Jura sequentes & easdem ratas habentes & illibatas ex habundanti vobis & Ecclesie vestre Successoribusque vestris Caritatis Intuitu & sacre Religionis optentu Capellam de *Kyrkewyny* nostre Diocesis memoratam, cum omnibus Pertinenciis suis perpetuo applicandam usibus vestris pro nobis & Successoribus nostris pleno Jure tam in Temporalibus quam in Spiritualibus, Decimasque majores, minores, Obvenciones, Oblaciones & Proventus qualitercumque obvenientes in vestros usus pro Hospitum Susceptione & Pauperum Subvencione, salvis vobis undique Gracia

summi Pontificis & Protestacione premissis, Auctoritate presenti, de gracia concedimus speciali; & ad majorem Securitatem premissorum & Firmitatem, hoc presens Scriptum Decanus noster & Capitulum *Glasguense* post maturiorem Examinationem & Indagationem frequenciorum Intuitu Dei & Religionis Favore, memoratis Religiosis Abbati & Conventui de *Holm* ad nostram instantiam ex certa Sciencia & unanimi Consensu confirmaverunt gratuita Approbacione, per Sigilli sui communis Approbacionem solemniter roborantes. In Testimonium premissorum presentibus Sigillum est appensum.

Idem Episcopus concessit Monachis quod Capellam suam de *Kyrkewynni*, Cimiterium, & Alteria dicte Capellæ, consecrare & reconciliare possent quoties fuisset necessarium.

Robertus Filius Willielmi de Moffet dedit Conventui de *Holmcoltram* unum Toftum cum Crofto in Villa de *Trenguer*.

Ricardus Filius Lescelini dedit unum Toftum in Villa de *Domsfres*.

Idem *Ricardus* quietum clamavit Monachis totum Jus suum quod habuit in uno Tofto ab ipsis Monachis sibi ad vitam suam concesso in eadem Villa de *Dumsfres*.

Rogerus Grindegret unum Toftum in eadem Villa de *Domsfres*.

Michael Filius Mathei dedit unum Toftum in eadem Villa.

Edwardus de Brus Dominus Galwidia remisit & quietum clamavit eisdem Monachis totum Jus suum in annua firma decem Librarum Sterlingorum quam ipsi reddere solebant Dominis de *Botil* pro Terris quas habebant apud *Kyrkewynni* in *Gallwidia*, ex Dono & Concessione *Rolandi Filii Huctredi* & aliorum Donatorum.

Inquisitio capta de Terris &c. Monachorum de Holmcoltram. Ib. fol. 127.

INQUISICIO facta apud *Kirkwynnyn* die Lunæ proxima post Festum Sancti *Michaelis* super omnimodis terris & redditibus ad dictam Domum spectantibus coram *Johanne de Berwyk* & *Adam de Boldene* Clericis Venerabilis Patris Domini *J.* dei gracia *Glasguensis* Episcopi, cui Inquisitioni faciende Husbandi intererant subscripti, videlicet *Gilmor Macwynnyn* & *Medard Macdali*, & *Macmal*, & *Calii*, qui jurati & diligenter examinati in presencia Domini *Gilberti* Filii Domini *Gonevaldi* & *Johannis* Filii ejus dicunt quod omnes Terræ & Redditi dicte Domus se extendunt ad xxxv Libras & xx Denarios Terris suis Dominicis & Fructibus Capelle ejusdem & Molendini duntaxat exceptis, que quidem Terre Husbandis astendantur. In Signum vero hujus Inquisitionis facte dicti Dominus *G.* & *J.* Filius ejus Sigilla sua apposuerunt dictis Die & Loco, Anno Gracie M. CCC. XXIX.

Willielmus Filius Patricii de Caldelec dedit Monachis de *Holmcoltram* decem Acres terræ arabilis in Territorio de *Caldebeck*, in cultura quæ vocatur *Eskbend*.

Idem *Willielmus* per aliam Cartam dedit eisdem Monachis dimidiam Acram terræ arabilis in eadem cultura.

Omnes

Omnes Chartas suprascriptas vidi etiam in Chartulario Rev. Hugonis Todd de Penrith in Com. Cumbriae, in quo nihil addendum inveni præter tantum Chartam sequentem.

Carta Henrici Regis Senioris per quam Monachos de Holmcultum suscipit in suam Protectionem & possessiones eorum confirmat.

Registr. de Holmcultum, penes Rev. Hug. Todd de Penrith in Com. Cumb. p. 486.

HENRICUS Dei Gratia Rex Anglia, Dux Normanniae & Aquitaniae & Comes Andegaviae, Archiepiscopis, Episcopis, Abbatibus, Comitibus, Baronibus, Justiciariis, Vicecomitibus & omnibus Ministris & fidelibus suis, salutem. Sciatis, quod suscepi in manu mea & Custodia & Protectione Abbatiam de Holmcultum, & Abbatem ipsius Abbatiae, & Monachos ibidem Deo servientes, & terras & omnes res & possessiones suas. Et dono & concedo eis in perpetuam Elemosinam, & presenti Carta mea confirmo totam Insulam de Holmcultum, per rectas divisas suas, cum omnibus pertinentiis suis; Et Raby cum rectis divisis suis; Et Maremium in Foresta de Englewood ad Aedificia sua, & ad omnia Domui suae necessaria facienda, & pasturam Porcis eorum sine Pannagio; & Cortices lignorum quæ præciderint ipsorum erunt. Quare volo, & firmiter precipio, ut ipsa Abbatia & iidem Monachi omnia supradicta habeant & teneant bene & in pace, libere & quiete, integre & plenarie & honorifice, in terris, in bosco & plano, in pasturis, in Aquis & Molendinis, in viis & semitis & sabulonibus, & in omnibus aliis rebus & aliis locis, cum omnibus libertatibus & liberis Consuetudinibus suis. Testibus Nicholao & Rogero Capellanis Regis, &c.

Vide Ricardi Regis confirmationem superioris Cartae in Monast. Vol. I. p. 885.

NUM. CCCI.

Bulla de translatione Abbatiae de Aberconwey, & de validitate Bullarum a Pontifice nondum Benedicto & Consecrato confectarum, ac electi nomen nullatenus continente.

Fadera & Convent. &c. Vol. 2. p. 427. A.D. 1289. A. 17. Ed. 1. Ex Antogr.

NICHOLAUS Episcopus servus servorum Dei, dilectis filiis Abbati & Conventui Monasterii de Aberconewete in Wallia, Cestertiensis Ordinis, Bangorensis Diocesis, salutem & Apostolicam Benedictionem.

Ex parte carissimi in Christo filii nostri Edwardi Regis Angliae illustris, fuit propositum coram nobis, quod felicitis recordationis, Honoris Papa, Predecessor noster, ante consecrationem & Benedictionem suam, intellecto, quod Monasterium vestrum ob certas causas rationabiles, in loco, ubi tunc erat, non poterat commode remanere,

Prefatus Predecessor, nondum benedictus & consecratus, ad devotam ipsius Regis supplicationis in-

stantiam, transferendi prefatum Monasterium de praemisso loco ad locum, in quo nunc situm esse dinoscitur, per litteras suas, bullatas bulla sua, quæ nomen suum nondum exprimebat, vobis concessit liberam facultatem; Sicque vos litterarum ipsarum auctoritate, sicut asseritis, de priori loco praefatum Monasterium transulistis.

Licet igitur quoad huiusmodi actum, seu gratiam, eandem litteræ, sic bullatae, plenam, immo plenissimam in se habeant potestatem, maxime cum sedes Apostolica, ante consecrationem & benedictionem Electi in summum Pontificem, cum defectiva Bulla, Electi nomen nullatenus exprimente, bullare litteras suas consueverit ab antiquo;

Ut tamen de mentibus rudium error omnis totaliter evellatur, vestris & ipsius Regis devotis supplicationibus inclinati, quod per easdem litteras super hoc factum est ratum & firmum habentes, id, prout tenemur, auctoritate Apostolica approbamus, & presentis scripti patrocinio communimus.

Nichilominus declarantes, seu decernentes huiusmodi translationem dicti Monasterii, eandem vim, eundemque vigorem habere, ac si per litteras dicti Predecessoris, integra bulla bullata, alias tamen legitime facta esset.

Nulli ergo &c.

Dat. *Reate* 12 Kalendas Septembris, Pontificatus nostri anno secundo.

Sub filis sericis flavi rubeique coloris.

NUM. CCCII.

Charta Adæ de Brus de Piscaria de Normanby Monachis de Rievall concessa.

Antogr. penes Tho. Strangways Robinson in Com. Elor. Armig.

OMNIBUS sancte Matris Ecclesie filiis Adam de Brus salutem. Sciatis in me concessisse & hac presenti carta mea confirmasse Deo & Ecclesie Sancte Marie Rievall & Monachis ibidem deo servientibus piscariam de Normanby & octo acras terre quas dimisit eis Rogerus Host, tenendas libere & quiete ab omni terreno servicio & exactione seculari in viis & semitis & omnibus aliis rebus, per omnia sicut in carta ejusdem Rogeri continetur & heredum ejus. His testibus, Roberto Clerico de Mortona, Willielmo Ingelram, Stephano Kosel, Willielmo Heriz, Simone Coleby, Willielmo de Tamet & Ricardo filio ejus, Stephano de Piket, Hugone Luncle, Rainaldo de Tunestal, Rogero Genero Rogeri Host & Willielmo fratre ejus, Alexandro Camerario, Roberto de Hoc, Stephano Pincerna, Willielmo de Malteby, Rogero filio Baldrici de Martona, Thoma Pistore.

In sigillo eques armatus, circumscriptio exesa.

NUM.

NUM. CCCIII.

*Penes Radul-
phum Thores-
by de Leedes
in Co. Ebor.
Armig.*

*Carta Johannis de Euer de Putura Fo-
restarum quam remittit Abbati & Con-
ventui Ryevallis, in agro Eboracensi.*

HOC scriptum cyrographatum testatur quod Johannes de Euer concessit, remisit & quietum clamavit Abbati & Conventui Ryevallis & eorum successoribus, pro se & heredibus suis, totum jus & clamium quod habuit, vel habere potuit in putura Forestarum, vel servientibus ejusdem Forestarum. Quam puturam Dominus Johannes aliquando exigebat de dictis Abbate & Conventu, ratione terrarum, & tenementorum cum pertinentiis quæ dicti Abbas & Conventus habuerunt in Westerdale die consecrationis hujus scripti. Concessit etiam idem Johannes quod dictus Abbas & Successores sui in perpetuum quieti sint de homagio faciendo, eidem Johanni & heredibus vel assignatis suis pro terris & tenementis omnibus cum suis pertinentiis quæ dicti Abbas & Conventus tenuerunt die consecrationis præsentium in parva Brocton & in Kyrkeby, in Cliveland, salvis tamen eisdem Johanni & heredibus suis fidelitate dicti Abbatis & successorum suorum, & aliis servitiis de dictis terris & tenementis suis debitis & consuetis, excepto dicto homagio tamen. Ita tamen quod si dictæ terræ seu tenementa in parte vel in toto ad manum secularem in posterum deveniant, tenenda in feodo & hereditate tunc dicti tenentes tam homagium quam alia servitia inde debita & consueta, dicto Johanni & heredibus suis faciant & facere teneantur, non obstante præsentis scripto, seu concessione prædicta. In cujus rei testimonium præsentis scripto ad modum cyrographi confecto prædictus Johannes, pro se & heredibus suis vel assignatis, & præfatus Abbas pro se & successoribus suis, sigilla sua alternatim apposuerunt. Hiis testibus, Domino Ernaldo de Percy, Nicholao de Menil, Alexandro de Cave, Roberto Euer, Milite, Willielmo de Moubray, Johanne de Midleton, Willielmo Euer, Richardo de Fenton, Johanne de Kirkeby, Bret & aliis. Datum apud Ryevallum in Octava Sancti Johannis Baptistæ, anno gratiæ Millesimo, trecentesimo secundo.

NUM. CCCIV.

*Penes emm-
acm.*

*Carta Walteri filii Aliciæ de terris in
Territorio de Osgoteby Monachis de
Ryevalle concessis.*

OMNIBUS Christi fidelibus presentibus & futuris Walterus filius Aliciæ quondam uxoris Henrici filii Walteri de Folketon salutem. Noveritis me concessisse & hac presenti carta mea confirmasse Deo & beate Marie & Ecclesie & Monachis Ryevall, & eorum successoribus ibidem Deo servientibus in liberam puram & perpetuam Elemosinam totum pratum cum pertinentiis in territorio de Osgoteby, quod habuerunt ex donatione dictæ Aliciæ — sicut in Carta ejusdem Aliciæ quam inde habent, plenius continetur. Ita quod nec ego nec heredes mei nec aliquis per nos un-

quam jus vel clamium in predicto prato cum pertinentiis poterimus exigere, vel inde contra dictum Abbatem & Monachis de cetero calumpniam movere. Et ego & heredes mei warrantizabimus acquietabimus & defendemus dictis Abbati & Monachis & eorum successoribus predictum pratum cum pertinentiis ut liberam puram & perpetuam elemosinam sicut predictum est contra omnes homines Christianos & Judeos in perpetuum. In cujus rei testimonium presenti scripto sigillum meum apposui. Hiis testibus. Willielmo de Acton. Thoma de Wilakeby — de Folketon. Thoma de Helm. Willielmo Cresacre. Willielmo de Morpath. Thoma de — Willielmo filio Roberti filio — & aliis.

Carta lacera & deleta & absque sigillo.

NUM. CCCIV. B.

Privilegium Alexandri 4^{ti} Papæ Monachis de Rieyal de non solvendis decimis.

*Regist. Ab-
batia de
Melfa penes
Rev. D.
Stubbs Archid.
Sancti Albani.*

ALEXANDER Episcopus servus servorum dei venerabilibus fratribus Eboracensi Archiepiscopo Apostolice sedis legato, & Dunelmensi Episcopo, & dilectis filiis clericis in eorum Episcopatibus constitutis salutem & apostolicam benedictionem. Audivimus & audientes admirati sumus, quod cum fratribus Rievallis sicut aliis omnibus Cisterciensis Ordinis a patribus & predecessores nostris concessum sit, & a nobis ipsis postmodum confirmatum, ne de laboribus quos propriis manibus aut sumptibus excolunt nemini decimasolvere teneantur; quidam ex eis nichilominus contra indulgentiam sedis Apostolice decimas exigere & extorquere presumunt, & sinistra interpretatione apostolicorum privilegiorum captum pervertentes asserunt de novalibus deberi intelligi ubi de laboribus est insertum. Quoniam igitur manifestum est omnibus qui recte sapiunt, interpretationem hujusmodi perversam esse, & intellectui sano contrariam, cum secundum captum illorum a solutione decimarum tam de terris illis quas deduxerunt vel deducunt ad cultum, quam etiam de terris cultis quas propriis manibus vel sumptibus excolunt sint penitus absoluti, ne ullus contra eos materiam habeat malignandi, vel quomodolibet in posterum justiciam molestandi, per apostolica scripta vobis precipiendo mandamus quatenus omnibus qui vestre sunt potestatis auctoritate nostra prohibere curetis, ne a memoratis fratribus de Rievall, vel a fratribus aliorum Monasteriorum Cisterciensis Ordinis, qui in Episcopatibus vestris consistunt de novalibus vel de aliis terris, quas propriis manibus vel sumptibus excolunt, vel de nutrimentis animalium decimas presumunt quomodolibet extorquere. Nam si de novalibus voluissimus tantum intelligi, ubi ponimus de laboribus de novalibus poneremus; sicut in privilegiis quorundam apponimus aliorum. Quia vero non est conveniens ut contra instituta sedis Apostolice temere veniatur que obtinere debent inviolabilem firmitatem per apostolica scripta vobis precipiendo mandamus, ut si qui Canonici, Monachi vel Laici contra privilegia sedis Apostolice predictos fratres de decimarum exactione gravaverint, laicos excommunicationis sententia percellatis, reliquos ab officio

ficio suo appellatione remota suspendatis, & tam excommunicationis sententiam quam suspensionis faciatis usque ad dignam satisfactionem observari. Ad hec presencium vobis auctoritate precipiendo mandamus quatinus si qui in fratres prescriptorum monasteriorum manus violentas injecerint, appellatione & dilacione remota, eos accensis candelis excommunicatos districcius evitari donec congrue satisficiant predictis fratribus, & cum literis Diocesani Episcopi rei veritatem continentibus apostolico se conspectui representent. Dat. Lateran. Kal. Maii.

Ego Frater S. dictus Abbas Rievallis testimonium perhibeo hanc libertatem a Domino Papa nobis indultam, & in eodem rescripto etiam aliis Monasteriis ordinis nostri in Eboracensi & Dunelmensi Episcopatibus constitutis, unde & presenti scripto ad fidem faciendum sigillum meum apposui; cui testimonio nostro si fide adhibita acquiescere nolueritis, originalis copia rescripti cum necesse fuerit, non deerit nobis & aliis ordinis nostri.

NUM. CCCV.

Carta Abraham filii Suani de Miton de tertia parte tosti & duabus acris prati Monachis de Jorevalle concessis.

OMNIBUS Christi fidelibus presentibus & futuris Abraham filius Suani de Miton salutem. Sciatis me dedisse & concessisse & hac presenti carta mea confirmasse Deo & Sancte Marie & Monachis de Jorevalle cum corpore meo tertiam partem totius tosti mei versus Orientem in villa de Miton, scilicet a magna via usque in Swale, & duas acras prati que jacent in Mileldales in territorio ejusdem ville, cum assiamenis infra villam & extra in liberam & puram & perpetuam elemosinam pro salute anime mee & omnium antecessorum & heredum meorum. Et ego Abraham & heredes mei warrantizabimus & defendemus totam predictam terram cum libertatibus suis contra omnes homines predictis Monachis imperpetuum. Hiis testibus, Alano de Kirkeby, Andrea de Holtby, Alexandro de Hethelingthorp, Jordano Capellano, Thoma filio Thome de Miton, Roberto Garn, & aliis.

NUM. CCCVI.

Carta Morgani, Kadawalani, & Meriedoci filiorum Caradoci, Donationem dicti Caradoci Monachis Cisterciensibus de Pendar in Wallia, confirmans.

OMNIBUS Christi fidelibus ad quos presens scriptum pervenerit Morgan & Kadawalan & Meriedoc filii Caradoci salutem. Sciat Universitas vestra quod ego, Morgan scilicet & fratres mei Kadawalan & Meriedoc communi assensu Donationem concedimus & confirmamus quam Caradocus Verbeis fecit Deo & sancte Marie & Ordini Cisterciensi & Fratri Meilero & Fratribus de Pendar, scilicet totam Terram que jacet inter tres Aquas,

videlicet Frutsanant & Clendach & Nantclokenig, in plano & in bosco, qui Boscus dicitur Hlowenroperdeit, liberam & quietam & ab omnibus secularibus exactionibus immunem hanc terram predictis Fratribus a Caradoco Verbeis in perpetuam datam Elemosinam, & ut libera in perpetuum maneat & queta Sigilli nostri Attestacione sancimus & confirmamus, & ad eam illis warrantizandam & manutenendam contra omnes & ubique si emerferit necessitas posse nostrum prestabimus. Hujus Confirmationis Testes sunt, Karadaut filius Enian, Grunn filius Rewalon, Blethin filius Breavel, Seifil filius Weveric, Willielmus filius Gurgwenn, Hlewarth filius Fewat, Mariedud filius Gurgan, Dunewal filius Fewan, Justinus filius Retherth.

NUM. CCCVI. B.

Carta Walteri de Clifford de terra concessa Monachis de Val Dore.

Penes Joh. Smith de Aston Bur-
nel in Com.
Salop. Armig.

WALTERUS de Clifford omnibus hominibus suis, Francis Anglis & Wallensibus salutem. Notum sit tam futuris quam presentibus, quod ego Walterus de Clifford, consensu Margarete uxoris mee & omnium heredum meorum, pro salute anime mee & uxoris mee, patrum & matrum nostrarum, filiorum & filiarum nostrarum, & Osberti filii Hugonis, & pro animabus omnium predecessorum meorum & Successorum, concessi Deo & beate Marie & Abbati Val-Dore & Monachis suis terram quam Willielmus de Forda que in Canterfelis cum omnibus pertinentiis suis, scilicet tin bosco & in plano & prato & aqua in perpetuam elemosinam, liberam & quietam a Decimis & ab omni servitio terre & consuetudine servili, ad Abbatiam construendam in honore Dei & beate Marie, ad incrementum Ordinis Monastici Cisterciensium. Concessi etiam eis preter hoc & dedi communem pasturam terre mee, & ut Catalla in foresta mea omnia que eis sunt necessaria ad edificia sua construendum de feodo meo quod pertinet ad Brenteis. Concessi etiam & dedi decimam meam de Redditibus meis de toto feodo meo de in denariis & decimam piscium de omnibus piscariis meis & rebus propriis. Hec omnia supradicta eis concessi & dedi de me & heredibus meis libere & quiete & in pace tenenda; ita tamen ut Abbatia in Canterfelis cum Abbate & Conventu in perpetuum fixa permaneat. Si quis vero super hac terra eis calumpniam imposuerit Ego & heredes mei eam omnino eis acquietabimus. Hiis Testibus, David venerabili Episcopo Menevensi, Willielmo de Bracy, Osberto filio Hugonis, Margareta de Clifford, Waltero de Clifford juvene, & Rosamunda sorore sua, Rad. de Bascherevilla, Helya de Marun, Hugone de Gaye, Willielmo de Bonhelle, Symone Monacho & Ricardo Capellano & multis aliis.

Indorsamentum hujus scripti

Carta Walteri senioris de Clifford & Margarete uxoris.

NUM. CCCVII.

Penes Walterum Calverley de Calverley in Com. Ebor. Baronetium.

Appellatio Monialium de Synningthwait contra Archiepiscopum Eboracensem eo quod ipse Conventum earum visitare presumpserit, in violationem privilegiorum ordini Cisteriensi a sede Apostolica indultorum.

IN dei nomine Amen. Notum sit omnibus prefens instrumentum publicum visuris vel audituris, quod anno domini Millesimo ducentesimo septuagesimo sexto Pontificatus domini Johannis Pape anno ejus primo Mense Novembris die decimo octavo hac die in presentia mei Petri dicti de sancto Marco Publico Notarii & testium subscriptorum ad hoc specialiter vocatorum & rogatorum Religiose mulieres soror Isabella, soror Margeria, soror Ingreta, Moniales Monasterii de Synningthwait Ordinis Cisterciensis Eboracensis diocesis Insinuarunt proposuerunt appellaverunt & appellationem innovarunt sub forma subscripta. Insinuamus proponimus & notum facimus publice vobis universis & singulis in hac Cathedrali Ecclesia sancti Pauli London congregatis & presentibus, Quos omnes in testes hujus facti nostri coram clero & populo invocamus. Nos soror Isabella soror Margeria dicta Graymore & soror Ingreta de Wakingham Moniales Monasterii de Synningthwait ordinis Cisterciensis Eboracensis diocesis quod licet a longissimis retroactis temporibus quorum non extat memoria Abbatibus Prioribus Priorissis Conventibus ac fratribus & sororibus universis tam minoribus quam majoribus ordinis Cisterciensis predicti qualiter ubique terrarum & locorum per sanctam sedem Apostolicam specialiter sit indultum quod a nullo diocesano Archiepiscopo Episcopo vel aliquo alio Ecclesiastico prelato possit aliqua persona ejusdem ordinis quoquo modo visitari vel corrigi vel in aliquam procuracionem prestandam compelli seu ad iudicium trahi invita. Et quod si aliqua sententia suspensionis excommunicationis vel interdicti in ipsorum aliqua vel aliquam occasionem predictorum forsan prolata fuerit nec valeat nec teneat nec aliquod robur habeat firmitatis quamvisque a tanto tempore Priorisse dicte domus de Synningthwait ordinis Cisterciensis predicti que pro tempore fuerunt per dominum Abbatem de Fontibus ejusdem ordinis confirmari secundum ipsius ordinis instituta consueverunt adenus & precise nullo loci diocesano se opponente vel alio quocunque nomine ordinari cujuscunque fuerint que usque ad hec tempora tam dictus Abbas de Fontibus quam Priorissa & Conventus ejusdem domus de Synningthwait in qujus status & libertatis possessione a longissimis temporibus retroactis quorum non extat memoria quantum ad omnia predicta que precipue in partibus illis publica sunt & notoria Dominus tamen Archiepiscopus Eboracensis loci Diocesanus qui nunc preest per officialem suum & quosdam alios in dicta domo nostra de Synningthwait visitationis officium multipliciter verbo & facto visus est exercere invitis nobis Priorissa & multis aliis de conventu ejusdem domus reclamantibus qui in prejudicium & gravamen nostrum & Ecclesie nostre & status nostri & religionis nostre subversionem, nec non privilegiorum ordinis nostri predicti a sede

Apostolica indultorum premissa presumpsit attentare, Nos statum & possessionem libertatis nostre predictae contraque justiciam spoliando & nobis alias gravis & injuriosus multipliciter existens propter quod ex parte nostra & quarundam aliarum Monialium nostrarum nobis in hoc facto adherentium pro statu & libertate nostra & dicte domus nostre & ordinis Cisterciensis predicti fuit ab initio statuti contra comminationes & usurpaciones hujus a sede Apostolica, a dicto Domino Archiepiscopo & officiali suo & alias publice legitime in scriptis appellat. & provocat. & nihilominus ab ipsa usurpacione facta & gravamine toto. Cumque idem dominus Archiepiscopus seu officarius suus post hujus appellationem a nobis ad sedem Apostolicam legitime interjectam & post iter arreptum ad dictam appellationem prosequendam sententias suspensionis & excommunicationis sicut reservientibus quibusdam dicitur in nos & quasdam consorores nostras in hoc facto nobis adherentes occasione predicta scienter & prudenter contra justiciam provulgabit ac inaniter & absurde gravamina gravaminibus ac injurias injuriis accumulando sententiam amonicionis & deposicionis in nos Isabellam Priorissam Margeriam & Ingretam Moniales predictas & quasdam alias consorores nostras non vocatas non monitas non convictas non confessas nec per contumaciam absentes nullo servato juris ordine absque omni cause cognicione & sine causa rationabili & jam post apellationem a nobis ut predictum est interpositam scienter & prudenter injuste proferre. Ac insuper quandam aliam Monialem dicte domus nostre per quasdam alias consorores nostras ejusdem domus ordinis Cisterciensis predicti & libertatum suarum Inimicas & se nobis in hoc casu opposcentes de——postmodum electam injuste presumpsit & cum de jure non possit confirmare, Nos statu & possessione libertatis nostre predictae & post appellationem nostram predictam scienter & prudenter spoliando contra justiciam. Propter quod nos Isabella predicta Priorissa & alie Commoniales nostre nobis in hoc casu pro statu & libertate nostra & domus nostre adherentes appellationi nostre prius ab officio predicto & alias publice pro statu nostro & ecclesie nostre libertatibus ac ordinis Cisterciensis predicti ad sedem Apostolicam interposite firmiter inherentes & ab eisdem appellationibus sive provocacionibus nullo modo recedentes sed eandem seu easdem adhuc coram vobis clero & populo inovantes & ex eisdem causis ex habundanti consimiliter adhuc appellantes. Item at nunc ex habundanti ab omni predicta sententia suspensionis excommunicationis interdicti amonicionis seu deposicionis, Nec non ab electione & confirmacione predictis atque ab omni facto & gravamine ejusdem Archiepiscopi officarii seu commissarii sui cujuscunque dominum Papam in hiis scriptis coram vobis omnibus publice appellamus, Domum nostram predictam conventum nostrum totum & precipue personas nostras & consororum nostrarum & causam nostram totam protectioni sedis Apostolice totaliter & confidenter supponentes. Ad hec sicut prius quam cito pervenit ad nostram noticiam quod dominus Archiepiscopus novum sigillum nomine Priorisse intruse & conventus totius fecisset fabricari veteri sigillo uti prohibendo ac quasdam consorores nostras Moniales domus predictae carserali custodie mancipari & ipsas carserali custodie mancipatas detineri faciendo ac nobismetipsis appellantibus capcionem incarcerationem & detencionem post omnes appellationes predictas & iter arreptum contra justiciam

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commi-

comminando & varias insidias ad hoc nobis ponendo ob gravamina predicta & eorum quodlibet, nec non & nequit de cetero in nostrum prejudicium, seu status nostri immutationem per dictum Archiepiscopum vel alium attemptetur ad dictam sedem Apostolicam prius legitime appellamus ita & modo iterum in hiis scriptis solempniter & consimiliter appellamus, eandem appellacionem coram vobis dominis quorum interest testimonium invocamus invocantes ad hec eandem sedem Apostolicam ex causis predictis & earum qualibet in hiis scriptis nomine nostro & confororum nostrarum predictarum sic detemptarum & aliarum commonialium nostrarum nobis in hoc casu pro statu nostro & Ecclesie nostre libertatibus ac ordinis Cisterciensis predicti adherentium solempniter & publice appellamus personas nostras mobilia & immobilia ac semoven- tia ad nos & dictam domum nostram qualitercun- que pertinentia cum juribus libertatibus & pertinen- tiis protectioni sedis Apostolice supponentes. Actum London in Ecclesia sancti Pauli London pre- sentibus hiis testibus, Willielmo Bigod Clerico Hugone & Roberto de Derby Roberto de Dolida Rogero de Redenhall Bartholomeo de Habbugg Johanne de Leycestria Nicholao de Wynton An- drea de Raucia Clericis & pluribus aliis & est scien- dum quod hoc instrumentum est duplicatum.

Et ego Petrus dictus de sancto Marco de ferent Authoritate sancte Romane Ecclesie publicus No- tarius huic appellationi interfui rogatus scripti in publicam formam redegi & signum posui.

Examinatur & concordat cum originali remanente, inter evidencias domini regis apud Turrem sive Pallatium sancte Marie extra muros ci- vitatis Eborum.

Per me Henricum Sandwich Custodem ibidem Eviden- tiarum.

Et hoc transcriptum ad literam concordat cum exemplari supradicto.

N U M. CCCVIII.

Privilegia ab Alexandro Papa concessa Monialibus de Synningthwait.

ALEXANDER Papa tertius.

ALEXANDER Episcopus servus servorum dei dilectis in Christo filiabus Christiane Priorisse Monasterii Ecclesie S. Marie de Synningthwait ejusdem sororibus tam presentibus quam futuris regula- rem vitam professis in perpetuum. Quotiens illud a nobis petitur quod religioni & honestati convenire di- noscitur animo nos decet libenti concedere & pe- tentium desideriis congruum suffragium impertiri. Ea propter dilecte in Christo filie vestris justis po- sulationibus annuimus & prefatum Monasterium beate dei genetricis semper virginis Marie in quo divino estis obsequio mancipate sub beati Petri & nostra protectione suscepimus & presentis scripti privilegio communimus. Imprimis siquidem sta- tuentes ut ordo Monasticus qui secundum deum &

beati Benedicti regulam & institutionem Cisterci- ensium fratrum in eodem Monasterio institutus esse dinoscitur perpetuis ibidem temporibus inviolabili- ter observetur. Preterea quasunque possessiones quecunque bona idem Monasterium in presentiarum juste & canonice possidet aut in futurum concessi- one Pontificum largicione Regum vel Principum oblatione fidelium seu aliis justis modis prestante domino poterit adipisci firma vobis vestrisque suc- cedentibus & illibata permaneant. In quibus hec propriis duximus exprimenda vocabulis locum ip- sum in quo prefatum Monasterium situm est cum omnibus pertinentiis suis. Ex dono Galfridi filii Bertrami Haget duas carrucas terre ex dono Si- monis Ward & Matildis uxoris sue & Willielmi filii ejus locus qui dicitur Essolth cum suis perti- nentiis in bosco & plano & in terra arata & aqua libera & absoluta ab omni exactione, sicut in eo- rum authentico scripto exinde facto continetur. Paci quoque & tranquillitati vestre paterna sollici- tudine providere volentes autoritate Apostolica prohibemus ut infra clausuras locorum seu grangi- arum vestrarum nullus violentiam vel rapinam sive furtum committere ignem apponere seu hominem capere vel interficere audeat. Liceat quoque vobis clericos vel laicos a seculo fugientes liberos & ab- solutos ad conversionem vestram recipere & in vestro Monasterio absque contradictione alicujus retinere. Prohibemus insuper ut nulli fratrum vel sororum vestrarum post factam in loco vestro pro- fessionem fas sit de eodem loco absque licentia discedere, discedente vero absque literarum vestra- rum cautione nullus audeat retinere. Sane labo- rum vestrorum quos propriis manibus aut sumpti- bus colitis sive de nutrimentis vestrorum animalium nullus omnino a vobis decimas exigere presumat. Obeunte vero te nunc ejusdem loci Priorissa vel earum quolibet succedentium nulla ibi qualibet subreptionis astucia seu violencia preponatur nisi quam sorores communi consensu vel sororum pars consilii sanioris secundum deum & beati Bene- dicti regulam providerint eligendam. Decernimus igitur ut nulli omnino hominum liceat prefatum monasterium vestrum temere perturbare aut posses- siones ejus auferre vel ablatas retinere minuere seu quibuslibet vexationibus fatigare sed omnia integra conserventur eorum pro quorum gubernacione ac sustentacione concessa sunt usibus omnimodis pro- futura, salva sedis Apostolice Autoritate & Ebo- racensis Archiepiscopi canonica reverentia. Si qua igitur Ecclesiastica Secularisve persona hanc nostre constitutionis paginam sciens contra eam temere venire temptaverit, secundo tertiove commonita nisi reatum suum digna satisfactione correxerit po- testatis honorisque sui dignitate careat ream & se divino judicio existere de perpetrata iniquitate cog- noscat & a sacratissimo corpore & sanguine dei & domini redemptoris nostri Jesu Christi aliena fiat atque in extremo examine districte ultioni subjace- at; Cunctis autem eidem loco sua jura servantibus sit pax domini nostri Jesu Christi, Quatinus & hic fructum bone actionis percipiant & apud di- strictum judicem premia eterne pacis inveniant. A M E N.

Ego Alexander Catholice Ecclesie Episcopus.

Ego Bernardus Portuensis & Sancti Ruffini Epis- copus.

Ego Gualterus Albanensis Episcopus.

Ego Ardicio Diaconus Cardinalis sancti The- odori.

Ego Cynthius Diaconus Cardinalis sancti A- driani.

Ego

Ego Johannes Presbiter Cardinalis Johannis & Pauli tunc temporis Pamathii.

Ego Willielmus Presbiter Cardinalis tunc temporis sancti Petri ad Vincula.

Ego Boso Presbyter Cardinalis sancte Prudentiane tunc temporis Poscorum.

Ego Petrus Presbiter Cardinalis tunc temporis sancti Laurentii in Damaso.

Ego Johannes Presbiter Cardinalis tunc temporis sancti Marcii.

Ego Hugo Diaconus Cardinalis sancti Eustachii juxta templum Agrippe.

Ego Vicellus Diaconus Cardinalis sanctorum Sergii & Bachi.

Ego Petrus Diaconus Cardinalis sancte Marie in Aquiro.

Datum Tusculani per manum Gratiani sancte Romane Ecclesie subdiaconi Notarii xv Kalendas Januarii. Indictione vi. Incarnationis divine anno Millesimo septuagesimo secundo. Pontificatus vero domini Alexandri Pape tertii Anno xiv^{to}.

Examinatur & concordat cum originali remanente inter Evidentias domini Regis apud Turrem sive Palladium sancte Marie extra muros Civitatis Eborum.

Per me Henricum Sandwich custodem Evidentiarum ibidem.

NUM. CCCIX.

Bulla Gregorii Papæ Privilegia Monialium de Synningthwait confirmans.

GREGORIUS Papa octavus.

GREGORIUS Episcopus servus servorum dei dilectis in Christo filiabus Priorisse & Conventui Monasterii de Synningthwait Cisterciensi Eboracensis dioceseos salutem & Apostolicam benedictionem. Cum a nobis petitur quod justum est & honestum tam vigor equitatis quam ordo exigit rationis ut id per sollicitudinem officii nostri ad debitum perducatur effectum. Ea propter dilecte in domino filie vestris justis postulacionibus grato concurrentes assensu personas vestras & monasterium de Synningthwait in quo divino estis obsequio mancipate cum omnibus bonis que in presentiarum rationabiliter possidet aut in futurum justis modis prestante domino poterit adipisci sub beati Petri & nostra protectione suscipimus, specialiter autem terras possessiones redditus & alia bona vestra sicut ea omnia juste ac pacifice possidetis vobis & per vos eidem Monasterio autoritate apostolica confirmamus & presentis scripti patrocinio communimus, districtius inhibentes ne quis de ortis & virgultis vestris seu de vestrorum animalium nutrimentis a vobis decimas exigere vel extorquere presumat. Nulli ergo omnino hominum liceat hanc paginam nostre protectionis confirmationis & inhibitionis infringere vel ei ausu temerario contraire. Si quis autem hec attemptare presumpserit indignationem omnipotentis dei & beatorum Petri & Pauli Apostolorum ejus se noverit incursum. Datum

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Interamnæ vii Idus Junii Pontificatus nostri anno decimo.

Examinatur & concordat cum originali remanente inter Evidentias domini Regis apud Turrem sive Palladium sancte Marie extra muros civitatis Eborum.

Per me Henricum Sandwich custodem ibidem Evidentiarum.

NUM. CCCX.

Bulla Lucii Papæ Monialibus de Synningthwait Privilegia a predecessore suo Alexandro tertio concessa, confirmans.

LUCIUS Papa tertius.

UNIVERSIS filiis sancte Matris Ecclesie hanc paginam inspecturis Dominus P. Abbas de Fontibus salutem in domino. Noveritis nos inspexisse literas Romanorum Pontificum Lucii viz. & Alexandri & Gregorii serico bullatas non cancellatas nec raras nec aliqua parte sui viciatas in forma que subsequitur. Lucius Episcopus servus servorum dei dilectis in Christo filiabus Agneti Priorisse de Synningthwait ejusdem sororibus tam presentibus quam futuris regularem vitam professis in perpetuum, prudentibus virginibus que sub habitu religionis accensis lampadibus per opera sanctitatis jugiter se preparant ire obviam sponso, Apostolicum debet adesse presidium ne forte cujuslibet temeritatis incurfus aut eas a proposito revocet aut robur quod absit sacre religionis infringat, ea propter dilecte in Christo filie vestris justis postulationibus clementer annuimus, & prefatum Monasterium de Synningthwait in quo divino estis obsequio mancipate felicitis recordationis Alexandri Pape predecessoris nostri vestigiis inherentes sub beati Petri & nostra protectione suscipimus & presentis scripti privilegio communimus. In primis siquidem statuantes, ut ordo monasticus qui secundum deum & beati Benedicti regulam atque institutionem Cisterciencium Fratrum in eodem Monasterio noscitur institutus perpetuis ibidem temporibus inviolabiliter observetur, preterea quasunque possessiones quecunque bona idem Monasterium in presentiarum juste & canonice possidet aut in futurum concessione Pontificum largicione Regum vel Principum oblacione fidelium seu aliis justis modis prestante domino poterit adipisci firma vobis vestrisque succidentibus & illibata permaneant. In quibus hec duximus exprimenda vocabulis, locum ipsum in quo prefatum Monasterium situm est cum omnibus pertinentiis suis, ex dono Gaufridi filii Bertrami Haget duas carrucas terre, ex dono Symonis Ware & Matildis uxoris sue & Willielmi filii ejus locum qui dicitur Efsold cum suis pertinentiis in bosco & plano & terra culta & inculta & in aqua libera & absoluta ab omni exactione sicut in eorum scripto authentico exinde facto continetur. Sane labores vestros quos propriis manibus vel sumptibus colitis, sive de nutrimentis vestrorum animalium nullus a vobis decimas extorquere presumat.

presumat. Liceat quoque vobis personas liberas & absolutas e seculo fugientes ad conversionem recipere & eas absque contradictione aliqua retinere. Prohibemus insuper ut nulli sororum vestrarum fas sit sine Priorisse sue licentia de eodem loco descendere descendente vero absque communium literarum cautione nullus audeat retinere. Interdicimus etiam ut nullus in Ecclesiam ipsam interdicti aut in vos suspensionis vel excommunicationis sententiam sine manifesta & rationabili causa promulgare presumat, porro libertates & immunitates rationabiliter Monasterio vestro indultas & haecenus observatas ratas habemus, & eas autoritate Apostolica confirmamus cum autem generale interdictum terre fuerit liceat vobis clausis januis non pulsatis campanis exclusis excommunicatis & interdictis suppressa voce divina officia celebrare. Obeunte vero te nunc ejusdem loci Priorissa, vel earum qualibet que tibi successerit, nulla ibi qualibet subreptionis astucia seu violencia preponatur nisi quam sorores communi consensu vel sororum pars consilii sanioris secundum dei timorem & beati Benedicti regulam perviderint eligendam. Paci quoque & tranquillitati vestre paternam in posterum sollicitudine providere volentes autoritate apostolica prohibemus ut nullus infra clausuras domorum vestrarum seu grangiarum violentiam facere furtum committere seu hominem capere vel interficere audeat. Decernimus igitur ut nulli omnino hominum liceat prefatum Monasterium temere perturbare aut ejus possessiones auferre vel ablatas retinere minuere seu quibuslibet vexationibus fatigare sed omnia integra conserventur earum pro quarum gubernatione ac sustentatione sunt usibus omnimodis profutura, salva sedis Apostolice autoritate. Si qua igitur in futurum Ecclesiastica secularive persona hanc nostre constitutionis paginam sciens contra eam temere venire tentaverit secundo tertiove commonita nisi reatum suum congrua satisfactione correxerit potestatis honorisque sui careat dignitate, reamque se divino judicio existere de perpetua iniquitate cognoscat, & a sanctissimo corpore & sanguine dei & domini redemptoris nostri Jesu Christi aliena fiat atque in extremo examine districtae ultioni subiaceat, cunctis autem eidem loco sua jura servantibus sit pax domini nostri Jesu Christi, Quatenus & hic fructum bone actionis percipiant & apud districtum judicem premia eterne pacis inveniunt A M E N.

In cujus rei testimonium sigilla nostra apposuimus.

Ego Johannes Presbiter Cardinalis tunc temporis sancti Marci.

Ego Laboratus Presbiter Cardinalis sancti Marci trans Tiberim tunc temporis Calixti.

Ego Hubertus tunc temporis sancti Laurentii in Damaso Presbiter Cardinalis.

Ego Pandulphus Presbiter Cardinalis tunc temporis Basilice duodecem Apostolorum.

Ego Lucius Catholice Ecclesie Episcopus.

Ego Theodinus Portuensis & sancti Ruffini sedis Episcopus.

Ego Henricus Albanienensis Episcopus.

Ego Theobaldus Hostiensis & Velleclrenensis Episcopus.

Ego Arditio Diaconus Cardinalis sancti Theodori.

Ego Gratianus sanctorum Cosme & Damiani Diaconus Cardinalis.

Ego Albinus sancte Marie nove Diaconus Cardinalis.

Datum Verone per manus Hugonis sancte Romane Ecclesie Notarii tertio Kalendas Decembris, indictione tertia incarnationis dominice Millesimo octuagesimo quarto. Pontificatus vero domini Lucii Pape tercii, anno quarto.

Examinatur & concordat cum originali remanente inter evidencias domini Regis apud Turrem sive Palladium sancte Marie extra muros civitatis Eborum.

Per me Henricum Sandwich custodem ibidem Evidentiarum.

NUM. CCCXI.

Bulla Lucii tertii Papae de admittendo testimonio Cisterciensium in omnibus causis &c. *Penes eundem.*

LUCIUS Episcopus servus servorum dei venerabilibus fratribus Episcopis & dilectis filiis Archidiaconis Decanis & eorum Officialibus & aliis clericis in Anglia constitutis ad quos literae istae pervenerint salutem & apostolicam benedictionem. Ad audientiam Apellatis nostri pervenit quod cum dilectis filiabus nostris Priorisse & Sororibus de Synningthwait ab Antecessore nostro pie recordationis Alexandri Pape sicut ceteris fratribus & sororibus Cisterciensis ordinis per literas Apostolicas sit indultum ut in causis suis fratrum testimonio fulciantur quidam ex vobis verbum illud aliter quam oporteat exponentes in pecuniarum tantum causis Testimonium fratrum suorum admittunt; & si quis in aliquos eorum violentas manus injecerit ad convincendum cum testimonia fratrum denegant admittenda unde discretionis vestre per Apostolica scripta precipiendo mandamus quatinus predictam Indulgentiam tam in hiis quam in ceteris causis eis integram conservantes testimonium fratrum suorum ad convincendos illos qui in eos sicut diximus manus injecerint violentas nullatenus recusetis ne vel eorum justitia legitime non probata deperat vel adverse partis iniquitas per suppressionem veritatis in eorum prejudicium invalescat eos autem quos contra generalem Cisterciensis ordinis libertatem decimas ab eis extorsisse constiterit nisi commoniti resipuerint clericos quidem suspensionis laycos vero excommunicationis sententia sine appellationis obstaculo percellatis donec ablata restituant & ab auferendis in posterum congrua prestata cautione quiescant. Datum Verone VIII Kalendas Decembris.

Examinatur & concordat cum originali remanente inter evidencias domini Regis apud Turrem sive Palladium sancte Marie extra muros civitatis Eborum.

Per me Henricum Sandwich custodem ibidem Evidentiarum.

NUM. CCCXII.

Penes eundem.

Carta Willielmi Ward confirmatoria Donationis Patris sui factæ Monialibus de Sinningthwait de tota terra de Effolt.

SCIENT omnes tam presentes quam futuri quicunque viderint vel audiverint litteras has Quod Ego *Willielmus Ward* reddidi & quietam clamavi Domui de *Sinningthwait* totam terram de *Effolt* quam Pater meus dedit illis in Elemosinam & quam de illis tenueram per has divisas scilicet quicquid continetur infra sepem versus *Air* de rivulo de *Eiadona* usque *Chotthesoitesche* & totum *Ermitecroft* cum mansura in *Giselai* & communem pasturam in *Giselei* & in *Heveschewrd* ad xvi Boves & ad xv Vaccas & ad unum Taurum, & ad centum Oves & ficcum boscum de *Giselei* & de *Heveschewrd* sufficientem ad ardendum & Claustrum ad sepes faciendas & reparandas per visum forestarii si presens fuerit & si presens non fuerit sine omni impedimento de bosco necessaria sua accipiant. Hec omnia illis dedi & presenti carta confirmavi in puram & perpetuam Elemosinam solutam quietam & liberam ab omni servitio & consuetudine & omni re ad terram pertinente Et ego & heredes mei hec omnia eis warrantizabimus & adquietabimus & defendemus contra homines omnes de omni exactione & omni re que ad terram pertinet Et ut hec libenter concederem dederunt mihi de caritate domus x marcas argenti & viii boves & x vaccas cum vitulis & centum oves. His testibus *Ada filio Petri, Thoma fratre ejus, Ada filio Normanni, Willielmo Sacrista, Ada filio Orm, Gilberto Capellano, Ricardo Capellano de Ottoley, Alexandro de Mortona.*

Sigillum comminutum non dignoscitur.

NUM. CCCXIII.

Penes Radulph, Thoresby de Leedes in Com. Ebor. Armig.

Carta Matildæ de Hornington de terris del Neuriding concessis Monialibus de Sinningthwayt.

OMNIBUS Christi fidelibus ad quos presens scriptum pervenerit Matilda de Hornington salutem in domino. Noverit universitas vestra me in propria viduitate de ligia potestate mea, dedisse, concessisse & hac presenti carta mea confirmasse Deo & beatæ Mariæ & Monialibus de Sinningthwait ibidem deo servientibus, pro salute animæ meæ, & animarum antecessorum & successorum meorum totam terram del Neuriding in territorio de Menlington, tam in terra arabili, quam pratis & fossatis; exceptis tantum tribus acris quas Beatrix filia mea habet de dono meo. Et totum jus quod habui in illa cultura quam Elyas de Ottelay clericus habet de dono Germani Macculd, inter le Neuriding ex parte orientali & communem pasturam de Menlington ex parte occidentali tam in terra arabili, pratis quam fossatis & aliis pertinentiis. Et præterea dedi eisdem pasturam in Menlington ad viginti vaccas cum uno tauro, & ad viginti equas

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cum uno Stallone, & ad decem fues cum uno vero, & ad quadraginta capras & ad centum oves, cum exitibus earum, & prædictorum animalium, integread tres annos, in puram, & perpetuam elemosinam imperpetuum, sine aliqua contradictione mei vel heredum meorum, libere, quiete, pacifice, honorifice prout aliquis terram liberius & quietius potest alicui domino donari in elemosinam, cum omnibus libertatibus & liberis consuetudinibus ad villam de Menlington spectantibus, tam in boscis, planis, pratis, pascuis, pasturis, viis, seminis, moris, meretiis & turbariis, & in omnibus locis ubicunque ego Matilda, vel heredes mei poterimus habere aliquam libertatem prædictæ villæ de Menlington pertinentem. Ego vero Matilda & heredes mei, prædictis Monialibus, vel quibuscunque omnia prædicta dare vel assignare voluerint, in omnibus & contra omnes mortales warrantizabimus, adquietabimus, ac defendemus. Et ut hec mea donatio, concessio, cartæ meæ confirmatio, & warrantizatio rata & stabilis in perpetuum perseveret, præsens scriptum sigilli mei applicatione dignum duxi corroborandum. Hiis testibus, Nicholao Ward, Willielmo Vavassore, Heremanno Mauuld, Hugone de Lelay, Elya de Witechurche, Rombello de Westrehing, Galfrido de Arthington, Roberto de Pouel, Willielmo de Castelay, Willielmo de Lindelay, Thoma de Tarulay, Paulino de Sleuhale, Petro de Menlington, Waltero de Heuskesche, Roberto de Burnehale, Thoma de Carletun, Richardo de Poer, Thoma Tyers, & aliis.

NUM. CCCXIV.

Confirmamentum Henrici secundi Regis Anglie Monialibus de Synningthwait de donatione Bertrami Haget.

Penes Walt. Calverley de Calverley in Com. Ebor. Baronettum.

HENRICUS Rex Anglie & Dux Normannie & Aquitanie & Comes Andegavie Archiepiscopo Eboracensi, Justiciariis & Vicecomitibus & Balliis suis & fidelibus Eboracensi salutem. Sciat is me concessisse & in perpetuam elemosinam confirmasse Monialibus de Saningthuet quicquid Bertram Haget eis rationabiliter dedit & in terris & in aliis rebus & quicquid aliqui eis rationabiliter dederunt vel daturi sunt. Quare volo & firmiter precipio quod prefate Moniales bene & in pace libere & honorifice prædictam terram teneant cum omnibus libertatibus & liberis consuetudinibus prefate terre pertinentibus & in bosco & in plano ne super hoc aliquis eis injuriam vel contumeliam inde faciat. Testibus, R. Comite Cornubie, Hugone Comite Norfolcie, Johanne Comite de Hou, Ricardo de Humez, Henrico de Essex, Warino filio Beroldi apud Brugiam.

Examinatur & concordat cum originali remanente inter evidencias domini regis apud Turrem sive Pallatium sancte Marie extra muros civitatis Eborum.

Per me Henricum Sandwich Custodem ibidem Evidentiarum.

NUM.

NUM. CCCXV.

Exemplar Concessionis Monasterii de Synningthwaite ab Henrico 8^o.

HENRICUS Octavus concessit Domum & scitum nuper Monasterii sive Prioratus de Synningthwaite in Comitatu Civitatis Eborum Autoritate Parlamenti suppressi & dissoluti &c. cum omnibus pertinentiis; adeo plene prout Katharina Foster nuper Priorissa dicti Prioratus aut aliqua Priorissarum ejusdem Monasterii, 4^o die Februarii Anno regni sui 27^o aut unquam antea premissa habuerunt &c. ut adeo plene prout ea omnia ad manus suas pretextu cujusdam actus de quibusdam Monasteriis, Abbatibus, Prioratibus & domibus Religiosis dissolvendis in Parlamento nuper London 3^o die Novembris Anno regni sui 21 inchoato & deinde usque Westmonasterium adjornato & per diversas prorogationes usque ad & in quantum diem Februarii anno Regni sui 27 continuato & tunc ibidem tento (inter alia) edita & provisa devenerunt &c. Que quidem Seitus Messuagium terra &c. per presentes data & concessa sunt annui valoris 12 l. & 12 s. & non ultra per annum Redditum 24 s. 3 d. nomine decime five annualis decime partis premissarum pro omnibus Redditibus &c. Teste seipso apud Westmonasterium xxvii^o die Decembris Anno Regni sui xxx^o.

NUM. CCCXVI.

Charta Nicholai Freman de annuo redditu sex solidorum concessio Monialibus de Effholt.

SCIANT presentes &c. quod ego Nicholaus dictus Freman filius Richardi de Burlay dedi &c. Domine Isabelle de Calverley Priorisse de Effholt & ejusdem loci Conventui & earum successoribus quendam annum redditum sex solidorum excentium de uno messuagio & undecim acris terre cum prato adjacente cum pertinentiis in villa & territorio de Burlay annuatim percipiend. de omnibus tenementis predictis ad festa Pentecostes & sancti Martini in yeme per equales portiones habend. & tenend. per dictum annum redditum &c. annuatim percipiend. de omnibus tenementis predictis ad quorumcunque manus predicta tenementa pervenerint predictae Priorisse & ejusdem loci Conventui & earum successoribus in puram & perpetuam Elemosinam libere quiete bene & in pace post decessum meum. Et si predictus annuus redditus in parte vel in toto &c. a retro fuerit bene liceat predictae Priorisse &c. in predictis tenementis distringere & districtionem adducere fugare & retinere quousque de arreragiis simul cum dampnis ejusdem plenarie fuerit satisfactum. Et ego &c. warrantabimus &c. In cujus &c. Hiis testibus Dominis Simone Ward, Johanne de Calverlay Militibus, Waltero de Haukesword, Hugone de Horsford, Ricardo de Chelleray, Willielmo filio Willielmi de Ottelav Clerico & aliis. Datum apud Burlay die dominica proxima post festum Assumptionis

Domini, Anno Regni Regis Edwardi tertii a conquestu vicesimo tertio.

NUM. CCCXVII.

Carta Aliciae de Randon de uno messuagio concessio Monialibus de Effholt.

SCIANT presentes & futuri Quod Ego Alicia relicta Thomae filia Michaelis de Randon in pura viduitate mea dedi & concessi &c. Deo & beate Marie & beato Leonardo & Priorisse & Conventui de Effholt pro salute anime mee & pro anima patris mei & pro animabus omnium antecessorum meorum in puram & perpetuam Elemosynam unum messuagium quod fuit patris mei &c. Hiis testibus Domino Simone Ward, Johanne de Calverlay Chevaliers, & aliis. Datum apud Rowdon Millesimo CCC^o quadragesimo nono Regni Regis Edwardi 3 a Conquestu Angliae 23, Francia vero nono.

NUM. CCCXVIII.

Relaxatio omnium debitorum &c. Prioris & Conventus de Neuburgh Conventui de Effholt.

NOVERINT universi per presentes nos Johannem Latoner Priorem & Conventum beate Marie de Neuburgh remisisse relaxasse & omnino pro nobis & successoribus nostris quietum clausse Johanne Priorisse & Conventui Domus, & ecclesiae sancti Leonardi de Effholt omnes acciones personales sectas querelas calumpnias debita & demandas que vel quas versus predictam Priorissam five Conventum ejusdem domus umquam habuimus seu quovismodo habere poterimus in futurum ratione quacumque a principio mundi usque in diem confessionis presenciani. In cujus rei testimonium huic presenti scripto sigillum nostrum commune presentibus apposuimus. Datum in domo nostra Capitulari Sexto decimo die Decembris anno Regni Regis Henrici septimi post Conquestum Anglie nono. (1493)

Deest sigillum.

NUM. CCCXIX.

Presentatio Priorisse & Conventus de Asholt ad Ecclesiam Parochialem de Belton.

REVERENDO in Christo Patri & Domino Domino Willielmo permissione divina Lincoln Episcopo Domina Elizabeth Pudfay Priorissa Monasterii beati Leonardi de Asholt in Aredale in Comitatu Eborum, & ejusdem loci Conventus omnimodas reverencias tanto venerabili patri pro debito omni cum honore. Nos dicta Priorissa & Conventus ad ecclesiam parochialem de Belton infra

fra

Penes eundem.

Penes Walterum Calverley de Calverley, in Com. Ebor. Bart.

fra insulam de Axholme in Comitatu & vestra dio-
cesi Lincoln per mortem Ricardi Royston De-
cretorum Doctoris nuper Rectoris ibidem jam va-
cantem & ad nostram donationem ac presentati-
onem spectantem, dilectum nobis in Christo Wil-
lielmum Lutter discretum & ydoneum clericum
nostrum paternitati vestre reverende tenore presen-
tium humiliter presentamus, devote & humillime
supplices quatenus eundem Willielmum ad dic-
tam Ecclesiam vacantem de speciali gracia ve-
stra promovere & eum Rectorem in eadem ca-
nonice instituere dignemini cum favore ac intuitu
Caritatis. In cujus rei testimonium presentibus li-
teris patentibus sigillum nostrum commune est ap-
pensum. Datum apud Monasterium nostrum pre-
dictum ——— die mensis ——— anno domini mil-
lesimo quingentesimo.

Deest sigillum.

NUM. CCCXX.

ibid.

*Carta indentata de commutatione terra-
rum inter Moniales de Esholt & Wil-
lielmum filium Jordanis de Ydel.*

ANNO Incarnationis Dominice M^o CC^o XL
VI^o facta est Conventio inter Priorissam &
Conventum de Esholt ex una parte, & inter Wil-
lielmum filium Jordanis de Ydel ex altera parte
videlicet Quod predicta Priorissa & Conventus di-
miserunt prefato Willelmo & heredibus suis pro
vi marcis argenti quas nobis dedit pro manibus u-
nam carucam que dicitur Aldredrode & Hustedes
in exscambio cujusdam terre que dicitur Heholm
usque ad finem xx annorum Et si contingeret quod
dictus Willelmus vel heredes sui eis predictam ter-
ram warantizare non poterunt eis pro qualibet acri
duos denarios annuatim persolvet scilicet unum
denarium ad Pentecostem & unum denarium ad
festum Sancti Martini Et ad finem xx annorum
completorum Priorissa & Conventus predicto Wil-
lhelmo & heredibus suis vi Marcas argenti persol-
vent si predictum Excambium tenere recusaverint.
In hujus rei testimonium presens scriptum sigillis
suis partes roboraverunt. Hiis testibus Willelmo
Scotto, Serlone de Roudum, Hugone de Roudum,
Rogerio Alano, Stephano de Eclechil, Johanne
filio Jordani, Johanne filio Helie, & aliis.

Desunt sigilla.

NUM. CCCXXI.

ibid.

*Concessio Adæ Monhamis de quatuor libris
cere ad terminum sexaginta annorum
Monialibus de Effholt.*

OMNIBUS hoc scriptum visuris vel audientibus
Adam filius Thomæ Monhamis salutem in
domino sempiternam. Noveritis me concessisse
pro me & heredibus meis & pro salute anime Si-
monis de Braam & Walteri fratris ejus Priorisse &
Conventui Monialium de Effholt ad terminum

sexaginta annorum suum annualem redditum qua-
tuor libram cere in augmentatione & emendaci-
one luminis, beate Marie in ecclesia sua de Effholt
vero dictum redditum cere predictis Priorisse &
Conventui de Effholt de me & heredibus meis &
meis assignatis in quolibet anno ad Natale Domini
videlicet ad terminum sexaginta annorum plenarie
completorum incipiente anno prime solutionis pre-
dicti redditus ad Natale anno Domini M^o CCC^o
XXIII. Et si contingat quod absit quod dictus
redditus aliquo tempore a retro fuerit licenciam
dedi pro me & heredibus meis predictis Priorisse
& Conventui Monialium illud totum & illam bo-
vatam terre quam Symon de Werdsey quondam
tenuit in villa que dicitur minor Yedon, & quam
ego predictus Adam Monham habui de dono Sy-
monis de Monham distringere & distractionem re-
tinere per quemcunque Ballivum seu dominum fe-
odi donec de dicto redditu fuerit satisfactum. In
cujus rei testimonium huic presenti scripto sigillum
meum apposui. Hiis testibus Domino Symone
Ward, Domino Johanne Ward Militibus, Wal-
tero de Wenkesword, Laurencio de Arthington,
Michaele de Roudon, Johanne de Cheltray, Jo-
hanne de Carleton, & aliis.

Sigillum deest.

NUM. CCCXXII.

Testamentum Elizabethæ de Paytsin.

ibid.

IN dei nomine Amen. In vigilia Sancti Bartho-
lomei Apostoli, anno Domini M^o CCC^o qua-
dragesimo 1^o. Ego Elizabeth relicta Thomæ Paytsin
de Heddinglay condo testamentum meum in
hunc modum. In primis, do & lego animam me-
am Deo & Beate Marie & omnibus sanctis ejus &
corpus meum sepeliendum in Abbathia de Esche-
wolde. Item do & lego melius animal meum Ec-
clesie de Calverley nomine Mortuarii in remissione
peccatorum meorum. Item do & lego IV Li-
bras Cere ardend. circa corpus meum. Item lego
XL solidos Fratribus Predicantibus de Pontefract.
Item Fratribus Minoribus de Doncastre XL soli-
dos. Item Fratribus Sancti Augustini de Tykhill
XL solidos. Item Fratribus Carmelitis de Ebo-
raco XL solidos. Item do & lego Monachis de
Kirkstall, &c. XL solidos. Item do & lego Pri-
orisse de Effchewolde totum bladum meum de
Burlay & de le Stede. Item do & lego meliorem
ollam meam emptam apud Calverlay predictæ Pri-
orisse. Item delego unicuique Puerorum Wilfridi
fratris mei XII denarios. Item unicuique Puero-
rum Willielmi fratris mei XII^d. Item delego
Wilfrido fratri meo XIII solidos IV denarios.
Item Agathe sorori mee XIII^s IV^d. Item Lucie
sorori mee XIII^s IV^d. Item Willielmo filio dic-
ti Wilfridi XIII^s IV^d. Item Johanne de Birton
XIII^s IV^d. Item do & lego Domino Ade Capel-
lano de Calverlay X^s. Item tribus Capellanis ce-
lebrantibus per unum annum apud Calverlay cui-
libet eorum sexaginta solidos. Et volo quod Do-
minus de Capello predicto habeat totum residuum
bonorum meorum ad celebrandum servitia pro ani-
ma mea quamdiu dictum residuum sufficere possit.
Et Idem Dominus Adam poterit vel voluerit ce-
lebrare ——— per alium idoneum juxta cedantati-
onem

onem executorum meorum de dicto residuo celebratur. Hujus autem testamenti———executores meos ordino facio & constituo Walterum de Haukefworth Seniore Johannem de Calverlay & Dominum Adam de Benclif Capellanum Qui deum habentes præ oculis istam meam ultimam voluntatem fideliter exequentur.

NUM. CCCXXIII.

Licentia Regis Ricardi secundi ut Margareta Clifford possit concedere & dare Monialibus de Asholt Advocationem Ecclesie de Beston.

RICARDUS dei gracia Rex Anglie & Francie & Dominus Hibernie OMNIBUS ad quos presentes litere pervenerint salutem. Sciatis quod nos de gracia nostra speciali concessimus & licenciam dedimus pro nobis & heredibus nostris dilecte nobis Margarete Clifford Vidue quod ipsa advocacionem ecclesie de Belton in Insula de Axholm in Comitatu Lincolnie de suo patronatu existente dare possit & concedere Dilectis nobis in Christo Priorisse & Conventui Monasterii Sancti Leonardi de Asholt in Ardale in Comitatu Eborum; habendum & tenendum eisdem Priorisse & Conventui & successoribus suis in perpetuum, absque aliquo servicio seu aliquo alio nobis vel heredibus nostris inde reddendo seu faciendo, & eisdem Priorisse & Conventui quod ipse & successores sui advocacionem ecclesie predictae a prefata Margareta recipere & tenere possint sibi & successoribus suis predictis sicut predictum est in perpetuum tenore presencium similiter licenciam dedimus specialem. Et ulterius de uberiori gracia nostra concessimus & licenciam dedimus, ac per presentes concedimus & licenciam damus, pro nobis & heredibus nostris predictis; eisdem Priorisse & Conventui & successoribus suis, quod ipse & successores sui postquam dicta advocatio de Belton eis ut premititur sic data & concessa fuerit ecclesiam illam eidem Prioratui de Asholt appropriare unire annectere consolidare, & eam sic appropriatam unitam annexam & consolidatam in proprios usus recipere habere retinere & gaudere possint sibi & successoribus suis in perpetuum. Et hoc absque fine seu feodo inde ad opus nostrum qualitercumque solvendo sive reddendo & absque aliqua inquisitione super breve de ad quod dampnum seu aliquo alio brevi seu mandato regio quocunque modo capiendo, Statuto de terris & tenementis ad manum mortuam non ponendis, aut aliquo alio statuto sive ordinatione inde in contrarium factis editis sive ordinatis aut eo quod expressa mencio de vero valore annuo advocacionis ecclesie predictae aut de aliis donis sive concessionibus per nos progenitores seu predecessores nostros prefate Margarete sive predictis Priorisse & Conventui & eorum successoribus in presentibus factis non existit non obstantibus. PROVISIO semper quod per Capellanum mobilem & idoneum inibi sacramenta & sacramentalia Cure ejusdem ecclesie parochialis debite ministrentur, ac etiam quod portio certa per Episcopum diocesenum ejusdem ecclesie ordinarium limitandum inter pauperes parochianos annis singulis distribuatur juxta formam statuti inde editi & provisi. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso

apud Westmonasterium primo die Junii anno regni nostri secundo.

Per breve de privato sigillo & de data predicta auctoritate parlamenti
Barolde

NUM. CCCXXIV.

Carta Nicholai Ward de terra in Heukefwrde Monialibus Sancte Mariæ de Effold concessa.

OMNIBUS Christi fidelibus presentibus & futuris Nicholaus Ward salutem in Domino. Noveritis me pro amore Dei & salute anime mee & omnium antecessorum & heredum meorum dedisse & concessisse & hac carta mea confirmasse Deo & Monialibus Sancte Marie de Effold totam terram in Heukefwrde cum pertinentiis quam emi de Roberto filio Martini de Heukefwrde cum medietate Tofti quod fuit Siwardi de Heukefwrde versus Occidentem scilicet dimidiam acram in Brakbanne & Effartum quod vocatur Fritscadrod & Effartum in bosco quod fuit Martini & preterea pasturam in eadem Villa ubique extra pratum & bladum ducentis Ovibus per majus centum cum agnis earum qui amovebuntur ab eadem pastura quolibet anno ad festum sancti Michaelis, & viginti Vaccis & uni Tauro cum sequela duorum annorum. Hæc omnia dedi predictis Monialibus tenenda & habenda in puram & perpetuam Elemosinam solutam liberam & quietam ab omni terreno servitio exactione & demanda. Et Ego & heredes mei omnia predicta prefatis Monialibus warrantabimus acquietabimus & defendemus contra omnes homines in perpetuum. Hiis testibus Hugone de Lelay Alano de Datherton Ada de Naitford Johanne de Yedon Nigell, de Horsford Ada de Roudon Serlone de Roudon Thoma de Karleton & multis aliis.

Sigillum appendet sed comminutum.

NUM. CCCXXV.

Carta Roberti filii Roberti de Plumpton de terris in Idel Monialibus de Eschold concessis.

OMNIBUS ad quos &c. Robertus filius Roberti de Plumpton salutem &c. Noveritis me pro salute anime mee & antecessorum & heredum meorum concessisse &c. deo & sancto Leonardo de Eschold & Monialibus ibidem deo servientibus omnia terras & tenementa, cum pratis & boscis & omnibus suis pertinentiis in territorio de Idel, cum pastura bovum & vaccarum & cum sicco bosco & cum Pessione in bosco de Idel sicut cartae antecessorum meorum, quas predictae Moniales penes se habent de predictis tenementis pastura & pessione & sicco bosco plenius testantur, ita quod nec ego &c. aliquid Jus &c. exigere poterimus set quod predictae Moniales & earum successores habeant & teneant omnia predicta tenementa & proficua in liberam puram & perpetuam Elemosinam. Ita ta-

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men

men quod predictæ Moniales invenient quendam Capellanum celebrantem in perpetuum pro salute anime mee antecessorum & heredum meorum. Et si aliquo tempore cessaverint de dicta celebratione licebit mihi & heredibus meis predictum feodum distringere donec redeant ad dictam celebrationem. In cujus &c. Hiis testibus Domino Simone Ward, Ada de Neyleford, Willielmo Mauleverer, Johanne le Scote de Calverley, Hugone de la Wodehalle, Waltero de Midelton, Ada de Midelton, Johanne de Chellray, Waltero de Haukefword, & aliis.

Sigillum insignia de Plumpton.

NUM. CCCXXVI.

Carta Nigelli de Plumpton, qua Monialibus de Esholt concedit essartum de Idla, &c.

OMNIBUS sancte Matris Ecclesie filiis tam presentibus quam futuris Nigellus de Plumton sciatis me dedisse & hac mea carta confirmasse Deo & Sancto Leonardo de Esholt & sanctimonialibus ibidem deo servientibus unum essartum in Idla in quo continentur xx & una & dimidia acra terre S; sive magis vel minus fuerit pro tanto habeatur totum & integrum sicut mete & divise illius exarti se habent scilicet ex vivo molendini qui cadit in rivulo de Copestaie & totum Linholmes usque ad rivulum qui currit juxta exartum Helie & cadit in Hair in puram & perpetuam elemosinam liberam & quietam & solutam ab omnibus serviciis secularibus pro salute animarum patris & matris mee & pro salute anime mee & sponse mee & heredum meorum & successorum. Hiis testibus Ada filio Noremanni, Nigello de Stokeld, Alano de Hadun, Willelmo Scotto—de Idla, Richardo de Idla, Gerardo de Idla, Petro Capellano, Ricardo filio Nigelli, Willelmo Clerico, Ricardo filio Amil.

Sigillum magnum sed fractum.

NUM. CCCXXVII.

Carta Nigelli de Plumpton de Prato in Ydele concessio Monialibus de Esholt.

OMNIBUS sancte Matris Ecclesie filiis ad quos &c. Nigellus de Plumtone filius Roberti salutem in Domino. Noverit Universitas vestra me dedisse &c. Deo & sancto Leonardo de Esholt & sanctimonialibus ibidem deo servientibus unum pratum in territorio de Ydele quod jacet propinquum terre dictarum sanctimonialium quod habuerunt de dono Nigelli de Plumtone avi mei in puram & perpetuam Elemosinam liberam quietam & solutam ab omnibus serviciis secularibus pro salute anime mee & animarum antecessorum heredum & successorum meorum preterea confirmavi dictis sanctimonialibus totam terram cum omnibus pertinentiis quam habuerunt de dono

antecessorum meorum in feodo de Ydele prout continetur in cartis quas dictæ sanctimoniales penes se habent. Ego vero Nigellus & heredes mei omnia predicta predictis sanctimonialibus in omnibus & contra omnes homines in perpetuum warrantizabimus &c. In hujus rei testimonium &c. sigillum meum apposui. Hiis testibus Rob. de Stapeltone Nich. Ward Rob. de Backestone Ada de Fulford Alano de Kayertone Radulfo de Bestone, Willclino Scotto, Ad. Scotto, Rogero Alain, Stephano de Ekeleshil, Ricardo de Ledes, Waltero de Heuekefwrth Tho. de Carltone, Hugone de Horsforde, Waltero de Horsforde & aliis.

NUM. CCCXXVIII.

Carta Nigelli filii Roberti de Plumpton de terris in Ydel Monialibus de Eshald concessis.

OMNIBUS Christi fidelibus presentes literas inspecturis Nigellus filius Roberti de Plumton eternam in Domino salutem. Noveritis me dedisse &c. Deo & sancto Leonardo de Eshald & monialibus ibidem deo servientibus cum corpore meo totam terram meam in prato & bosco infra essarta que vocantur Eholm Strangford & Aldrodode in territorio de Ydel. Dedi etiam eisdem Monialibus pasturam in bosco meo de Ydel ad triginta duos boves & ad viginti vaccas ad unum Taurum. Concessi etiam eisdem Monialibus habere sexaginta porcos quolibet anno in bosco meo de Idel quiete & sine Panagio. Concessi etiam eisdem monialibus siccum boscum in bosco meo de Ydel per visum forestarii mei ad arandum in omnibus officiis suis apud Esseald, tenendam & habendam prenominatam terram dictis Monialibus cum predictis pastura & pessone & sicco bosco cum omnibus pertinentiis libertatibus & aysyamentis tante terre spectantibus in Ydel in liberam puram & perpetuam elemosinam adeo libere & quiete pure & absolute sicut aliqua Elemosina aliquibus religiosis liberius possit dari absque omni servitio & seculari exactione ad faciendum inde omnimodo commodum suum secundum quod melius viderint eis expedire. Concessi etiam eisdem Monialibus prenominatam terram edificare infossare & essartare pro voluntate sua quum voluerint. Et ego Nigellus & heredes mei prenominatam terram cum pastura pessone & sicco bosco & omnibus pertinentiis suis predictis Monialibus ubique warrantizabimus & acquietabimus & defendemus imperpetuum. Et pro ista concessione & donatione concesserunt dictæ Moniales invenire quendam Capellanum celebrantem in perpetuum pro salute anime mee antecessorum & successorum meorum. Et si aliquo tempore cessaverint de dicta celebratione licebit mihi & heredibus prenominatum feodum extinguere donec redeant ad predictam celebrationem. In cujus rei testimonium presenti scripto sigillum meum apposui. Hiis testibus Domino N. Ward, Domino Simone Ward, Elia de Wytechyroke, Willelmo Scotto de Calverley, & aliis.

NUM.

NUM. CCCXXIX.

Carta Alani filii Walteri de Yedon de terra in eadem villa Monialibus de Effholt concessa.

UNIVERSIS sancte Matris Ecclesie filiis prelati & subditis tam futuris quam presentibus Alanus filius Waltheri de Yedon. Noverit universitas vestra me Alanum de Yedon dedisse & hac presenti carta mea confirmasse Deo & Sancte Marie & Sancto Leonardo de Effholt & Monialibus ibidem Deo servientibus totam terram inter rivulum currentem per medium Yedon & alium Rivulum qui dicitur Divisa in territorio Yedon & Giselay usque in aquam que dicitur Air & in superiori parte a principio cusuſdam trenchee que exit de predicto rivulo lineariter usque ad pedem montis Ravenclif & idem usque ad Hassocheker & per rivulum inde currentem usque ad memoratum rivulum de Yedon & sicut ille dictus rivulus de Yedon extendit se usque ad predictum rivulum qui antea nominatur divisa territorii Yedon & Giselay, cum molendino infra divisas predictas, salva firmatione unius stagni in superiori parte editioris vie ubi apparuit stagnum Et preterea predite Moniales de Effholt habebunt liberum exitum subrus molendinum predictum usque Yedon in latitudinem duarum perticarum, & totam terram secundum fossam quandam exeuntem de rivulo predicto & extendentem se in aquam que dicitur Air usque ad terram monialium predictam de Effholt. Et hanc donationem feci pro salute anime mee & animarum patris & matris mee, & animarum meorum uxorum, scilicet Anicie, & Marjorie, & antecessorum meorum in puram & perpetuam elemosinam liberam & quietam ab omni seculari servicio & exactione. Et tenentur per hanc donationem, suscipere tres filias meas in religionem, scilicet, Hodam & Helewit & Sabinam Deo ibidem servituras. Testes Alanus Sacerdos de Baildon, Gulielmus Sacerdos de Otthelay, Alanus Persona Ecclesie de Weston, Reginaldus Diaconus, Willielmus filius Roberti, Simon de Mohalt, Jacobus de Benetley, Ricardus de Bicerton, Magister Hubertus Wellius de Ilie & Radulphus frater ejus, Thomas de Dicto, Adam Pincerna, Normannus Clericus, Willielmus de Wickeson & Willielmus Servientes Domus Regis, Alanus de Denton, & aliis.

Walterus filius Alani predicti confirmavit predictam donationem.

Johannes de Yadun dedit eisdem Monialibus redditum trium Marcarum de Molendino suo de Yadun annuatim percipiendarum, ad sustentationem unius Capellani in domo de Effholt, qui esset Capellanus Monialium, ita quod celebraret bis in septimana pro anima ipsius Johannis & pro animabus uxoris & omnium antecessorum & heredum ejus & omnium fidelium defunctorum, & singulis aliis diebus diceret unam collectam pro fidelibus defunctis ad missam; & si aliqua urgente necessitate non posset duas missas in hebdomada celebrare, pro una missa diceret unum Psalterium, sed aliam missam nullo modo omitteret, & si ecclesia predicta monialium aliquando per quindecim dies a celebratione missae cessaret, liceret eidem Johanni & heredibus suis predictum redditum

resumere, & tenere in manu sua quousque predictae Moniales Capellanum haberent qui posset celebrare, quem non liceret eis amovere nisi per consilium Domini Abbatis de Kirkestal, & per fidele consilium amicorum ejusdem Johannis.

Idem Johannes de Yadun dedit eisdem Monialibus de Effholt unam bovata[m] terrae in Yadun, cum tosto & crosto & pertinentiis ut per cartam suam ibidem.

NUM. CCCXXX.

Carta Simonis de Braam de transitu per manerium suum de Effholt Monialibus de Effholt concessa, cum confirmatione Assarti quod habuerunt de dono antecessorum suorum.

OMNIBUS hoc scriptum visuris vel audituris Simon de Braam Dominus de Yedon salutem in domino sempiternam. Noveritis me concessisse & pro me & heredibus meis licenciam dedisse Priorisse & Conventui Monialium de Effholt bene & pacifice transire & redire per medium manerii mei de Effholt & per totam terram meam usque ad assartum suum quod vocatur Nunnespies, quod quidem assartum predictae Moniales habuerunt de dono antecessorum meorum & jacet juxta Bakeſſauclif cum uno portico quod vocatur Thufelker, Tenendum & habendum dictum assartum cum libero introitu & exitu predictis Monialibus ut possint inde commodum suum facere omnimode & omni tempore anni quociescunque & quacunque eisdem placuerit; ita tamen quod nec ego predictus Simon nec heredes mei habeamus dampnum in bladis nostris aut in pratis per ingressum & regressum bestiarum earum. Preterea ego dictus Simon concessi pro me & heredibus meis predictis Priorisse & Monialibus edificare quoddam tostum jacens juxta le Gresscroft in villa de Effholt, quod habuerunt de dono antecessorum meorum, liberum etiam introitum & exitum super solum meum ad eundem tostum habere & communem in communibus pasturis meis sicut alii tenentes mei habent in eodem villatu sine aliquo impedimento. Et ego predictus Simon & heredes mei & mei assignati liberum ingressum, transitum & regressum per medium curie mee cum plaustris, carris & carucis & omnibus animalibus suis per totam terram meam ducentem ad predictum assartum sine damno bladi mei & prati predictis Priorisse & Monialibus pro salute anime mee, antecessorum & heredum meorum super solum meum duntaxat warrantizabimus imperpetuum. In cujus rei testimonium presenti carte mee sigillum meum apposui. Hiis testibus; Domino Simone Ward, Domino Johanne Ward, Domino Roberto de Plompton Militibus; Domino Nicholao Ward Rectore de Gyselay, Michaelae de Roudon, Thoma de Horsford, Johanne Carleton, & aliis.

NUM.

N U M. CCCXXXI.

Penes eundem.

*Litteræ Patentes Regis Edwardi sexti
Situm Monasterii de Essholt &c. Hen-
rico Thompson concedentes.*

EDWARDUS SEXTUS DEI GRACIA ANGLIE FRANCIE ET HIBERNIE REX fidei defensor & in terra Ecclesie Anglicane & Hibernice suprem. Caput OMNIBUS ad quos presentes littere pervenerint salutem. SCIATIS quod nos tam in complementum & performacionem testamenti & ultime voluntatis percharissimi Patris nostri Henrici Octavi nuper Regis Anglie ac quarundam promissionum conventionum & concessionum contentarum & specificatarum in quadam tripartita Indentura facta inter nos ex prima parte & Avunculum & Consiliarum nostrum Edwardum Ducem Somerset persone nostre Gubernatorem & Regnorum & Dominiorum nostrorum Protectorem Reverendum in Christo Patrem Thomam Archiepiscopum Cantuarie Willielmum Paulet nobilissimi Ordinis Garterii militem Dominum Seynt John & magnum Magistrum Hospicii nostri Johannem Russel predicti Ordinis garterii Dominum Russel & Custodem privati sigilli nostri Johannem Dudley dicti Ordinis Garterii militem Comitem Warwick & magnum Camerarium Anglie Thomam Wrythesley dicti Ordinis garterii militem Comitem Southampton Reverendum in Christo Patrem Cuthbertum Tunstall Episcopum Dunelmensem Antonium Browne predicti Ordinis Garterii militem & Magistrum equorum nostrorum Willielmum Padgett ejusdem Ordinis garterii militem Contrarotulatorem Hospicii nostri Antonium Denny militem Willielmum Herbert militem Edwardum Mountagu militem capitalem Justiciariorum Banci nostri Thomam Bromley militem unum Justiciariorum ad placita coram nobis tenendum Edwardum North militem Cancellarium Curie Augmentationum & revencionum Corone nostre Edwardum Wotton Militem & Nicholaum Wotton Legum doctorem executores testamenti & ultime voluntatis predicti percharissimi patris nostri ex secunda parte & Henricum Thompson generosum ex tertia parte gerente datam decimo quarto die Julii anno regni nostri primo ac in consideracione quod predictus Henricus Thompson sursum reddidit in manus dicti Patris nostri totum jus titulum & interesse sua que habuit in nuper Hospitali communiter vocato de Meafendiewe of Dover in Comitatu Kancii quam in consideracione quingentarum quinquaginta quinque librarum sex solidorum & octo denariorum legalis monete Anglie ad manus Thesaurarii nuper Curie Augmentationum Revencionum Corone dicti patris nostri ad usum ipsius patris nostri per predictum Henricum Thompson in vita dicti patris nostri solutorum unde eundem Henricum Thompson exoneramus & acquietamus per presentes ac in consideracione ducentarum triginta sex librarum quatuor solidorum & duorum denariorum legalis monete Anglie ad manus Thesaurarii curie nostre Augmentationum & Revencionum Corone nostre ad usum nostrum per prefatum Henricum Thompson persolutorum unde fatemur nos plenarie esse satisfactos & contentatos—dictumque Henricum Thompson heredes & executores suos inde esse exoneratos & acquietatos per presentes de

gracia nostra speciali ac de advisamento dicti Protectoris & Coexecutorum suorum predictorum ex certa sciencia & mero metu nostris dedimus & concessimus ac per presentes damus & concedimus prefato Henrico Thompson totum illud manerium nostrum de Bromfeild & Rectoriā nostram & Ecclesiam nostram de Brumfeild cum suis juribus membris & pertinentiis univrsis in Comitatu nostro Cumbrie nuper Monasterio beate Marie juxta muros Civitatis Eborum modo dissoluto dudum spectantia & pertinentia ac parcelam possessionum inde nuper existentia ac Advocacionem Donacionem liberam dispositionem & jus Patronatus Vicarie Ecclesie parochialis de Brumfeild in dicto Comitatu Cumbrie dicto nuper Monasterio dudum spectantia & pertinentia, ac omnia ac singula Grangia Molendina Messuagia Domos Edificia Tofta Cottagia Terras Tenementa Prata Pascuas Pasturas Communias Vasta Janipua Brueras Moros Mariscos Turbarias Boscos Subboscos Aquas Piscarias Piscaciones Pensiones Porciones Decimas Oblaciones Obvenciones Redditus Reverciones Servicia Feoda Firmas Feoda Militaria Warda Maritagia Eschaeta Relevia Fines Amerciamenta Herietta Curias letas visum franci plegii Catalla Waviata Extrahuras Catalla felonum & fugitivorum liberas Warrenas ac omnia alia Jura Jurisdictiones Libertates Franchefias Privilegia Proficua Commoditates Emolumenta Possessiones & Hereditamenta nostra quecumque cum pertinentiis jacentia & existentia in Brumfeild in dicto Comitatu Cumbrie dicto Manerio de Bromfeilde & dictæ Rectorie de Brumfeild seu eorum alteri quoquomodo spectantia vel pertinentia ut vel membra vel parcella eorundem Manerii & Rectorie vel eorum alterius antehac habita cognita accepta usitata seu reputata existentia ac omnia alia Messuagia terras tenementa redditus reversiones servicia & cetera possessiones & hereditamenta nostra quecumque in Brumfeild in dicto Comitatu Cumbrie dicto nuper Monasterio dudum spectantia & pertinentia aut ut parcella possessionum seu revencionum ejusdem nuper Monasterii antehac habita cognita accepta usitata seu reputata existentia Ac cum predictus percharissimus pater noster per quandam Indenturam confectam sub sigillo suo Curie sue augmentationum revencionum corone sue gerente datam decimo sexto die Aprilis anno regni sui tricesimo primo tradiderit concesserit & ad firmam dimiserit Willielmo Knevet Armigero totum Domum & scitum nuper Prioratus de Essholt in Comitatu suo Eborum tunc dissoluti ac omnia domos edificia stabula columbaria ortos pomaria gardina terram & solum existentia infra scitum circuitum & precinctum ejusdem nuper Prioratus Ac etiam unum clausum terre arabilis & pasture vocatum Seynte Leonardes home close continens per estimationem octo acras unum clausum terre arabilis & pasture vocatum North West Feild alias dictum Oxe close continens per estimationem sex acras terre arabilis & tres acras pasture unum clausum pasture vocatum Farre West Feild alias dictum Shepeclose continens per estimationem sexdecim acras unum clausum pasture vocatum Croffseley Feild continens per estimationem decem acras duo parva clausa pasture vocata Newe Close hed continens per estimationem tres acras & dimidiam unum clausum terre arabilis vocatum Newe Close continens per estimationem novem acras unum aliud clausum pasture vocatum the little pightel jacens ex parte Occidentali de le Neweclose continens per estimationem duas acras unum clausum pasture vocatum Nunnwoodlez continens

continens per estimacionem duas acras unum clausum pasture vocatum Colleroode continens per estimacionem novem acras unum clausum pasture vocatum Pelfatte continens per estimacionem sex acras unum pratum vocatum Common Inge continens per estimacionem decem acras unum clausum terre arrabilis vocatum Stakeclose continens per estimacionem duodecim acras unum pratum vocatum Normanholme continens per estimacionem septem acras unum clausum terre arrabilis vocatum Langerode continens per estimacionem sexdecim acras unum clausum terre arrabilis vocatum Milnefelde continens per estimacionem octo acras unum clausum terre arrabilis vocatum Dayet Crofte continens per estimacionem decem acras unum clausum terre arrabilis Stranghillfeth continens per estimacionem septem acras unum clausum terre arrabilis & prati vocatum Exholm continens per estimacionem septemdecim acras ac unum aliud pratum vocatum Briggerode continens per estimacionem tres acras **QUE QUIDEM** omnia & singula premissa in dicta Indentura expressa & specificata jacent & existunt in Esholt Gysley & Otley in dicto Comitatu Eborum ac dicto nuper Prioratu de Esholte spectabant & pertinebant ac parcella possessionum inde extiterunt exceptis & omnino reservatis dicto patri nostro heredibus & successoribus suis omnibus grossis arboribus & boscis in & super eisdem premissis crescentibus & existentibus ac omnibus talibus & hujusmodi edificiis infra scitum dicti nuper Prioratus que dictus pater noster ante tunc mandaverat seu postea mandaret prosterni **HABENDUM ET TENENDUM** predictam domum & scitum ac cetera omnia & singula premissa in Indentura predicta expressa & specificata cum pertinentiis (exceptis preexceptis) prefato Willielmo Knevet & assignatis suis a festo sancti Michaelis Archangeli tunc ultimo preterito usque ad finem & terminum viginti unius annorum extunc proxime sequendum & plenarie complendorum & finiendorum Reddendo inde annuatim dicto patri nostro heredibus & successoribus suis quatuordecim libras novem solidos & quatuor denarios legalis monete Anglie ad festa Annunciationis beate Marie Virginis & sancti Michaelis Archangeli vel infra unum mensem post utrumque festum festorum predictorum ad dictam Curiam suam augmentationum revencionum corone sue per equales porciones annuatim solvendas ut per eandem Indenturam plenius apparet **SCIATIS** pro consideratione predicta & de advisamento dicti Protectoris & Coexecutorum predictorum suorum ex certa scientia & mero motu nostris dedimus & concessimus ac per presentes damus & concedimus prefato Henrico Tompson reversionem & reversiones predictorum scitus messuagiorum terrarum tenementorum & ceterorum premissorum predicto Willielmo Knevet per dictam Indenturam concessorum & cujuslibet inde parcellarum ac dicti annualis redditus quatuordecim librarum novem solidorum & quatuor denariorum per eandem Indenturam dicto patri nostro heredibus & successoribus suis reservatorum ac etiam totam predictam domum & scitum dicti nuper Prioratus de Esholt in Comitatu nostro Eborum modo dissoluti Ac omnia domos edificia molendina orrea stabula columbaria ortos pomaria gardina stagna vivaria terras & solum nostra quecumque tam infra quam extra ac juxta seu prope scitum septum ambitum circuitum & procinctum ejusdem nuper Prioratus existentia aut eidem adjacentia ac totum illud clausum terre arrabilis & prati nostrum cum pertinentiis vocatum Saynt Leonards home close

continens per estimacionem octo acras ac totum illud clausum terre arrabilis & pasture nostrum vocatum North West Feild alias dictum Oxeclose continens per estimationem novem acras Ac totum illud clausum terre & pasture nostrum vocatum Farre West Felde alias dictum Shepeclose continens per estimacionem sexdecim acras Ac unum clausum terre & pasture nostrum vocatum Crossley Felde continens per estimacionem decem acras Ac omnia illa duo parva clausa terre & pasture nostre vocata Newclosehedde continentia per estimationem tres acras & demidiam Ac unum clausum terre arrabilis nostrum vocatum Newclose continens per estimacionem novem acras nec non totum illud clausum terre & pasture nostrum vocatum le lytle Pyghtell continens per estimationem duas acras jacens ex parte Occidentali de le Newclose predicti Ac totum illud clausum terre & pasture nostrum vocatum — continens per estimacionem duas acras Ac unum clausum terre & pasture nostrum vocatum Colleroode continens per estimacionem novem acras Ac unum clausum terre & pasture nostrum vocatum Pelfatte continens per estimacionem sex acras Ac totum illud pratum nostrum vocatum Common Inge continens per estimacionem decem acras Ac unum clausum terre arrabilis nostrum vocatum Stacks close continens per estimacionem novem acras Ac unum clausum prati nostrum vocatum Norman holme continens per estimacionem septem acras Ac unum clausum terre arrabilis nostrum vocatum Langerode continens per estimacionem sexdecim acras Ac totum illud clausum terre arrabilis nostrum vocatum Milnefelde continens per estimacionem octo acras Ac unum clausum terre arrabilis nostrum vocatum Dayet crofte continens per estimacionem unam acram Ac unum clausum pasture & prati nostrum vocatum Longholme continens per estimacionem decem acras Ac totum illud clausum terre arrabilis nostrum vocatum Stranghill firs continens per estimacionem septem acras unum clausum terre arrabilis & prati nostrum vocatum Exholme continens per estimacionem septemdecim acras Ac unum clausum prati nostrum vocatum Briggrode continens per estimacionem tres acras una cum omnibus & singulis communiis proficuis comoditatibus & emolumentis quibuscunque premissis in dicto Comitatu Eborum seu alicui inde parcellæ quoquo modo spectantibus vel pertinentibus aut cum eisdem seu cum aliqua eorundem parcella antehac habitis cognitis usitatis seu occupatis existentibus **QUE QUIDEM** terre prata & pasture & cetera premissa in dicto Comitatu Eborum vulgariter nuncupantur les Demean lands dicti nuper Prioratus de Esholt ac in manibus cultura & occupatione propriis nuper Priorisse dicti nuper Prioratus de Esholt tempore dissolutionis inde reservata & occupata fuerunt & jacent & existunt in Esholt Gysley & Oteley in eodem Comitatu nostro Eborum **DAMUS ECIAM** pro consideratione predicta & de advisamento predicto per presentes concedimus prefato Henrico Tompson omnes illos boscos nostros & terras nostras vocata Nunnewoode Strangle Hilforde Springe Mabbe Woode & Baston Clyfte cum pertinentiis continentia per estimationem triginta duas acras jacentia & existentia in Esholt predicto nuper Prioratu de Esholt dudum spectantia vel pertinentia ac parcella possessionum inde nuper existentia Ac etiam damus pro consideratione predicta de advisamento predicto per presentes concedimus prefato Henrico Tompson omnes & omnimodos boscos subboscos & arbores

nostros
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nostros quoscunque de in & super premissis crescentes & existentes ac terram fundum & solum dictorum boscorum & subboscorum Ac etiam reversionem & reversiones quascunque omnium & singulorum premissorum & cujuslibet inde parcelle nec non redditus & annualia proficua quecunque reservata super quibuscunque dimissionibus & concessionibus de premissis seu de aliqua inde parcella quoquo modo factis Damus etiam & pro considerationibus predictis de advisamento predicto per presentes concedimus prefato Henrico Thompson predictum manerium ac Rectorem de Brumfelde ac predictum scitum Messuagia terras tenementa & cetera omnia & singula premissa superius expressa & specificata cum pertinentiis adeo plene libere & integre prout ultimus Abbas dicti nuper Monasterii beate Marie juxta muros dicte Civitatis Eborum ac ultima Priorissa dicti nuper Prioratus de Essholte aut eorum alter aut aliquis vel aliqui predecessorum suorum seu eorum alterius in juribus nuper Monasterii & Prioratus illorum vel eorum alterius aliquo tempore ante sepeales dissolutiones eorundem nuper Monasterii & Prioratus vel antequam nuper Monasterium & Prioratus illa ad manus nostras sepealiter devenerunt aut dictus percharissimus pater noster aut aliquis alius vel aliqui alii predicta Manerium Rectorem Messuagia terras tenementa & cetera premissa aut aliquam inde parcelam habuerunt tenuerunt vel gavisi fuerunt habuit tenuit vel gavissus fuit seu habere tenere vel gaudere debuerunt aut debuit, Et adeo plene libere & integre prout ea omnia & singula ad manus nostras seu ad manus dicti patris nostri ratione vel pretexto sepealium dissolutionum dictorum nuper Monasterii & Prioratus aut ratione vel pretexto alicujus Actus parliamenti vel aliter quocunque modo devenerunt seu devenire debuerunt ac in manibus nostris jam existunt seu existere debent vel deberent DAMUS ULTERIUS & pro consideratione predicta de advisamento predicto per presentes concedimus prefato Henrico Thompson infra predictum manerium scitum terras tenementa & cetera premissa cum pertinentiis & in qualibet inde parcella tot tanta talia eadem hujusmodi & consimilia Curiam letam visum franci plegii catalla waviata extrahuras assisam & assiam panis vini & cerevisie catalla felonum & fugitivorum liberas Warrenas ac omnia alia jura jurisdictiones libertates franchises privilegia proficua commoditates emolumenta & hereditamenta quecunque quot quanta qualia & que Ac adeo plene libere & integre prout ultimus Abbas dicti nuper Monasterii beate Marie juxta muros civitatis Eborum ac ultima Priorissa dicti nuper Prioratus de Essholte aut eorum alter aut aliquis vel aliqui predecessorum suorum seu eorum alterius in jure nuper Monasterii & Prioratus illorum seu eorum alterius aliquo tempore ante sepeales dissolutiones eorum dictorum nuper Monasterii & Prioratus vel antequam nuper Monasterium & Prioratus illa ad manus nostras seu ad manus dicti patris nostri sepealiter devenerunt aut dictus percharissimus pater noster aut aliquis alius vel aliqui alii unquam habuerunt tenuerunt vel gavisi fuerunt habuit tenuit vel gavissus fuit seu habere tenere vel gaudere debuerunt aut debuit in predicto manerio terris tenementis & ceteris premissis aut in aliqua eorundem parcella ratione vel pretexto alicujus carte doni concessionis vel confirmationis aut aliquarum literarum patentium per nos seu per aliquem progenitorum nostrorum Regum Anglie antehac factam vel concessam seu confirmatam aut ratione vel pretexto alicujus prescriptionis usus seu

consuetudinis antehac habite seu usitate ac ratione vel pretexto alicujus Actus parliamenti vel aliter quocunque modo jure seu titulo Quod quidem Manerium de Brumfelde ac predicta Rectoria de Brumfelde & cetera premissa in Brumfelde predicta modo extenduntur ad clarum annum valorem triginta & quatuor librarum Et qui quidem scitus dicti nuper Prioratus de Essholte & cetera premissa in Essholt Gysley & Oteley predictis modo extenduntur ad clarum annum valorem quatuordecim librarum novem solidorum & quatuor denariorum *Habendum* tenendum & gaudendum predictum manerium de Brumfelde ac predictam Rectorem de Brumfelde & advocacionem vicarie Ecclesie de Brumfelde ac predictum scitum dicti nuper Prioratus de Essholt ac omnia predicta Messuagia domos edificia orrea columbaria stagna vivaria terras tenementa prata pascua pasturas boscos subboscos pensiones porciones decimas oblaciones redditus reversiones servicia curias letas libertates franchises privilegia proficua commoditates & cetera omnia & singula premissa superius expressa & specificata cum omnibus & singulis eorum pertinentiis prefato Henrico Thompson heredibus & assignatis suis in perpetuum ad proprium opus & usum ipsius Henrici Thompson heredum & assignatorum suorum in perpetuum Tenendum de nobis heredibus & successoribus nostris in capite per servicium quadragesime partis unius feodi Militis Ac reddendo annuatim nobis heredibus & successoribus nostris de & pro predictis Manerio & Rectoria de Brumfelde & ceteris premissis in Brumfelde predicta tres libras & octo solidos Et de & pro predicto scitu dicti nuper Prioratus de Essholt & ceteris premissis in Essholt Gysley & Oteley predictis viginti octo solidos undecim denarios & unum Obulum legalis monete Anglie ad curiam nostram augmentationum & reventionum corone nostre ad festum sancti Michaelis Archangeli singulis annis solvendo pro omnibus redditibus serviciis & demandis quibuscunque proinde nobis heredibus vel successoribus nostris quoquo modo reddendis solvendis vel quoquo modo faciendis ET ULTERIUS damus & pro consideratione predicta de advisamento predicto per presentes concedimus prefato Henrico Thompson omnia exitus redditus reversiones & proficua omnium & singulorum predictorum Manerii Rectorie scitus terrarum tenementorum & ceterorum premissorum cum pertinentiis & cujuslibet parcellis a festo sancti Michaelis Archangeli Anno regni dicti patris nostri tricesimo sexto hucusque provenientium sive crescentium HABENDA eidem Henrico ex dono nostro absque computo seu aliquo alio proinde nobis heredibus vel successoribus nostris quoquo modo reddendo solvendo vel faciendo ET insuper de ampliori gracia nostra volumus & pro nobis heredibus & successoribus nostris pro considerationibus predictis de advisamento predicto per presentes concedimus prefato Henrico Thompson heredibus & assignatis suis quod nos heredes & successores nostri in perpetuum annuatim & de tempore in tempus exonerabimus acquietabimus & indemnes conservabimus tam prefatum Henricum Thompson heredes & assignatos suos quam predictum manerium Rectorem scitum Messuagia terras tenementa & cetera omnia & singula premissa cum pertinentiis & quamlibet inde parcelam versus nos heredes & successores nostros & versus quascunque alias personas de omnibus & omnimodis corodiis redditibus feodis annuitatibus & aliis oneribus & denariorum summis quibuscunque de premissis quoquo modo exeuntibus seu sol-

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vendis vel superinde oneratis vel onerandis preterquam de sepealibus redditibus & serviciis superius per presentes nobis heredibus & successoribus nostris ut prefertur reservatis Et preterquam de dimissionibus de premissis seu de aliqua inde parcella factis & preterquam de oneribus que firmarii premissorum pro tempore existentes exonerare tenentur ratione Indenturarum suarum **VOLENTES** etiam & per presentes firmiter injungendo precipientes tam Cancellario & generalibus supervisoribus a Consilio dicte Curie Augmentacionum & revencionum Corone nostre quam omnibus receptoribus auditoribus & aliis Officiariis & Ministris nostris heredum & successorum nostrorum quibuscunque pro tempore existentibus quod ipsi & eorum quilibet super solam demonstrationem harum literarum nostrarum patentium vel irrotulamenti earundem absque aliquo alio brevi seu Warranto a nobis heredibus vel successoribus nostris quoquo modo impetrando seu prosequendo plenam integram debitamque allocacionem & exoneracionem manifestam de omnibus & omnimodis hujusmodi corrodiiis redditibus feodis annuitatibus & aliis oneribus & denariorum summis quibuscunque de premissis ut prefertur exeuntibus seu solvendis vel superinde oneratis seu onerandis (exceptis preexceptis) prefato Henrico Tompson heredibus & assignatis suis facient & de tempore in tempus fieri causabunt Et hec littere nostre patentes vel irrotulamentum earundem erunt annuatim & de tempore in tempus tam dicto Cancellario & generalibus supervisoribus ac consilio dicte curie nostre augmentacionum & revencionum corone nostre quam omnibus receptoribus auditoribus & aliis officiariis & ministris nostris heredum & successorum nostrorum quibuscunque pro tempore existentibus Warrantum & exoneratio in hac parte **ET ULTERIUS** de uberiori gracia nostra volumus & Autoritate nostra regia qua fungimur pro nobis heredibus & successoribus nostris pro consideracione predicta de advifamento predicto per presentes concedimus prefato Henrico Tompson heredibus & assignatis suis quod idem Henricus heredes & assignati sui de cetero in perpetuum habebunt tenebunt & gaudebunt ac in usus suos proprios convertent ac habere tenere & gaudere ac in usus suos proprios convertere valeant & possint predictam Rectorem de Brumfelde ac omnes predictas decimas oblaciones obventiones & cetera premissa eidem Rectorie spectantes & pertinentes aliqua lege statuto Actu ordinacione provisione sive restrictione in contrarium inde antehac habitis factis editis ordinatis seu provisus aut aliqua alia re causa vel materia quacunque in aliquo nonobstante **VOLUMUS** etiam pro consideracione predicta ac ex certa scientia & mero motu nostris per presentes concedimus prefato Henrico Tompson quod habeat & habeat has litteras nostras patentes sub magno sigillo nostro Anglie debito modo factas & sigillatas absque sine seu feodo magno vel parvo nobis in hanaperio nostro seu alibi ad usum nostrum quod modo reddendo solvendo vel faciendo Eo quod expressa mencio de vero valore annuo aut de certitudine premissorum sive eorum alicujus aut de aliis donis sive concessionibus vel per nos vel per aliquem progenitorum nostrorum prefato Henrico Tompson ante hec tempora facte in presentibus minime facta existit Aliquo statuto Actu ordinacione provisione sive restrictione inde in contrarium facta edita ordinata seu provisus aut aliqua alia re causa vel materia quacunque in aliquo non obstante. **IN CUJUS** rei testimonium has litteras nostras fieri fecimus

patentes **TESTE** meipso apud Hampton Court vicesimo quinto die Augusti anno regni nostri primo.

Adams

per breve de privato sigillo &c.

Irrotulatur in officio Hugonis
Fuller Auditoris.

Charta ad Prioratum de Wederhale spectantes.

NUM. CCCXXXII.

Confirmatio Regis Henrici primi de Cella Sancti Constantini cum manerio de Wederhala.

Transcript.
Regist. de
Wetherhale
penes Rev.
Hug Tadd.

HENRICUS Rex Anglie Archiepiscopo Eboraci & Justiciariis & Vicecomitibus & omnibus Baronibus & Fidelibus suis *Francis & Anglis Eboraciscire & de Karleolo* salutem. Sciatis me concessisse & confirmasse Deo & Ecclesie Sancte Marie Eboraci & Abbati Gaufrido & Monachis ibidem Deo fervientibus Cellam Sancti Constantini cum Manerio de Wederhale & cum Capella de Warthwic & cum exclusagio & stagno de piscaria & de Molendino de Wederhale, quod est scitum & firmatum in terra de Chorkeby sicut habuerunt quando *Randolphus* Comes Cestrie habuit *Karleolum*. Et confirmo eis ex dono meo totam pasturam inter *Edene* & Regiam viam que ducit de *Karleolo* ad *Appelby* & a *Wederhale* usque ad *Drybec*. Et concedo eis Forestam meam ad Porcos suos de *Wederhale* sine pannagio. Et concedo eis & confirmo Ecclesias, res, possessiones, terras, & omnia que eis data sunt & confirmata per Cartas meorum proborum virorum, & prohibeo ne aliquis eis inde contumeliam faciat. Et precipio ut ita habeant consuetudines suas, & terras suas & res quietas ab auxiliis & tallagiis & ab omnibus rebus sicut habet Ecclesia Sancti Petri in *Eboraco*, vel Ecclesia Sancti Johannis in *Beverlaco*, & omnes easdem libertates habeant quas habent istae duae Ecclesie. Testibus *Roberto de Sigillo*, & *Pagano* filio Johannis, & *Eustachio* fratre ejus & *Pagano* Puerel apud *Windebores*.

P. 3.

NUM. CCCXXXIII.

Confirmatio Regis Henrici secundi de possessionibus Sancte Marie Eboraci.

Ib. P. 4.

HENRICUS dei gratia Rex Anglie & Dux Normannie & Aquitanie & Comes Andegaviae, omnibus Archiepiscopis, Episcopis, Abbatibus, Prioribus, & omnibus Baronibus & Justiciariis, Vicecomitibus & Ministris suis, & omnibus fidelibus suis *Francis & Anglis in Anglia* salutem. Sciatis quod ego *Henricus* Rex Anglie pro salute anime meae, & pro salute animarum *Henrici* Regis

Avi

Avi mei & *Willelmi* Regis Proavi mei, & *Willelmi* Regis secundi filii ejus, & pro redemptione animarum patris & matris meæ, & omnium parentum meorum; necnon pro statu Regni mei, concedo & dono in puram Elemosynam *Savarico* Abbati & successoribus suis & Abbathie Sanctæ Mariæ Eboraci & Monachis ibidem deo servientibus, Terras, Ecclesias, Decimas, Sylvas, Plana, Stagna, Molendina & alias Possessiones, possidendas liberas & quietas ab omni terrenò servitio in perpetuam possessionem cum Soch & Sach & Tol & Theam & Infangetheif, cum eisdem legibus & dignitatibus & libertatibus quas habet Ecclesia Sancti Petri Eboraci, vel Ecclesia Sancti Johannis Beverlaci, & nominatim ut cum Eboraci Sciria fuerit summonita ire in exercitum Regis, tunc inveniet predicta Abbathia unum hominem tantum in exercitu Regis cum vexillo Sanctæ Mariæ, sicut faciunt supradictæ Ecclesiæ. Et ne homines Sanctæ Mariæ eant ad Schiras, vel Tydingas, vel Wapentachs, vel Hundreds, nec etiam pro Vicecomitibus vel Ministris eorum; sed si Vicecomites vel Ministri eorum habent querelam contra homines Sanctæ Mariæ, dicant Abbati, & statuto die veniant in Curiam Sanctæ Mariæ & ibi habeant rectum de capitali Placito suo, & Sancta Maria habeat quicquid pertinet ad Curiam suam. Et ne alicujus hæres aut successor quærat relevamen, vel aliquod Dominium præter Orationes & Præces & Elemosynas animæ suæ de Beneficiis & Elemosynis quas aliquis dedit prædictæ Abbathie quæ subscribuntur hic.

NUM. CCCXXXIV.

Ib. p. 7.

Charta Henrici Regis de exclusagio, stagno, &c. de Wederhale.

HENRICUS Rex Angliæ Archiepiscopo Ebor. & Justiciariis & Vicecomitibus & omnibus Baronibus & fidelibus suis *Francis & Anglis* de Eboraschira & de Karleolo salutem. Sciatis me dedisse & concessisse in Elemosynam Deo & Ecclesiæ Sanctæ Mariæ Eboraci, & Abbati *Gaufrido*, & Monachis ibidem Deo servientibus Exclusagium & Stagnum de Piscaria & de Molendino de *Wederhal*, quod est factum & firmatum in terra de *Chorkeby* sicut ibidem scitum & stabilitum fuit tempore quo *Ranulphus* Comes *Cestrie* Honorem de *Carliolo* habuit, & tempore *Wesluthuid*. Et concedo eidem Ecclesiæ terram in Eboraco quam *Wigalus Lint* eis dedit & concessit & *Alanus* filius suus. Et concedo eidem Ecclesiæ Ecclesiam de *Hornebia*, cum terris et decimis et omnibus rebus adjacentibus eidem Ecclesiæ sicut *Radulphus* et *Wiganus* filii *Londrici* dederunt et concesserunt eis in Elemosynam. Et volo et firmiter præcipio, ut ipsi eas bene et in pace et honorifice et quiete teneant in Elemosyna, sicut melius et quietius alias suas res tenent. Testibus *Roberto de Sigillo* et *Pagano* filio *Johannis* et *Eustachio* fratre suo et *Pagano Penevel*, apud *Windefores*.

NUM. CCCXXXV.

Confirmatio Henrici Regis de Ecclesiis de Appelby, &c. Abbatiæ Sanctæ Mariæ Eboraci, & concessio Bosci mortui Monachis de Wederhal.

HENRICUS Rex Angliæ *Thurstano* Archiepiscopo Ebor. et omnibus fidelibus et ministris suis de *Westerland* et de *Cumberland* salutem. Sciatis me concessisse et confirmasse *Richardo* Abbati et Conventui Sanctæ Mariæ de Eboraco Ecclesias de *Appelby*, scilicet Sancti Michaelis et Sancti Laurentii, et terras earum cum Decimis ejusdem Villæ, ex utraque parte aquæ; et Decimas de Dominico de *Menbrun* et de *Salchild*, sicut Carta *Ranulphi Meschin* testatur. Concedo autem ex dono meo proprio dicto Abbati et Conventui et Monachis suis de *Wederhale*, quod ipsi Monachi de *Wederhale* et homines sui habeant semper mortuum Boscum in Foresta mea de *Karliolo*, ad ædificandum et comburendum. Et prohibeo ne aliquis super hoc eis faciat impedimentum. Testibus *E. filio Jo. et Jordano Paganel* apud *Radings*.

NUM. CCCXXXVI.

Confirmatio Ricardi Regis de terris, Ecclesiis, &c. Abbatiæ Sanctæ Mariæ Eboraci.

RICARDUS Dei gratia Rex Angliæ, Dux Normanniæ et Aquitaniæ, Archiepiscopis, Episcopis, Comitibus, Abbatibus et omnibus Baronibus, et Justiciariis, et Vicecomitibus et Ministris suis, et omnibus fidelibus suis *Francis et Anglis* per Angliam salutem. Sciatis nos concessisse et dedisse in puram Elemosynam pro salute animæ nostræ, et pro salute animarum patris nostri Regis *Henrici*, et Matris nostræ *Alionoræ* Reginae, et omnium Antecessorum nostrorum; necnon pro statu regni nostri *Roberto* Abbati et successoribus suis et Abbathie Sanctæ Mariæ Eboraci et Monachis ibidem Deo servientibus Terras, Ecclesias, Cellas, Maneria, Decimas, Sylvas, Plana, Stagna, Molendina, et alias possessiones suas possidendas liberas et quietas ab omni servitio in perpetuam possessionem, sicut unquam melius temporibus Antecessorum nostrorum tenuerunt cum eisdem legibus, et libertatibus, et dignitatibus, et consuetudinibus quas habet Ecclesia Sancti Petri Eboraci, vel Ecclesia Sancti Johannis Beverlaci. Et ne homines Sanctæ Mariæ eant ad Comitatus, vel ad Schiras, vel Tydings, vel Wapentachs vel Hundreds. Nec etiam pro Vicecomitibus vel Ministris eorum; sed si Vicecomites vel Ministri habent querelam contra homines Sanctæ Mariæ dicant Abbati Ebor. et statuto die veniant in Curiam Sanctæ Mariæ et ibi habeant rectum de Capitali Placito suo; et Sancta Maria habeat quicquid pertinet ad Curiam suam; et sicut aliqua Ecclesia in tota Anglia magis est libera, sit et hæc libera. Et omnes terræ ad eam pertinentes, quas nunc habet

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vel quas rationabiliter adquirere poterit, vel Maneria vel Cellæ, vel quæcunque Possessiones, sint quietæ de placito & querelis & murthero & latrocinio & scutagio & geldis & Danegeldis & hidagiis & assisis, & de operationibus Castellorum & Pontium & Parcorum & de Ferdwita & Hengwita & Flemenefrenich & de Averpeni & de Blodwita & de Suchwita & de Hundredpeni & de Fethingeni & de Legerwita & de Thelonio & de Passagio & de Pontagio & Sessagio & Stalagio. Concedimus insuper eidem Abbatiæ pacis facturam & pugnam in domo factam & domus invasionem & omnes assultus hominum suorum & Forestal & Gridelbreke & Soch & Sach & Tol & Theam & Infangenthiefe & Urfangentheil. Post obitum vero Abbatis ejusdem Ecclesiæ ex eadem congregatione eligatur alter Abbas qui dignus sit, aliorum nullus, nisi inibi inveniri nequirit qui dignus sit tali fungi officio; quod si evenerit, de alio noto & familiari loco potestatem liberam habeant eligendi Abbatem idoneum. Testibus Hugone Dunelmensi Episcopo, & multis aliis apud Westmonasterium.

Ib. p. 11.

Breve Ricardi Regis supra prædictam Chartam suam.

RICHARDUS Dei gratia Rex Angliæ, Dux Normannie & Aquitanie, Comes Andegavia, Justiciariis & Vicecomitibus de Karleslo salutem. Præcipimus vobis quatenus teneatis Abbati & Monachis Ebor. jura sua & libertates & dignitates suas. Et eisdem habere faciatis in pace & quiete pasturam suam intra Dribec & Edene & Regiam viam quæ ducit de Karleslo ad Appelby, sicut Carta mea eis confirmat. Testibus Willelmo Cantuariensi, Willelmo Eliensi electo, ix^o die Octobris.

NUM. CCCXXXVII.

p. 12.

Confirmatio Johannis Regis Privilegorum &c. ejusdem Abbatiæ Sanctæ Mariæ Ebor.

JOHANNES dei gratia Rex Angliæ, Dominus Hibernie, Dux Normannie & Aquitanie, Comes Andegavia, Archiepiscopis, Episcopis, Abbatibus, Comitibus, Baronibus, Justiciariis, Vicecomitibus, Præpositis & omnibus Ballivis suis salutem. Sciatis nos concessisse & presenti Carta nostra confirmasse Deo & Beatæ Mariæ Eboracensi & Roberto Abbati & Successoribus suis, & Monachis ibidem Deo servientibus pro salute nostra & omnium antecessorum & successorum nostrorum omnes donationes & libertates & liberas consuetudines quæ eis ab antecessoribus nostris vel ab aliis collatæ sunt. Quare volumus & firmiter præcipimus quod ipsi habeant & teneant omnia prædicta bene et in pace, libere et quiete, integre, plenarie et honorifice, sicut cartæ donatorum rationabiliter testantur. Hiis testibus Comite D. D. Willelmo Comite de Arundel, Rogerio de Joveny, Gylando de Fornival, Gaufrido de Broillion, Pagano de Rochefort, Willelmo de Cantilupo, Huberto de Burg Camerario. Dat. per manum H. Cant. Archiepiscopi Cancellarii nostri apud Liram, VIII^o Septembris, Anno primo regni nostri.

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NUM. CCCXXXVIII.

Confirmatio Henrici tertii Regis super Donatione Avi sui eidem Abbatiæ Sanctæ Mariæ Eboraci.

HENRICUS Dei gratia Rex Angliæ, Dominus Hibernie, et Dux Aquitanie, Archiepiscopis, Episcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Justiciariis, Vicecomitibus, Præpositis, Ministris et omnibus Ballivis et fidelibus suis salutem. Inspeximus Cartam quam inclitæ recordationis Henricus quondam Rex Angliæ Avus noster fecit Abbati et Monachis Sanctæ Mariæ Eboraci in hæc verba.

Henricus Dei gratia Rex Angliæ, Dux Normannie et Aquitanie, Comes Andegavia, Archiepiscopis, Episcopis, Abbatibus et omnibus Comitibus, Baronibus et Justiciariis et Vicecomitibus et ministris suis, et omnibus fidelibus suis Francis et Anglis per Angliam salutem. Sciatis nos concessisse et dedisse in puram et perpetuam Elemosinam pro salute animæ nostræ et pro salute animarum Avi nostri Regis Henrici et Matris nostræ et omnium Antecessorum nostrorum, nec non pro statu regni nostri Roberto Abbati et Successoribus ejus et Abbatiæ Sanctæ Mariæ Eboraci et Monachis ibidem deo servientibus Terras, Ecclesias, Cellas, Maneria, Decimas, Silvas, Plana, Stagna, Molendina et alias possessiones suas possidendas liberas et quietas ab omni terreno servitio in perpetuam possessionem, sicut unquam melius in temporibus Antecessorum nostrorum tenuerunt, cum eisdem Legibus et Libertatibus et Dignitatibus et Consuetudinibus quas habet Ecclesia Sancti Petri Eboraci, vel Ecclesia Sancti Johannis Beverlaci. Et ne homines Sanctæ Mariæ eant ad Comitatus vel Schyras vel Tridignas vel Wapentas vel Hundredos. Nec etiam pro Vicecomitibus vel Ministris eorum; sed si Vicecomites vel Ministri eorum habent querelam contra homines Sanctæ Mariæ dicant Abbati Eboraci et statuto die veniant in Curiam Sanctæ Mariæ; et ibi habeant Rectum de Capitali Placito suo, et Sancta Maria habeat quicquid pertinet ad Curiam suam; et sicut aliqua Ecclesia in tota Anglia magis est libera, sit et hæc libera, et omnes terræ ad eam pertinentes quas nunc habet, vel quas rationabiliter adquirere poterit, et Maneria et Cellæ, et quælibet aliæ possessiones sint quietæ de placitis et querelis et murthero et latrocinio et scutagio et Geldis et Danegeldis et hidagiis et assisis, et de operationibus Castellorum et Pontium et Parcorum, et de Fredwita et Hengwita et Flemenefrenith et de Wardpeni et de Overpeni et de Tethingwita et de Fictwita et Hundredpeni et de Tethingpeni et de Legwita et de Thelonio et de Passagio et de Pontagio et de Sessagio. Concedimus insuper eidem Abbatiæ pacis facturam et pugnam in domo factam, et domus invasionem et omnes assultus hominum suorum et Forestal et Grudbreke, Haymfoke, et Soch et Sach, et Tol et Theam, et Infangenetheife et Urfangentheife. Post obitum vero Abbatis ejusdem Ecclesiæ, ex eadem congregatione eligatur alter Abbas qui dignus sit, aliunde vero nullus, nisi ibi inveniri nequirit qui dignus sit tali fungi officio; quod si evenerit, de alio noto et familiari loco potestatem liberam habeant eligendi Abbatem idoneum. Testibus hiis, Gaufrido Eliensi,

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Elienfi, Hugone Dunelmenfi Episcopis, *Willielmo* Comite de *Maundevil*, *Ranulpho de Glaunvil*, *Hugone Barduffe* apud *Wudstock*.

Nos autem predictas concessionem & Donationem ratas habentes & gratas, eas, quantum in nobis est, pro nobis & heredibus nostris imperpetuum concedimus & confirmamus, sicut predicta carta rationabiliter testatur. Volentes insuper predictis Abbati & Monachis pro salute nostra & animarum antecessorum & heredum nostrorum gratiam facere uberiolem, ut quietantie & libertates predictæ sibi & successoribus suis integræ & inconcussæ remaneant in futurum, præcipimus & concedimus pro nobis & heredibus nostris, quod predicti Abbas & Monachi & eorum successores universis & singulis libertatum & quietantiarum Articulis supradictis, libere & sine Occasione & Impedimento nostri vel heredum nostrorum, Justiciariorum, & omnium Ballivorum nostrorum uti valeant de cætero quodcumque voluerint, & ubicunque sibi viderint expedire; quanquam predictis Libertatibus vel quietantiis in aliquo Articulo minus plene usi fuerint prout fecisse poterant & debeant secundum continentiam cartæ predictæ temporibus retroactis. Et prohibemus super forisfacturam nostram, ne quis præfatos Abbatem & Monachos contra prædictam concessionem & quietantiam in aliquo vexare, vel molestare præsumat. Hiis testibus, Venerabili Patre *Waltero Bathoniensi* & *Wellensi* Episcopo, *Henrico* filio Regis *Alemaniae* Nepote nostro, *Rogero* de *Leyburn*, *Johanne de Verdun*, *Willelmo de Grey*, *Roberto Aquiltun*, *Willelmo de Aecle*, *Nicholao de Leukenor*, *Galfrido de Pei*, *Ranulpho de Bakepus*, *Petro de Squidemor*, *Bartholomeo de Bigod*, & aliis. Dat. per manum nostram apud *Kenylllewurth* octavo die Septembris Anno Regni nostri L^o.

Qualiter ea quæ donantur a pluribus probis hominibus recitantur & scribuntur in Charta Henrici Regis.

Ib. p. 16.

In Carta Domini *Henrici* Regis hæc scribuntur. *Ranulphus de Meschyn* Manerium de *Wederhal* & Ecclesiam ejusdem Villæ, cum Molendino & Piscaria & Bosco & certis pertinentiis, Capellam de *Warthewick*, terram quæ Camera Sancti *Constantini* dicitur, in *Corkeby* duas Bovatas terræ, aquam de *Edene* versus *Corkeby*, necnon & ripam versus *Corkeby* in qua Stagnum firmatum est; omnino viz. liberas & quietas sine Diminutione. *Ranulphus Meschyn* Ecclesias de *Appelby* Sancti *Michaelis* & Sancti *Laurentii* & terras earum cum Decimis de Dominiis ejusdem Villæ ex utraque parte aquæ. *Adam* filius *Suani* Heremium Sancti *Andreae*; *Uched* filius *Lyolf* tertiam partem *Crogline* cum Ecclesia & cæteris pertinentiis & duas bovatas terræ in *Eftuna* & Molendinum de *Scotby* in *Cumquintina*; Dimidiam Carrucatam terræ in *Saureby*; Decimam de Dominico. *Constantinus* filius *Walteri* unam Carrucatam terræ quæ fuit *Durandi* in *Coteby*; *Ketellus* filius *Elreth* Ecclesiam de *Morland* & tres Carrucas terræ; *Walef* filius *Gospatricii* Ecclesiam de *Brumfeld* & corpus ejusdem Manerii, in *Salchild* Decimam de Dominio. Et confirmo totam pasturam inter *Edene* & Regiam viam quæ ducit de *Karliolo* ad *Appelby* & ad *Wederhal* usque ad *Dribec*. Et concedo eis & confirmo forestam meam ad Porcos suos de *Wederhal* sine pannagio. Et præcipio quod Abbas *Eboraci* & Monachi predicti teneant omnes terras & res suas quæ per car-

tam Regis *H.* Patris mei & meam firmatæ sunt, & in pace possideant; & non discedant inde, nec ponantur in placitum nisi coram me. Et si de aliqua harum rerum discesserint Justiciarii mei & Vicecomites eos faciant rescedere & in pace tenere. Nec dampnum eorum capiatur nisi Abbas prius de recto defecerit in quo iuste facere debuerit.

NUM. CCCXXXIX.

Confirmationes Episcoporum Carliolensium de Ecclesiis & Possessionibus Prioratus de Wederal. 1b. p. 18.

ATHELWOLDUS Episcopus *Karliolensis* confirmavit Abbati *Eboracensi* & Monachis de *Wederhale* Ecclesiam de *Wederhale*, cum Capella de *Warthewick* in proprios usus, cum Decimis & Obventionibus & omnibus aliis ad illam pertinentibus; & insuper Ecclesiam de *Crokelyn* & tertiam partem ejusdem Villæ & Heremitorium Sancti *Andreae*, cum omnibus suis pertinentiis.

Idem Episcopus *Athelwoldus* per aliam Cartam confirmavit Monachis Sanctæ *Mariæ Eboraci* omnes Ecclesias quas in sua Diocesi possidebant, viz. Cellam de *Wederhale*, cum Parochia de *Warthwic*, & tota Decima de *Scoteby*, & Ecclesias Sancti *Michaelis* & Sancti *Laurentii* de *Appelby*, & Ecclesias de *Kirkeby Stephan* & de *Ormesheved* & de *Morlund* & de *Glibburn* & de *Brumfeld* & de *Crokelyn*, & Heremitorium Sancti *Andreae*, cum omnibus pertinentiis. *Monast. Vol. 1. p. 399.* 19.

Bernardus Episcopus *Karliolensis* confirmavit easdem Donationes. 20.

Hugo Episcopus *Karliolensis* confirmavit eisdem Ecclesias de *Kirkeby Stephan* & de *Morlund* cum omnibus Capellis ad eas pertinentibus & cum omnibus aliis pertinentiis in proprios usus eorum, viz. Ecclesiam de *Kirkeby Stephan* ad sustentationem Pauperum & Peregrinorum & Ecclesiam de *Morlund* in usus proprios Monachorum de *Wederhale*; & etiam Ecclesias de *Appelby* & Sancti *Laurentii*; ita tamen ut Vicarius Sancti *Michaelis* reciperet quinque Marcas, & Vicarius Sancti *Laurentii* sex Marcas, & ipsi Jura Episcopalia & Archidiaconalia persolverent. 22.

Idem *Hugo* Episc. *Karliol.* per aliam cartam confirmavit eisdem Monachis Sanctæ *Mariæ Ebor.* omnes possessiones & Pensiones omnium Ecclesiarum suarum in Diocesi *Karliolensi*. 27.

Idem *Hugo* Episc. *Karliol.* per aliam cartam confirmavit eisdem Monachis & de *Wederhale* omnes Decimas de Dominicis quas habebant in sua Diocesi. 28.

Idem Episcopus per litteras suas mandavit omnibus Clericis Beneficiatis solvere solitas pensiones Abbati & Monachis dicti Monasterii. 29.

Idem Episcopus per aliam Cartam confirmat Monachis de *Wederhale* Ecclesiam de *Wederhale* cum Capella de *Warthewic*, Ecclesiam de *Morlund*, Ecclesiam Sancti *Michaelis* & Ecclesiam Sancti *Laurentii* de *Appelby* cum omnibus pertinentiis earum in proprios usus.

Silvester Episcopus *Karliolensis* confirmavit omnes concessionem prædecessoris sui *Hugonis*. 32.

NUM. CCCXL.

lb. p. 21.

Bulla Honorii Papæ de Confirmatione Ecclesiasticarum possessionum & reddituum per Episcopos Karliolenses Abbati & Monachis Sanctæ Mariæ Eboraci concessorum.

HONORIUS Episcopus servus servorum Dei dilectis filiis Abbati & Conventui Sanctæ Mariæ Eboraci salutem & amplissimam benedictionem. Justis petentium desideriis dignum est Nos facilem præbere assensum, & vota quæ a rationis tramite non discordant effectu prosequente complere. Ea propter, dilecti in Domino filii vestris justis postulationibus grato concurrentes assensu, Cellam de *Wederhale* cum Parochia de *Wartwic* & alias Ecclesias vestras quas de concessione bone Memorie *Athelwoldi* & *Bernardi Karlioliensium* Pontificum, Capituli sui accedente consensu, canonice proponitis vos adeptos; necnon possessiones, redditus & alia bona vestra, sicut ea juste, canonice & pacifice possidetis, & in prædictorum Episcoporum & Capituli literis exinde confectis dicitur contineri, Vobis & per Vos Monasterio vestro, auctoritate amplifica confirmamus, & præsentis scripti patrocinio communimus; Nulli ergo omnino hominum liceat hanc paginam nostræ confirmationis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare præsumpserit Indignationem omnipotentis Dei, & beatorum *Petri* & *Pauli* Apostolorum ejus se noverit incursum. Dat. *Laterani* vi^o Idus Aprilis, Pontificatus nostri anno decimo.

NUM. CCCXLI.

p. 30.

Bulla Gregorii Papæ de concessione ingrediendi possessionem Ecclesiæ Sancti Michaelis de Appelby, Rectore decedente.

GREGORIUS Episcopus servus servorum Domini dilectis filiis Abbati & Conventui Monasterii Sanctæ Mariæ Ebor. Ordinis Sancti *Benedicti*, salutem & amplificam benedictionem. Referentibus vobis accepimus quod bonæ memoriæ *Bernardus* & *Hugo Karliolenses* Episcopi, Monasterium vestrum favore benivolo prosequentes, Ecclesiam Sancti *Michaelis* de *Appelby Karliolensis* Diocesis, in qua jus patronatus habetis, cujusque Institutio ad Episcopos dictos pertinebat, Capituli sui accedente Consensu Monasterio vestro ipsi pietatis intuitu contulerunt, in usum Monachorum Prioratus vestri de *Wederhale* ejusdem Diocesis, cedente vel decedente Persona ipsius Ecclesiæ convertendam, quæ interim vobis annuam solveret pensionem. Quare nobis humiliter supplicastis, ut ingrediendi possessionem Ecclesiæ prædictæ, post cessionem vel decessum Personæ ipsius vobis licentiam largiremur, Nos igitur vestris supplicationibus inclinati ingrediendi possessionem eandem, Persona cedente seu decedente prædicta, contradictione Diocesani Episcopi nonobstante (si præmissis veri-

tas suffragatur) vobis auctoritate præsentium liberam concedimus facultatem. Nulli ergo omnino hominum liceat hanc paginam nostræ concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare præsumpserit Indignationem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apostolorum ejus se noverit incursum. Dat. *Lateran.* 11^o Idus Martii. Pontificatus nostri anno tertio decimo.

NUM. CCCXLII.

Taxatio Vicariæ Ecclesiæ Sancti Michaelis de Appelby.

33.

UNIVERSIS Christi fidelibus ad quos præsens scriptum pervenerit *Thomas* permissione Divina *Karliolensis* Ecclesiæ Minister humilis, salutem in Domino sempiternam. Ad universitatis vestræ notitiam pervenire volumus, quod cum inter viros Religiosos Abbatem & Conventum Sanctæ Mariæ Eborum per Fratrem *Thomam de Scyreburn* Monachum & *Galsfridum de Grangiis* Procuratores suos, sub alternatione constitutos, Priorem & Monachos de *Wederhale* personaliter comparentes, ex parte una; & *Walterum de Scalwelle* perpetuum Vicarium Ecclesiæ Sancti *Michaelis de Appelby* personaliter comparentem ex altera, super Taxatione Vicariæ ejusdem Ecclesiæ coram nobis esset accitatum; nos de communi consensu utriusque patris, non obstante aliqua Taxatione perhibita, Vicariam memoratæ Ecclesiæ taxavimus in hunc modum, viz. quod prædictus *Walterus* & Successores sui, qui ministraturi erunt in dicta Ecclesia, habeant nomine Vicariæ omnes Agnos, lanam, omnimodas Oblationes, Decimas quadragesimales lini, ortorum, totius Albi, pullorum, vitulorum, denario venientes; cum pane benedicto; decimas fæni totius Parochiæ, Molendinorum, Cervisiæ, & sponfalía, Mortuaria, decimas Porcellorum, & omnimodas decimas & obventiones ad altaragium qualitercunque contingentes, & medietatem totius terræ arabilis & prati. Ita tamen quod tota terra arabilis & pratum per viros fidedignos ad hoc ex utraque parte communiter electos in duas equales partes dividantur & sorte dirimantur. Item dictus Vicarius & successores sui habebunt totam decimam proveniente de Hospitali Beati *Nicholai* in eadem Parochia, & omnes Tostos & Croftos a Domo *Affini* usque ad Domum *Roberti Waldi* ex Australi parte dictæ Ecclesiæ continuatos, & dictus Prior habebit omnes Tostos & Croftos residuos, similiter ad Ecclesiam pertinentes cum capitali Messuagio. In cujus rei Testimonium una cum signis dictorum Prioris & Vicarii, mutuis scriptis utriusque partis sigillum nostrum apponi fecimus. Dat. apud *Bellum locum* in *Craffino Annunciationis* Dominicæ. A.D. M. CCLV^{to}.

Ex sciendum est quod dictus Vicarius & successores sui, omnia onera ordinaria, consueta & debita sustinebunt. Ex præcepto autem Episcopi & de consensu partium post consignationem hujus literæ, fuit ista clausula apposita.

Beaulieu in
Com. & West-
morl.

NUM. CCCXLIII.

Ib. p. 35.

Confirmationes Prioris & Conventus Sanctæ Mariæ Karliolensis, eisdem Monachis Sanctæ Mariæ Eboraci, & de Wederhale concessæ.

WALTERUS Prior & Conventus Sanctæ Mariæ Karlioli per Cartam suam confirmant omnes concessiones huic Prioratui de *Wederhal*, & Sanctæ Mariæ Eboraci factas per *Adelwaldyn* Episcopum *Karliolensem*.

56. *Bartholomeus* Prior & Conventus Ecclesiæ Sanctæ Mariæ Karliolensis confirmant omnes concessiones *Hugonis* Episcopi sui.

97. Idem Prior *Bartholomeus* & Conventus per aliam Chartam confirmant omnes Donationes & concessiones prædicti Episcopi *Hugonis*.

38. *Johannes* Prior & Conventus *Karliolensis* quietum clamaverunt Monachis de *Wederhale* totum jus quod unquam habuerunt in decimis in campo de *Scotebi*.

39. B. Archiepiscopus *Eboracensis* excommunicat omnes infringentes pacem de *Wederhale*.

NUM. CCCXLIV.

40.

Bulla Alexandri 3ⁱⁱ Papæ concedens quod Ecclesiæ Abbatie Sanctæ Mariæ Eboracensis non taxatæ deserviantur per Capellanos suos.

ALEXANDER Episcopus servus servorum Dei, dilectis filiis Abbati & Conventui Monasterii Sanctæ Mariæ Eboracensis Ordinis Sancti Benedicti, salutem & amplificationem benedictionem. Ordinis nostri meretur honestas, ut votis vestris, quantum cum Deo possimus, favorabiliter annuamus. Sane petitionis vestræ series continebat, quod vos in Ecclesiis & Capellis eis annexis, quas in usus proprios canonice obtinetis, in quibus non fuerunt taxatæ hactenus Vicariæ, nec perpetui Vicarii instituti, a tempore cujus memoria non existit, continue fecistis, & facitis per Capellanos proprios deserviri. Nos itaque vestris supplicationibus inclinati, ut in eisdem Ecclesiis & Capellis (veris existentibus supradictis) sicut hactenus, sic & in posterum possitis facere per Capellanos hujusmodi deserviri; quodque vobis invitis in futurum Vicariæ taxari, seu institui perpetui Vicarii non valeant in eisdem, auctoritate vobis presentium indulgemus. Non obstantibus si aliquibus a sede Apostolica sit indultum, vel in posterum indulgeri contigerit, ut in Ecclesiis & Capellis, quas Religiosi in suis Civitatibus & Diocesis in usus proprios optinent taxare perpetuas valeant Vicarias & perpetuos instituere Vicarios in eisdem, seu quibuscunque literis vel indulgentiis a Sede impetratis eadem, aut etiam impetrandis, nisi eadem impetrandæ de Indulgentia hujusmodi plenam & expressam fecerint mentionem. Nulli ergo omnino, &c. Siquis autem &c. sicut in aliis Bullis hujusmodi.

NUM. CCCXLV.

42.

Quieta Clamatio Episcopi Karliolensis facta Priori de Wederhale de jure Custodiæ Prioratus de Wederhale ipso Prioratu carente Priore.

IN NOMINE DOMINI NOSTRI JESU CHRISTI, AMEN. Orta demum inter venerabilem Patrem Dominum R. Dei gratia *Karliolensem* Episcopum ex parte una, & religiosos Viros Abbatem & Conventum Sanctæ Mariæ Ebor. ex altera, super Custodia Prioratus de *Wederhale*, dicto Prioratu carente Priore, & super Institutione & Destitutione ejusdem Prioris ac quibusdam aliis Articulis, materia quæstionis, tandem mediantibus communibus amicis, A. D. M. CC. LXI. pridie Nonas Februarii conquievit hujusmodi Controversia super dicta Custodia in hunc modum, viz. Quod idem Episcopus sollicitè considerans quanta dampna & pericula per hujus Custodiam dictis Religiosis possent accidere, & præcipue Cellæ seu Prioratui de *Wederhale* antedicto, & quod longi temporis questum per hujus Custodiam brevis hora consumeret; Attendens insuper hujus occasione parum emolumenti posse sibi seu Episcopatu *Karliolensi* accrescere, memoratus Episcopus nomine suo & Ecclesiæ *Karliolensis*, de consensu Capituli sui expresso, omne jus, si quod sibi compeciit, super Custodia dicti Prioratus et bonorum ejusdem dictis Abbati et Conventui favore religionis, tam in possessorio quam in petitorio, undecunque proveniens, pro se et successoribus suis imperpetuum remisit et quietum clamavit. Dicti etiam Abbas et Conventus, nolentes erga tam pium Patrem filii degeneres reputari, eidem Episcopo & successoribus suis amabiliter dederunt & concesserunt, ac etiam remiserunt imperpetuum, duas Marcas & dimidiam, sibi prius annuatim debitas de Ecclesia de *Denton*. (quæ de Patronatu Domini *Karliolensis* Episcopi existit) dictis Religiosis & Prioratui de *Wederhale* prius debitas, nomine Pensionis, in utilitatem dicti Episcopatus convertendas. Convenit etiam inter easdem partes, quod dicto Prioratu de *Wederhale* carente Priore, Abbas Beatae Mariæ Ebor. qui pro tempore fuerit, Monachum quem suo periculo dictæ domui crediderit esse utilem sive dignum dabit Priorem, & loci Diocesano vel ejus Officiali (eo absente) præsentabit eundem; quem dictus Episcopus sine difficultate admittet, & curam animarum Parochialium Ecclesiarum duntaxat eidem committet, recepta ab eodem canonica obedientia, salva dicto Abbati obedientia regulari. Quod si dictus Episcopus in Diocesi *Karliolensi* præsens non fuerit, dictus Officialis eundem præsentatum absque difficultate admittet. Ita quod per adventum dicti Episcopi in Diocesim dictus præsentatus eidem Episcopo infra tres dies, utroque existente in Diocesi, personaliter præsentabit, canonicam obedientiam eidem facturum, curamque animarum Parochialium Ecclesiarum recepturus. Quod si dictus Episcopus *Karliolensis*, vel ejus Officialis dictum præsentatum sine difficultate non admittat, liceat eidem dictum Prioratum libere ingredi & ibidem ut Prior commorari; ita quod ad mandatum Diocesani veniat dictam curam (ut dictum est) recepturus & obedientiam facturum sine mora. Si vero processu tempo-

ris

ris dictus Abbas Priorem de *Wederhale*, ex causa aliqua, quam idem Abbas crediderit sufficientem, providerit amovendum, dictus Abbas literas suas patentes, super amocione ejusdem, predicto Episcopo destinabit, causam, quam crediderit sufficientem inferendo, quam dictus Episcopus sine difficultate aut contradictione approbabit; & quod per dictæ cartæ receptionem & obedientiam eidem Episcopo factam Abbati *Ebor.* nullum in amocione hujus fiat prejudicium. Lectis siquidem præmissis, dictæ partes huic compositioni assensum præbentes, renunciaverunt omnibus processibus & literis impetratis & impetrandis, omni exceptioni, cavillationi & specialiter in integrum restitutioni, ac omni juris remedio, per quod poterit præsens Compositio impofterum infirmari, seu aliquatenus impugnari. In cujus rei testimonium huic compositioni dictæ partes alternatim sigilla sua apposuerunt. Nos vero Prior & Conventus *Carlioli* supradictam compositionem ratam & gratam habentes, ipsam quatenus in nobis est confirmamus & sigilli nostri munimine roboramus. Ad majorem securitatem nos Abbas & Conventus *Ebor.* dictas duas Marcas & dimidiam de Ecclesia de *Denton* nobis debitas eidem Episcopo & successoribus suis perpetuum damus, conferimus & assignamus in forma supradicta. Dat. apud *Bellum locum*, anno & die supradictis. Ponebatur hoc interlineare (volentes) ante consignationem. Teste eadem manu.

NUM. CCCXLVI.

45. *Excerpta e Cartis variorum Donatorum.*

OSBERTUS filius *Wardi* dedit Ecclesiæ Sanctæ *Trinitatis* & Sancti *Constantini* de *Wederhale* & Monachis ibidem Deo famulantibus totam partem Piscationis in *Edene* quæ ad Villam suam de *Chorkeby* pertinebat, & totam Ripam contra Piscationem usque ad illum locum qui dicitur *Munchewat* de terra quousque ad mensam suam Dominecam pertinebat; & insuper duas Bovatas terræ in eadem *Chorkeby* quietas ab omni servitio terreno.

46. *Willelmus* filius *Odardi*, confirmavit eisdem Monachis omnia bona quæ Antecessores sui eis dederunt, scilicet Piscationem, Ripam & duas Bovatas ut supra; & ex suo proprio dono tres bovatas terræ in *Warthwic*, unam quam Mater ipsius dederat, & duas alias in compactione Pacis quam contraxit cum Monachis, liberas & ab omni exactione terrena quietas. Præterea Homagium *Thomæ* propter quod controversia inter eos erat, qui *Thomas* de terra quam de eo tenebat 12^a eidem Ecclesiæ redere debebat.

48. *Robertus* filius *Willelmi* filii *Udardi* confirmavit eisdem Monachis omnes donationes Antecessorum suorum, ut supra.

Willelmus filius *Udardi* quietam clamavit eisdem Monachis totam terram quæ jacet inter *Wederhale* & *Warthwic* quæ vocatur *Camera Constantini*, a fossato quod est juxta domum quæ fuit *Edwini* versus *Wederhale* sicut fossatum vadit in aqua *Edene*, & in Occidentali parte tendit versus Mariscum quod est inter terram de *Wederhale* & de *Warthwic*, & prædicti Monachi quietas clamaverunt ei duas Bovatas terræ quas habebant in *Warthwic* & 12^a quos annuatim habere debebant de terra ipsius de *Chorkeby*. Octavum vero Piscem quem ipse & Antecessores sui de Cossino Monachorum habere solebant,

in manu sua retinuit; sed nec ei nec heredibus suis licitum foret piscari nec Hamo neque reti; nec aliquo modo piscandi inter *Munchewat* & stagnum Molendini Monachorum, nec impedire Monachos firmare Stagnum suum in Ripa de *Chorkby*. Duas vero bovatas terræ, quas antea habebant in *Chorkby* similiter eis imperpetuum concessit.

50. *Willelmus* filius *Odardi* quietum clamavit Deo & Sanctis de *Wederhale* & Monachis ibidem Deo fervientibus quicquid Juris clamavit in Præsentatione Capellani de *Warthwic*; qui Capellanus a Monachis præsentatus debebat in eadem villæ assidue manere ad divina Officia Deo & Sancto *Leonardo* celebranda. Monachi vero concesserunt ei & Patri & Filio & uxori ejus Anniversarium perpetuum in Ecclesiis suis, sicut pro Monachis suis.

51. Idem *Willelmus* filius *Odardi* de *Corkeby* concessit eisdem Monachis totam Decimam Pannagii sui de Porcis hominum suorum & extraneorum omnium qui Porcos suos in Sylva de *Chorkby* ponebant pascendos.

52. *Johannes* filius prædicti *Willelmi* concessit eisdem Monachis Messuagium unum in *Warthwic*, cum Tofto & Crofto, & cum omnibus Pertinentiis, & hominibus suis in eadem Villa.

53. *Robertus* filius *Willelmi* de *Chorkeby* quietum clamavit eisdem Monachis octavum Piscem quem ipse & Antecessores sui solebant habere de Cossino Monachorum de *Wederhale*, & totam partem Piscationis in *Edene*, quæ ad villam suam de *Chorkeby* pertinebat, totamque Ripam in qua Piscaria firmata erat, & alia sicut in Cartis superscriptis. Et concessit quod Monachi caperent Petram & Ramum sufficientem ad reparandum Stagnum suum in terra de *Chorkeby*. Insuper confirmavit omnes Donationes Antecessorum suorum.

55. Idem *Robertus* filius *Will.* de *Chorkeby* eisdem Monachis concessit totam partem Piscationis in *Edene* a *Munchewat* supra memorato ad fossatum quod fuit juxta Domum quæ fuit *Edwini*, & Monachi ei concesserunt eadem Aisiamenta in aqua sua; & notat quod dicti Monachi nihil Juris subter fossatum *Edwini* in Piscatione de *Edene* poterunt exigere nisi concessu suo vel heredum suorum. Convenit etiam inter eos quod ipse *Robertus* & sui in prædicta Piscatione non possent amplius habere nisi quinque Naviculas tantum, & prædicti Monachi nisi quinque Naviculas.

57. *Clemens* Abbas Sanctæ *Mariæ* *Ebor.* concessit licentiam *Willielmo* filio *Odardi* edificandi Capellam in Curto suo de *Corkeby*, & quod Missa celebraretur in eadem bis in Ebdomada, scilicet Dominica die & Feria sexta, excepta Dominica in ramis Palmarum, solummodo eidem *Willielmo* & Uxori suæ & domesticis familiæ de domo sua & hospitibus suis; Parochianis autem de *Chorkeby* non permisit ire ad dictam Capellam, sed omnes debebant ire ad Matricem Ecclesiam de *Wederhale*; & nullus Presbyter nisi proprius Capellanus vel Monachus Prioris de *Wederhale* debebat ibi Missam celebrare, nec ullus ingredi dictam Capellam sine licentia Prioris de *Wederhale*. Ipse *Willielmus* etiam, & uxor ejus cum omni familia tenebantur ire cum oblatione ad Ecclesiam de *Wederhale* in præcipuis Festivitatibus, sed si legitime impediti non poterant ire tenebantur mittere xiii Denarios pro oblatione sua.

59. *Robertus* filius supradicti *Willielmi* confirmavit conventionem superscriptam.

61. Conventum est inter Priorem & Monachos de *Wederhale*, & *Robertum* filium *Willielmi* Domini de

de *Chorkby*, quod si aliquis hominum utriusque partis convictus fuerit quod aliquo modo piscatus fuerit in aqua alterius partis, dabit parti conquirenti unam Marcam Argenti nomine pænæ; si autem non suffecerit ad solutionem, tunc per unum annum fugabitur a terra Domini sui, ita quod in ea nec Hospitium, nec receptaculum, nec aliquod auxilium habebit, donec annus integer terminetur. Quod si utra pars hominem sic fugatum receperit obligabitur ad solutionem unius Marcæ Argenti, ad opus Sanctæ Mariæ Karliolensis.

63. *Willielmus* Sutor & *Hauwisia* uxor ejus quietum clamaverunt Monachis de *Wederhale* totum jus & cladium quod habuerunt in quatuor Acris terræ in feodo de *Chorkeby*.

64. *Willielmus* filius *Udardi* dedit eisdem Monachis omnem Piscationem in aqua de *Edene* ex utraque parte Ripæ. Octavum vero piscem quem solebat habere de Cofino Monachorum retinuit in manu sua.

65. *Willielmus* filius *Odardi* de *Korkby* concessit eisdem Monachis quod possent firmare Stagnum suum de *Wederhale* in ripa de *Chorkby*, & capere petram & alia necessaria ad idem Stagnum faciendum. Concessit insuper quod ubicumque faceret Molendinum suum de *Warthwic* super aquam de *Edene*, non posset facere stagnum molendini de Solis, vel Plankys, vel grossis lignis, nec de aliis nisi tantum de polis & ingis, nec posset claudere aquam de *Edene* nisi ad medium filum prædictæ aquæ vel minus si minus aquæ possit sufficere, ita ut piscis nullum habeat impedimentum veniendi ad Piscariam Monachorum.

68. *Robertus* filius *Willielmi* de *Corkby* dedit eisdem Monachis totam terram cum Tofio uno in *Constantinedene* quam *Robertus* filius *Gerardi* de eo aliquando tenuit, cum servitio ipsius *Roberti* & heredum suorum, cum omnibus pertinentiis, quietam ab omni seculari servitio.

71. *Christiana* filia *Radulphi* quietum clamavit totum jus & cladium quod habuit in quatuor acris terræ cum pertinentiis in feodo de *Corkeby*, quas *Willielmus Tustezemer* dedit in puram Elemosinam Monachis de *Wederhale*.

72. *Robertus* filius *Willielmi* de *Chorkeby* Carta sua confirmavit eisdem Monachis quandam portionem terræ in Villa de *Korkeby* juxta Curiam suam ad faciendam ibi Grangiam & ad includendum ad Curiam faciendam; quæ portio se extendebat in latitudinem a Scmita quæ ducebat de *Korkeby* ad aquam de *Edene* usque ad sepem Curie suæ; & in longitudine a dicta sepi usque ad quandam fraxinum, quæ stabat extra Curiam suam juxta angulum sepi, & a prædicta fraxino linealiter ex obliquo usque ad finem fossati juxta prædictam semitam ducentem de *Korkeby* ad *Edene*.

74. *Willielmus* filius *Udardi* dedit Monachis de *Wederhale*, unam Bovatam terræ in Villa de *Warthwick*, scilicet, quinque acras in *Westcroft* & duas acras in *Graistanslat*, & unam acram juxta *Holm*, cum prato ad prædictam terram pertinente, & cum communia pasturæ & omnibus assiammentis ejusdem villæ. Dedit etiam totam Decimam pannagii sui, & molendini sui. Et quietum clamavit dictæ domui totum jus & cladium quod habuit in Marisco, quod jacet inter terram de *Wederhale* & terram quæ dicitur *Camera Constantini*. Et prædicti Monachi concesserunt quod dictus *Willielmus* quod in Capella de *Warthwic* per Capellanum jugiter manentem in dicta Villa divina celebrari facerent, & eum & uxorem suam & filios in spiritali Fraternitate domus suæ receperunt.

NUM. CCCXLVII.

Compositio inter Abbatem Eboraci & Robertum filium Willielmi, & Willielmum filium Johannis, Dominos de Warthwic de Marisco de Wederhale. 76.

HÆC est Compositio facta inter Abbatem & Conventum Sanctæ Mariæ Ebor. & Monachos de *Wederhale* ex una parte, & Robertum filium *Willielmi*, & Willielmum filium *Johannis* Dominos de *Warthwic* ex altera, de Marisco qui jacet subtus condorsum de *Wederhale*, viz. quod dicti Abbas & Conventus de consensu dictorum *Roberti* & *Willielmi* & hæredum suorum retinuerunt ad usum proprium Monachorum suorum de *Wederhale*, totam illam partem prædicti Marisci, qui se extendit versus *Wederhale* a fossato quod *Werricus* fecit, linealiter ex transverso Marisci usque ad quandam quercum stantem in condorso, & sic ex transverso condorsi usque ad terram de *Wederhale* cultam, ad includendum pro voluntate sua, ad omnimodum cominodum suum inde faciendum imperpetuum. Prædicti vero Abbas & Conventus concesserunt prædictis *R.* & *W.* & hæredibus eorum & hominibus de *Warthwic* habere communia pasturæ tantum in altera parte Marisci versus *Warthwic*, sicut dictus Mariscus se extendit versus Aquilonem a fossato prædicto usque ad rivum pluvialem, qui est divisa inter *Wederhale* & *Warthwic*, qui rivus dividendo terras prædictarum villarum descendit in dicto Marisco subtus pratum de *Westrorouf*, & inde per transfusum Marisci exit inter terram Monachorum quæ dicitur *Camera Constantini* & terram de *Warthwic*. Ita scilicet, quod nihil omnino capere vel habere poterint in dicto Marisco ultra prædictum rivum, nisi communia pasturæ tantum. Nec aliquis poterit ibi fodere Glebas, nisi illi qui tenebunt terram Monachorum, quæ dicitur *Camera Constantini*. Sciendum est autem quod quando Monachi de *Wederhale* totam vesturam Marisci quem includerint plene in usus suos, quolibet anno converterint, ex tunc licebit hominibus de *Warthwic* habere ingressum in dicto Marisco ad pasturam habendam usque ad tempus illud quo prædicti Monachi voluerint ponere illam in defenso. Sciendum est autem quod hanc Compositionem firmiter tenendam & warrantizandam utrinque imperpetuum prædicti Abbas & Conventus pro se & suis Tenentibus de *Wederhale*, prædicti vero *R.* & *W.* pro se & omnibus de *Warthwic* quolibet modo tenentibus manuceperunt, & insuper iidem *R.* & *W.* juramento corporaliter prestito se & hæredes suos sub pæna decem librarum, Abbas vero & Conventus per Priorem suum de *Wederhale* sub eadem pæna ad præscripta omnia observandum se obligaverunt. Ut autem hæc Compositio perpetuæ firmitatis & inconcussum robur optineat; prædicti Abbas & Conventus & prædicti *R.* & *W.* sigilla sua una cum sigillis *B. Prioris* & Magistris *G. de Lanther* Archidiaconi *Carliolensis*, hinc inde apposuerunt. Hiis Testibus, Domino *W. Officiali*, Magistris *Ricardo* & *Helrico* Reatoribus Scholarum Theologiæ & Decretorum, Domino *Thoma de Morlund*, *Thoma de Graistock*, *Michael de Sancto Albano*, *Symone* Decano & Capitulo *Karleoli*, *Thoma* filio *Johannis* Vicecomite, *Ricardo de Levintum*, *Roberto de Castlecraicoc*, *Petro de Tylcol*, *Roberto*

Roberto de Hamton, Waltero de Boutun & Comit. Karleoli.

NUM. CCCXLVIII.

Excerpta ex aliis Chartis quas transcribere longum esset.

78. **ALANUS** de *Langewayt* dedit corpus suum Monachis de *Wederhale* ibi sepeliendum, & cum corpore suo totam terram suam de *Warthwic*, cum omnibus pertinentiis, &c. & cum edificiis in eadem terra constructis, & liberam communiam in bosco suo de *Langewayt*, ad capiendum ibidem omnimodum boscum tam viridem quam mortuum; & etiam petram de prædicto bosco, & fodere fossas in prædicto bosco, & facere sibi Clibanos ad Calcem faciendam & comburendam, & construere domos in eodem bosco, & suam calcem reponendam. Item pasturam Bobus suis & Equis per totum boscum suum, & per totam aliam pasturam suam.

81. *Robertus* filius *Willielmi* & *Willielmus* filius *Johannis* Domini de *Warthwic* pro observanda compositione suprascripta de Marisco subtus condorsum de *Wederhale* subjecerunt se & hæredes suos imperpetuum Jurisdictioni Prioris & Archidiaconi *Karleoli* qui pro tempore fuerint, ut ipsi, remota omni Appellatione &c. compellerent per censuram Ecclesiasticam, si necesse fuisset, ad ipsius Compositionis observationem, & ipsa non observata ad pænâ in eadem Compositione adjectâ solutionem.

82. *Walterus* Janitor de *Wederhale*, *Johannes* de *Agellumby*, *Johannes* filius *Willielmi*, *Johannes* de *Hamer*, *Ranulphus* filius *Unfridi*, *Robertus* de *Neuby*, *Robertus* Carpentarius, quietum Clamaverunt Abbati *Eboraci* & Monachis de *Wederhale* totum jus & clamium quod habuerunt in Marisco & Condorso de *Warthwic*, quæ *Robertus* filius *Willielmi*, & *Willielmus* filius *Johannis* per Chartam suam suprascriptam Monachis de *Wederhale* concesserunt.

83. *Johannes* de *Warthwic* filius *Willielmi* filii *Odardi*, dedit eisdem Monachis unum Messuagium in terra sua de *Warthwic*.

84. *Henricus Birkenkeved* dedit tres acras terræ in *Holmo* juxta Pontem de *Warthwic*.

86. *Alanus* filius *Juliane* de *Waverton* quietum clamavit totum jus & clamium quod habuit in tribus acris terræ in Villa de *Wederhale*, in quodam loco qui vocatur *Constantinedene*.

87. *Werrus* de *Ponte* suscepit Fraternitatem in domo Sanctæ *Trinitatis* & Sancti *Constantini* de *Wederhale*, & nomine Fraternitatis obligavit se & hæredes suos solvere annuatim 12^d ad *Pentecosten*, prædictæ domui specialiter ad Luminare coram Altari Beatæ Virginis *Mariæ*.

88. *Johannes* Coquus obligavit se solvere annuatim Monachis de *Wederhale* 6^d pro quatuor acris terræ quas de eis tenebat in Campo de *Wederhale*.

89. *Johannes* *Spendline* & *Margareta* uxor ejus dederunt eisdem Monachis quatuor acras terræ in Territorio de *Wederhale*, cum domo propinquiore domui suæ, & terra ad domum pertinente ita quod Crostum haberet eandem Latitudinem in inferiori parte quam domus habebat in superiori parte.

92. Sequuntur quinque Chartæ prima scripta anno 1257, reliquæ sine data, per *Johannem Spendline*

& uxorem ejus *Margaretam* & filias *Eram* & *Matildem* de cessione unius bovatae terræ quam tenebant de Monachis de *Wederhale*.

Willielmus de *Her* concessit Monachis de *Wederhale* dimidiam Carucatam terræ de *Cumquintin*, quietam ab omnibus servitiis, & commune pascuum Dominicæ pecuniæ eorum cum sua. 98.

NUM. CCCXLIX.

Carta Hildredi de Carleolo de terra & silva quieta Clamatio Monachis de Wederhale. 98.

NOTUM sit omnibus legentibus vel auditibus literas has quod Ego *Hildredus* de *Carlel* terram & silvam illam, unde Calumpnia inter me & Monachos de *Wederhale* fuit, Deo & Sanctæ *Mariæ* & Monachis *Eboracensibus* & in *Wederhale* degentibus, pro salute animæ meæ, ab omni Calumpnia liberam & quietam Clamavi, & de jure eorum Ecclesiæ cognovi, ac Deo & Sanctæ *Mariæ*, Sancto *Constantino*, nec non Monachis prædictis super Altare Ecclesiæ de *Wederhale* presente Parochia ejusdem Ecclesiæ cum Virga Dedi. Secundo vero (in) Solario meo *Carlel* idem concessi coram Monachis & Militibus & quibusdam Burgensibus de *Carlel*. Hujus concessionis fuerunt testes. *Radulphus* Prior de *Wederhale*, *Rainaldus* Monachus, *Odardus* Vicecomes, *Ricardus* Miles *Ricardus* *Meisi* Constabularius, *Willielmus* de *Herrici*, *Anschatillus* *Odardi* filius, & *Odardus* filius *Hildredi*, *Willielmus* filius *Baldwini*, & *Ranbaldus* filius ejus, *Unspach* *Hardolf*, *Rogerus* Forestarius. Quod autem hiis duabus vicibus feci, tertio nichilominus in præfato loco facere decrevi. Ad locum veni, & perambulavi, cum multis, & *Radulphum* Priorem de prædicta Donatione fassivi usque in *Eden*. Testibus hiis, *Vitali* Sacerdote, & *Willielmo* Levita, *Pagano* Milite, *Johanne* Clerico, *Waltero* *Agullun*, *Safrace* *Radulpho* filio *Widonis*, *Ervisio* *Stephano* de *Corkeby* Acta, *Radulpho* filio *Galsfridi*, *Roberto* fratre *Stephani*, *Odardo* de *Corkeby*, *Grinchillo* Præposito de *Scoteby*, *Aschillo* *Colfweino*, *Alnodo* *Vival*, *Odo*, *Rogero* Forestario, *Ranulpho* *Unspach* de *Carlet*, *Roberto* Nepote *Hildredi*, *Stephano* *Helgo*, *Simalpho* Clerico, *Roberto* Clerico, *Werrico* Clerico.

NUM. CCCL.

Contenta aliarum Chartarum. 100.

RICARDUS & *Robertus* frater ejus concesserunt Monachis de *Wederhale* liberam communam in Bosco de *Cumquintin* ad mortuum boscum capiendum, concesserunt etiam terram quam avus suus in vita prius eis concesserat.

Idem *Ricardus* & *Robertus* per aliam Cartam confirmaverunt eandem Donationem. 101.

Eudo de *Carliolo* concessit Monachis de *Wederhale* Mortuum boscum in Bosco de *Cumquintin*, ad sustentationem domus suæ, sine visu Forestarii. Si autem Karri vel Carettæ dictorum Monachorum fractæ fuissent in dicto bosco, permisit eis capere 102.

pere sufficienter de viridi bosco stante, ad reparationem earum, sine alicujus visu vel impedimento. Concessit etiam quod Porci dictorum Monachorum & hominum suorum liberam haberent Agitationem in prædicto Bosco in perpetuum, tam in tempore Pestionis quam in alio tempore.

104. Adam filius Rogeri de Karliolo dedit eisdem Monachis 8^s. annui redditus quos recipiebat pro terra *Cumquintin* quæ vocatur *Forlandes* & *Osnames*.

105. Ricardus Mansel Dominus medietatis Villæ de *Cumquintin* recognovit se teneri in octo solidatis annui redditus solvendis ad duos anni terminos Monachis de *Wederhal* pro terra quæ quondam fuerat *Ada* filii Rogeri in Villa de *Cumquintin*.

107. Eudo filius Willielmi filii Eudonis de Karlel confirmavit supradictum annuum redditum octo solidorum concessum ab *Ada*, ut supra; pro quo Monachi de *Wederhale* tenebantur ei reddere annuatim unam Rosam in die Nativitatis Sancti *Johannis Baptiste*, pro omnibus servitiis; & concessum erat eisdem Monachis facere distinctionem pro dicto redditu suis terminis non soluto.

109. Robertus de *Leverisdale* concessit Monachis de *Wederhale* mortuum boscum imperpetuum in bosco suo de *Cumquintin*.

112. Gamellus Verrarius quietum clamavit eisdem Monachis totum jus & clamium quod habuit in quinque Rodis terræ in territorio de *Cumquintin*, cum uno Tofto.

113. Johannes filius Roberti de *Cumquintin* quietum clamavit eisdem Monachis redditum 12^d quem Gamellus Verrarius ei reddere consueverat, pro quinque rodibus terræ quas idem Gamellus tenuerat de eo in *Cumquintin*.

115. Willielmus filius Johannis supradicti confirmavit Donationem Patris sui.

116. Walterus Janitor de *Wederhale* quietas clamavit eisdem Monachis quatuor acras terræ in campo de *Wederhale*.

118. Johannes filius Willielmi de *Ermine* concessit eisdem Monachis triginta Pedes in Latitudine de Tofto quem Pater suus tenuerat in Villa de *Wederhale*, cum tota longitudine illius Tofti ad edificandum, & quatuor acras in Campo de *Wederhale*.

119. Walterus Janitor de *Wederhale* per Cartam suam concessit eisdem Monachis unum Toftum in *Wederhale*, & unam acram terræ in Territorio ejusdem Villæ; & cum corpore suo dedit duas bovatas terræ cum pertinentiis in territorio de *Neuby*, cum Tofto & Crofto.

Beatrix uxor Roberti de *Neuby* concessit Alano filio suo totam terram suam in *Wederhale*, reddendo inde annuatim Ecclesiæ de *Wederhale* quatuor solidos.

124. Idem Alanus de *Neuby* Clericus quietum clamavit Abbati Sanctæ Mariæ Eboraci & Monachis suis apud *Wederhale* totam terram suam cum tenemento quam tenuit de eisdem.

125. Willielmus de *Aquillunby* quietum clamavit totum jus & clamium quod habuit in uno pari chirothecarum.

NUM. CCCLI.

Finis in Curia Domini Regis inter Johannem filium Elmine, & Robertum Abbatem Eboraci de duabus bovatis terræ in Wederhal. 127.

HÆC est finalis Concordia facta in Curia Domini Regis apud *Cumberland* in Crastino Clausi Paschæ anno Regni Regis Henrici filii Regis Johannis Decimo Nono, coram Rogero Berteram, Roberto de Ros, Willielmo de Eboraco, Ranulpho filio Henrici & Thoma filio Johannis Justiciariis Itinerantibus, & aliis Domini Regis fidelibus tunc ibi præsentibus inter Johannem filium Elmine petentem, & Robertum Abbatem Sanctæ Mariæ de Eboraco tenentem, de duabus bovatis terræ cum pertinentiis in *Wederhale*, unde assisa mortis Antecessorum sumnota fuit inter eos in eadem Curia, scilicet, quod prædictus Johannes recognoscat totam prædictam terram esse jus ipsius Abbatis & Ecclesiæ suæ de Eboraco. Et pro hac recognitione, sine & concordia, idem Abbas concessit prædicto Johanni totam prædictam terram cum pertinentiis. Et præterea idem Abbas concessit prædicto Johanni de Tenemento quod Margareta filia Eluine tenuit in eadem villa quatuor solidos per annum. Habend. & tenend. eidem Johanni & hæredibus suis de prædicto Abbate & successoribus suis & Ecclesiæ suæ de Ebor. imperpetuum; Reddendo inde annuatim octo solidos sterlingorum ad duos terminos anni, scilicet Medietatem ad *Pencecoften* & alteram Medietatem ad festum Sancti Martini. Et sciendum quod idem Johannes & hæredes sui cariabunt bladum prædicti Abbatis & successorum suorum de *Wederhale*, una die in Autumpno, & invenient unum hominem ad metendum una die in Autumpno, & arabunt una die per annum, & cariabunt meremium stagni & molendini de *Wederhale*, & reparabunt molendinum & stagnum de *Wederhale*, cum aliis hominibus de prædicta villa de *Wederhale*; Et molent ad molendinum dicti Abbatis & successorum suorum de *Wederhale*, ad tertium decimum vas; & dabunt pannagium, sicut alii liberi homines de prædicta villa de *Wederhale*. Nec idem Johannes vel hæredes sui aliquid clamare vel exigere poterint in assaris dicti Abbatis & successorum suorum de *Wederhale* factis vel imposterum faciendis occasione dicti tenementi; salva tamen eidem Johanni & hæredibus suis communia pasturæ in stipulis & Warettis. Et hæc concordia facta fuit præsentem prædicta Margareta, & cognoscente se debere prædictum redditum quatuor solidorum per annum. Et sciendum est, quod si prædictus Johannes vel hæredes sui implacentur de prædicta terra vel de prædicto redditu quatuor solidorum per annum aliquo tempore imposterum, dictus Abbas nec successores sui prædictam terram nec prædictum redditum prædicto Johanni nec hæredibus suis tenentur Warrantizare.

NUM. CCCLII.

De aliis Chartis Donatorum.

CARTA H. de *Thebay* recognoscit ipsum tenere de Abbate Sanctæ Mariæ Eborum & de Domo Sanctæ Trinitatis & Sancti Constantini de *Wederhale* tres acras terræ extra muros Karlioli versus Orientem inter vetus Castellarium & terram Petri Tyllel, quas Richer de *Levingham* prædictæ Ecclesiæ dedit in Elemosynam; pro quibus acris dictus H. & hæredes sui tenebantur reddere 12^d. annuatim domui de *Wederhale* ad *Pentecosten*.

Ricardus filius *Ricardi* filii *Trute* per Cartam suam dedit eisdem Monachis de *Wederhale* unum Toftum extra Portam *Bochardi*, liberum ab omni exactione seculari.

Walterus de *Bochardby* per cartam suam concessit eisdem totam terram in territorio de *Bochardby* quæ vocatur *Elwricflat*, cum prato eidem terræ adjacente, quæ terra jacet inter divisam de *Scoteby* & rivum fontis Sanctæ *Elenæ*, cum omnibus pertinentiis, &c. & licentiam dedit includendi dictam terram fossato, & construendi in ea, & insuper dedit eis quandam portionem terræ suæ continentem duodecim pedes in latitudine & in longitudine, a communi via de *Bochardby* usque ad prædictam terram de *Eldwricflat*, ad faciendum liberum introitum & exitum ad prædictam terram.

Carta *Adæ* fratris prædicti *Walteri* de *Bochardby* concedit eisdem quandam parviculam portionem terræ ad caput Crofti sui juxta Rivum Fontis Sanctæ *Elenæ* ad faciendum fossatum suum.

Carta *Laurentii Agullunby* confirmat eisdem quatuor acras terræ cum pertinentiis in territorio de *Agullunby*, &c.

Carta *Simonis* de *Morvilla* confirmat eisdem Monachis dimidiam Carucatam terræ in *Croglyn* quam Domina *Ybri* eis dedit, in Elemosynam, & duas Salinas in Parochia de *Burgo*, unam scilicet, quam *Radulphus Engabin* dedit eis, alteram vero quam *Willelmus* filius ejus dedit eis.

Hugo de *Morvilla* per cartam suam confirmat eis eandem salinas.

Ricardus Gernun per cartam suam confirmat eandem donationem salinarum.

Carta *Ricardi* de *Lufey* confirmat eandem Donationem.

Thomas de *Multon* per cartam suam dedit prædictis Monachis unam salinam versus Occidentem in Escambium pro una prædictarum salinarum quæ erat versus Orientem Ecclesiæ.

David Comes per Cartam suam dedit eisdem villam quæ vocatur *Karkarevill* & Ecclesiam prædictæ villæ, quam antea dederat *Robertus* de *Brus*.

Robertus filius *Bucc* de *Buchastre* confirmavit eisdem Monachis totam terram cum pertinentiis quam pater suus dedit eis in Villa de *Buchastre*, & de dono suo dedit quatuor acras terræ in eadem villa, juxta terram quam Pater suus dedit eis; & pasturam trecentis ovibus ubique in communi pastura de *Buchastre*.

Mabilia filia *Adæ* filii *Richeri* de *Buchastre* per cartam suam concessit eisdem Monachis quatuordecim acras terræ in territorio de *Buchastre*, cum duobus Toftis & omnibus pertinentiis, &c.

Juliana filia *Adæ* filii *Parsonæ* de *Buchastre* quietum clamavit eisdem Monachis totum jus quod habuit in tota illa terra quam *Adam* Pater suus

quondam tenuit in eadem villa de Priore & Conventu de *Wederhale*.

Radulphus filius *Adæ* quietam clamavit eandem terram.

Gerardus de *Lasceles* per cartam suam concessit eisdem Monachis xx acras terræ arabilis in territorio de *Kedresford*, in cultura quæ vocatur *Scaligrig*, & unam acram & unam rodam terræ in eodem territorio in alio loco in eadem cultura quæ dicitur *Scaligrig*; & in prædicta villa de *Hedresford* concessit eis pasturam ad trecentos Multones, vel ad trecentas oves, & ad novem boves & ad quatuor Vaccas, cum sequela unius anni, & ad unum Equum & unam Equam cum sequela unius anni; & ad quatuor porcos vel quatuor fues cum porcellis suis usque ad tempus separationis; & insuper omnia Estoveria sua ad edificandum, claudendum & comburendum in Boscis & Moris & in omnibus aliis locis ad villam de *Hedresford* spectantibus, sine alicujus visu vel impedimento.

Idem *Gerardus* de *Lasceles* per aliam cartam concessit Monachis hanc libertatem, viz. quod molant totum bladum suum, quod crescit in territorio de *Hedresford*, in terra quam dedit eis, ad molendum de *Levington* quietum de multura.

Idem *Gerardus* per aliam cartam dedit eisdem unam acram prati in territorio de *Hedresford* in prato quod vocatur *Cumberhait*.

Idem *Gerardus* per aliam cartam quietum clamavit eisdem unum Bifancium quod ipse solebat annuatim percipere de Camera prædicti Prioris de *Wederhale*, & pro hac quietâ clamatione Monachi dederunt ei viginti quinque solidos & octo denarios.

Idem *Gerardus* per aliam cartam testatur se jurasse quod nec ipse nec filius suus *Elyas* unquam moverent calumpniam vel litem contra Priorem de *Wederhale*, vel aliquem hominum suorum coram Justiciariis vel aliquo alio Ballivo in mundo, ratione alicujus controversiæ motæ inter dictum Priorem & homines suos, & ipsum & filium suum; addens pœnam Centum solidorum si contra prædictum juramentum egisset, & renunciâs Civilis fori privilegio & omni juris auxilio.

NUM. CCCLIII.

Confirmationes, Compositiones, Quietæ Clamationes & Chartæ ad eundem Priorem de Wederhal spectantes.

W Episcopus *Karliolensis* per cartam suam confirmavit Compositionem factam coram Judicibus delegatis inter Clericos de *Wederhal* & *W.* & *R.* de *Buchastre* Clericos ex una parte, & Canonicos de *Lanercost* & *W.* Archidiaconum de *Nottingham* ex altera, super Ecclesia de *Denton*; & de consensu Capituli sui concessit supradictis Monachis & Canonicis prædictam Ecclesiam de *Denton* in usus proprios imperpetuum; salvis Synodalibus & Archidiaconalibus.

H. Episcopus *Karliolensis* confirmavit supræmoratam cartam prædecessoris sui.

Compositio facta coram judicibus Delegatis inter Monachos de *Wederhal* & Canonicos de *Lanercost* super supradicta Ecclesia de *Denton* continet, quod Monachi de *Wederhal* habebunt totam medietatem

dietalem prædictæ Ecclesiæ de *Denton* & Canonici de *Lanercroft* aliam medietatem nomine Ecclesiæ de *Broncton*, & *W. & R.* Clerici de *Buchastre* persolvent annuatim dictis Monachis duos solidos nomine Pensionis dictæ Ecclesiæ, & alios duos solidos similiter Canonicis de *Lanercroft*. Et si contigerit eandem Ecclesiā vacare, Monachi prædicti præsentabunt Clericum ad suam medietatem, & Canonici de *Lanercroft* præsentabunt Clericum ad suam medietatem; & si contigerit quod alterutra portio sive Monachorum sive Canonice melioretur, & Monachi & Canonici jam dicti percipient communiter Emolumentum inde proveniens, & inter se dimidiabunt.

167. *Petrus* Archidiaconus *Karliolensis* & Custos Episcopatus ejusdem per cartam suam notum facit *Robertum* filium *Buec* de *Buchastre* concessisse Advocationem Ecclesiæ de *Denton* Monachis de *Wederhale*, ad cujus rei majorem firmitatem se *Willielmum* Clericum ab eisdem Monachis præsentatum ad dictam Ecclesiā de *Denton* canonice admisisse.

168. Supradictus *Robertus* filius *Buec* per cartam suam concedit eisdem Monachis dictam Ecclesiā de *Denton*.

169. *Johannes* Prior & Conventus Sanctæ *Mariae Karliolensis* confirmaverunt Monachis de *Wederhal* & Canonicis de *Lanercroft* Ecclesiā de *Denton* in proprios usus, sicut eam concesserat Episcopus sups.

172. *Johannes* de *Denton* concessit Monachis de *Wederhale* & luminari Ecclesiæ suæ, octo acras terræ in territorio de *Denton* in Cultura quæ vocatur *Werduthel*, in Escambio octo acrarum quas *Robertus* filius *Buec* avunculus suus dictis Monachis dederat.

173. *Elyas* filius *David* de *Denton* quietam clamavit Monachis de *Wederhal* totam terram cum pertinentiis quam de eis aliquando tenuit in *Denton*.

174. *Walterus Bayninus* dedit eisdem Monachis viginti acras terræ in campis de *Borddofwald* cum omnibus pertinentiis & libertatibus infra villam & extra, in Bosco & in Plano, &c. libere ab omni terreno servitio; scilicet terra quæ dicitur *Hathwait* usque ad magnam Quercum quæ stat supra antiquum fossatum & ab illa quercu usque ad fracturam muri in qua semita jacet quæ venit de *Trewermain*, & ab illa fractura muri usque ad quercum quæ stat super murum versus Orientem, & ab illa quercu usque ad fossatum quod ducit ad *Cundois* de *Hyrchin*.

176. *Radulphus Baynin* nepos prædicti *Walteri* confirmavit supra scriptam Donationem.

177. *Simon* Capellanus de *Wederhal* quietam clamavit eisdem Monachis totam terram quam tenuit de eisdem in *Borddofwald*.

179. *Alanus* filius *Willielmi* de *Ravenswick* concessit & confirmavit eisdem Monachis duas bovatas terræ de *Talcan*, cum omnibus aisiamentis &c. & pasturam in eadem villa sexaginta Ovibus & octo Vacciis & quatuor Bobus & duabus Equabus, cum pullis earum duorum annorum vel duobus equis.

180. *Adam* filius *Alani* de *Cumreu* confirmavit superiorem Donationem.

181. Idem *Adam* per aliam Cartam quietum clamavit eisdem Monachis *Rogerum* filium *Hætrede* cum omnibus Catallis suis & cum tota sequela sua, solutum ab omni Calumpnia.

182. *Salamon* de *Farlam* concessit eisdem Monachis duas acras terræ in territorio de *Farlam*, quæ jacent inter duos Sikes ad *Calledaykelcke* versus Aquilonem.

Idem *Salamon* per aliam cartam concessit eisdem Monachis quatuordecim acras terræ de *Dominico* suo in parva *Farlam*, scilicet, octo acras terræ in parte Occidentali Divisæ quæ tendit a loco ubi Domus *Willielmi* Clerici quondam sita fuit versus Aquilonem usque in *Gaytesfigemire*, & sex acras terræ in Campo qui vocatur *Ruthait*.

Mauricius de *Man* concessit eisdem Monachis unam placeam in territorio de *Aeringthwait* ad construendam Salinam, cum libero introitu & exitu per illud iter quod dedit priori & Monachis de Sancta *Bega*; & quod prædicti Monachi & homines sui capiant omnia Estoveria sua & Aisiamenta, tam in terra quam in aqua ad prædictam Salinam, sine aliquo impedimento; pro qua Salina solvent dicto *Mauricio* & hæredibus suis annuatim sex Denarios in Ecclesia Sanctæ *Begæ* pro omni servitio.

Ricardus filius *Bernardi* de *Farlam* dedit eisdem Monachis quinque acras terræ in territorio de parva *Farlam* in Campo qui vocatur *Ruthait*.

Robertus de *Castlecairoc* concessit eisdem Monachis petram ad faciendam Calcem in territorio de *Castlecairoc*, cum libero ingressu & exitu sine aliqua contradictione. Concessit etiam quod Boves & Equi dictorum Monachorum & aliorum qui trahent petram ad opus eorum, habeant ubique pasturam in communi pastura in prædicto territorio, sine aliquo impedimento, excepto nocumento Bladorum & Pratorum eo tempore quo cariabunt prædictam petram.

Anselmus de *Neuby* per cartam suam donavit eisdem Monachis de *Wederhal* unum Toftum in *Neuby* cum Crofto adjacente, cum quindecim & dimidia acris terræ quæ faciunt duas Bovatas in eadem villa, cum omnibus Aisiamentis suis; & communem pasturam quatuor Equis & viginti animalibus & quatuor Viginti Ovibus, & octo Porcis cum tota sequela prædictorum Porcorum duorum annorum.

Ricardus de *Neuby* dedit eisdem duas Bovatas terræ in *Neuby*, cum omnibus pertinentiis suis.

Anselmus de *Neuby* dedit eisdem unum Toftum cum Crofto in *Neuby*, liberum & quietum ab omni servitio, cum communi Pastura.

Walterus de *Neuby* dedit eisdem sexdecim acras terræ quas *Ricardus* filius *Petri* tenuit de eo in Territorio de *Neuby* cum Tofto & Crofto in villa de *Neuby*, & unam acram terræ in holmo & dimidiam acram terræ in *Garbrades*, cum omnibus aisiamentis, & tota dicta terra erit quæta de Multura & Pannagio & de omnibus secularibus actionibus & demandis imperpetuum.

Idem *Walterus* per aliam cartam concessit eisdem Monachis sexdecim acras terræ in territorio de *Neuby* quas *Alexander* de *Neuby* tenuit de eo, cum Tofto & Crofto in Villa de *Neuby*, quæta de multura & pannagio imperpetuum.

Agnes uxor *Walteri* prædicti quietum clamavit eisdem Monachis totum jus & clameum quod habuit, nomine Dotis in tertiam partem quatuor Bovatarum terræ cum pertinentiis in territorio de *Neuby* quas *Walterus* maritus suus dedit Monachis de *Wederhal*.

Eadem *Agnes* per aliam cartam remisit imperpetuum eisdem Monachis totum jus & clameum quod habuit, nomine Dotis, in tertiam partem multuræ & pannagii duarum bovatarum terræ in *Neuby*, & insuper tertiam partem suam quindecim acrarum terræ & dimidiæ cum Tofto & Crofto in eadem Villa, quas *Anselmus* de *Neuby* dedit Domui de *Wederhal*, cum Messuagio, Tofto & Crofto qui

qui faciunt dimidiam acram terræ in eadem Villa.

200. *Willielmus* filius *Walteri de Neuby* confirmavit Donationem supraſcriptam duarum Bovatarum terræ quas *Anſelmus* ſupramemoratus dedit eiſdem Monachis cum uno Meſluagio, Toſto, & Croſto qui faciunt dimidiam acram terræ in *Neuby*, quietas & liberaſ de Multura & Pannagio imperpetuum.

202. *Willielmus* filius *Walteri de Neuby* dedit Monachis de *Wederhal* duas acras terræ in territorio de *Neuby*, quarum una jacet juxta *le Pot* & dimidia acra abuttat ſuper *le Pot* & dimidia acra abuttat ſuper hevedland *Alexandri de Neuby* ad viridem viam, cum omnibus pertinentiis ſuis & cum communi Paſtura villæ de *Neuby*.

204. *Robertus* filius *Alexandri de Neuby* conceſſit *Rogero* filio ſuo totam terram ſuam cum ædificiis ſine ullo retinemento, quæ habuit in territorio de *Neuby*, una cum libero ſervicio *Willielmi* & *Rogeri* fratrum ſuorum; tenendâ & habenda de Abbate Sanctæ *Mariæ* Eborum, libere & quiete & hæreditarie, reddendo inde annuatim Cellæ de *Wederhal* tres ſolidos argenti annuatim & faciendū eiſdem Abbati & Conventui & Cellæ prædictæ alia ſervicia inde debita & conſueta. Hanc autem Conceſſionem conceſſit eidem *Rogero* & hæredibus ſuis dum erga prædictos Abbatem fideliter ſe habuerint & ſervicia fecerint & firmam ſuam prædictæ Cellæ bene redderint.

205. *Elyas de Croglyn* dedit eiſdem Monachis de *Wederhal* quinque acras terræ juxta diviſas Dominici ſui.

206. *Willielmus de Croglyn* conceſſit eiſdem Monachis duas Bovatas terræ in villa ſua de *Croglyn*, cum Toſto & Croſto & cum Prato quod jacet inter terram *Ybri* & terram *Walteri* Portarii descendens uſque ad rivulum, qui cadit in rivulo Molendini ejuſdem villæ verſus Orientem. *Monast. Vol. i. p. 388.*

208. Idem *Willielmus* per aliam Cartam conceſſit eiſdem quinque acras terræ cum pertinentiis in territorio de *Croglyn*, pro quietâ clamatione quam Prior & Conventus ei fecerunt de quinque acris terræ quas Pater ſuus dedit eis.

209. *Willielmus* filius *Elyæ de Croglyn* quietam clamavit eiſdem Monachis terram in *Croglyn* quam Domina *Ybri* dedit eis, ſcilicet totam dimidiam partem Villæ de *Croglyn*, cum omnibus libertatibus, aſſiamentiſ infra villam & extra; & quinque acras terræ quas pater ſuus dedit eis.

210. Idem *Willielmus* confirmavit eiſdem duas Bovatas terræ in Campo de *Croglyn*, ſcilicet, totam decimam partem Villæ de *Croglyn*, tam in Dominicis ſuis, quam in aliis locis, & unum Toſtum & Croſtum juxta vadum aquæ de *Croglyn*.

211. *Rogerus de Bello* confirmavit eiſdem totam terram quam habebant in *Croglyn*, ex dono Domine *Ybris* & *Simonis de Morvilla*, & ex dono *Willielmi* filii *Elyæ de Croglyn*, ſcilicet, totam quintam partem prædictæ villæ integre & plenarie infra villam & extra.

212. *Willielmus Croglyn* dedit eiſdem Monachis duas acras terræ in Alneto ſuo, juxta domum ſuam in Villa de *Croglyn*.

213. Idem *Willielmus* dedit eiſdem *Ranulphum* filium *Alani* & *Aliciam* uxorem ſuam, nativos ſuos, cum tota ſequela eorum & cum omnibus Catallis ſuis.

220. *Michael de Ainſtapelit* conceſſit Monachis de *Wederhal* novem acras & dimidiam cum Mora infra terram eandem jacente.

221. *Michael* filius *David de Ainſtapelit* conceſſit eiſdem unam dimidiam acram terræ cum Toſto & Croſto in Villa de *Ruccroft* in feodo de *Anſtapelit*; & dimidiam acram in *Seicheſtoclandis*, & dimidiam acram in *Linwra*, & tres acras & dimidiam in *Chaircâire* in territorio de *Ainſtapelit*.

Michael filius *David de Ainſtapelit* ſupraſcriptus dedit eiſdem Monachis tres acras terræ in Territorio de *Ainſtapelit*, quarum una dimidia acra jacet in villa de *Ruccroft*, inter terram dictorum Monachorum & terram Monialium de *Hermithwait*, & una dimidia jacet in *Linwra*, & una dimidia jacet in *Styeſtockelandig*; & una acra & dimidia jacet in *Ybarere*.

334. *Johannes Muſſeic* & *Matildis* ſponſa ſua dederunt eiſdem Monachis ſeptem acras terræ in territorio de *Ainſtapelit* cum mora infra eandem terram jacente.

226. Idem *Johannes* remiſit eiſdem totum juſ & clāmum quod habuit in ſeptem acris terræ in territorio de *Ainſtapelit*, quarum quinque acrae jacet in *Gefranding*, & una acra & dimidia in *Hallebanc*, & dimidia acra jacet juxta domum *Willielmi* viri *Iſodæ* ex parte *Aquilonis* & inſuper clāmum quod habere potuit in quarta parte terræ Domus Prioris de *Wederhal* juxta *Migheldale* continente in latitudine duodecim pedes & extendente ſe in longitudine prout ſe extendit terra *Michaelis* filii *David* propinqua eiſdem terræ verſus Occidentem.

228. *Henricus de Terribi* conceſſit eiſdem ſeptem acras terræ & tres rodas terræ in territorio de *Ainſtapelit*, viz. quatuor acras & unam Rodam ſuper *Hallebanc*, verſus Orientem; & tres acras terræ in *Dalchangthe*, & illud Aſſartum ſuum quod jacet coram porta Monialium de *Ermitethait* pro dimidia acra.

279. *Henricus de Terribi* confirmavit ſuperius memoratam Donationem *Johannis Muſei* & *Matildis* ſponſæ ſuæ de ſeptem acris terræ in territorio de *Ainſtapelit*.

230. *Willielmus de Terribi* conceſſit eiſdem Monachis de *Wederhal* duas acras terræ in territorio de *Ainſtapelit*, quarum una roda & quindecim jacet in *Alderruccroft*, & una Roda in *Linwra*; & dimidia Roda & ſeptem perticæ in *Witerays* in *Farrait*, & decem perticæ ad finem dictæ dimidiæ Rodæ apud Boream; & dimidia Roda inter *Meadborydh*, & dimidia Roda & quatuor perticæ juxta *Langthorrave*; & dimidia Roda in *Witelander*; & una roda tendens de *Sedeſtobelands* uſque ad *Birſcoegarhe*; & dimidia Roda tendens ſe *Fedeſthokelands* uſque ad *Terneborydh*; & una roda tendens ſe de *Chelduſpat* uſque ad *Fedeſthokelands*; & una roda juxta *Marrays*.

232. *Alicia* filia *David de Terribi* quietum clamavit eiſdem Monachis totum juſ quod habuit in duabus acris terræ in campo de *Ainſtapelit*, quæ jacet in *Scamelbrec* juxta Bercariam Monialium de *Ermitethait* verſus Orientem.

236. *Rogerus de Bello Campo* dedit eiſdem Monachis de *Wederhal* cum corpore ſuo ad ſepeliendum in eadem Eccleſia totam terram ſuam de *Cringeldic* per rectas diviſas ſuas cum toto ſervicio *Johannis Gollis*; ad inveniendum veſtimentum & luminare imperpetuum ad altare Glorioſæ & perpetuæ Virginis *Mariæ* per Priorem ejuſdem Domus.

238. *Alicia* & *Amabilla* Sorores & heredes ſupra memorati *Rogeri de Bello Campo* remiſerunt Monachis de *Wederhal* totum juſ quod habuerunt in duabus Carucatis terræ & dimidia cum pertinentiis in *Cringeldic*, ex Domo dicti fratris ſui, ſuper quod

finis factus est in Curia Domini Regis. anno 37. Hen. 3.

239. *Thomas de Malcton* & Uxor ejus, & *Ricardus Gernun* & uxor ejus remiserunt eisdem Monachis totum jus & clanium quod habuerunt in duabus bovatis terræ cum pertinentiis in *Cringeldick*, super quibus finis factus est in Curia Domini Regis *Henrici* filii Regis *Johannis*, anno Regni undecimo.

240. *Johannes de Hennine* filius *Willielmi de Hennine* quietas clamavit Monachis de *Wederhal* duas Bovatas terræ cum pertinentiis in territorio de *Kaberch*.

242. *Henricus de Ulvesthuayt* dedit eisdem totum pratum suum de *Smalwayes*, quod jacet inter divisam de *Croglyn* & de *Kaberge*.

244. *Johannes* filius *Willielmi de Wederhal* quietas clamavit eisdem duas bovatas terræ in territorio de *Kabergh*, quas quondam tenuit de dictis Monachis, ad inveniendum unum cereum octo librarum imperpetuum, per Priorem dictæ domus de *Wederhal* ardentem singulis diebus coram altare gloriosæ & perpetuæ Virginis *Mariæ*, quamdiu aliqua Missa celebrata in honore gloriosæ Virginis ad dictum Altare duraverit.

246. *Radulfus de Hof* confirmavit Monachis de *Wederhal* quandam terram in *Huttescon* in Paræchia de *Kirkoswald*, quæ jacet juxta terram Hospitalis & sicut Regia Via ducit in *Raven*, & sicut *Raven* descendit in *Becstervild* & de *Beckstervild* contra Montem, usque ad quandam quercum furcatam, & de quercu furcata usque ad divisas *Roberti Huttescon*, & de divisis *Roberti* usque in *Raven*, & sicut *Raven* descendit usque ad divisas *Willielmi Surrays*, & de divisis *Willielmi* contra Montem, usque ad quandam radicem quercus in *Mora*, & de illa radice sicut sepius directusque ad terram Hospitalis, cum communi & aysiamensis de *Kirkoswald*.

248. *Geraldus de Melmorby* dedit eisdem Monachis de *Wederhal* unam bovatom terræ in territorio de *Melmorby*, cum *Tofto* & *Crofto*; insuper unam acram terræ & dimidiam in *Cumbertruteura*, cum pertinentiis, ad sustentamentum luminaris Ecclesiæ de *Wederhal*.

249. *Willielmus* filius *Adæ de Mora* confirmavit superscriptam Donationem.

250. *Robertus de Robertby* dedit eisdem tres acras terræ & dimidiam in territorio de *Ulvesby*, ad sustentamentum luminaris Altaris Sanctæ *Mariæ* Ecclesiæ de *Wederhal*.

251. *Adam* filius *Alani* donavit eisdem dimidiam carucatam terræ in *Ormesby*, cum omnibus pertinentiis, similiter communem pasturam præfatæ villæ ad pecuniam domini sui.

252. Idem *Adam* per aliam cartam confirmat eisdem dimidiam Carucatam terræ in Campis de *Ormesby*, quæ dicitur *Mirland* cum omnibus pertinentiis; & præter communem pasturam quæ ad dictam dimidiam Carucatam pertinet concessit eis pasturam ubique in prædicta Villa de *Ormesby* propriis animalibus eorum, & specialiter trecentis Matricibus, Ovibus cum agnis suis, vel totidem Multonibus.

254. *Endo de Karliolo* filius *Adæ* filii *Roberti*, confirmavit eisdem Monachis dimidiam Carucatam terræ in Campo de *Ormesby*, quæ dicitur *Mirland*, quam pater ejus dedit, addita de suo dono tota illa terra quæ ipsi pertinebat.

260. *Robertus de Wallibus* confirmavit Monachis de *Wederhal* omnia bona quæ *Osbertus* & *Willielmus* filius *Odardi* Domini de *Corkeby*, & cæteri liberi homines sui in *Gillefland* dederunt dictis Mona-

chis, tam in terris quam in aquis & omnibus aliis locis.

Idem *Robertus* per aliam cartam omnes prædictas donationes iterum confirmat. 261.

Idem per tertiam cartam eadem confirmat. 263.

Matildis de Vallibus Domina de *Gillefland* eadem confirmat. 265.

Alexander de Grevequer per cartam suam donat eisdem Monachis *Kirkandreas* cum bosco usque ad locum qui dicitur *Peyekittoc*, cum terris & omnibus libertatibus eidem loco pertinentibus; insuper & Molendinum suum de *Culgait*, scilicet medietatem quæ ad eum pertinebat, & liberam communam ubique in campo & bosco de *Culgait*, salvo eisdem prædicto bosco de *Kirkandreas* in proprios usus. Monast. Vol. 1. p. 399. 266.

Adam filius *Suani* concedit Monachis de *Wederhal* Heremitorium quod vocatur *Pede*, & liberam communam ubique in territorio de *Culgait* infra Villam & extra; dat insuper Molendinum suum de *Culgait*, cum tota sequela. 267.

Johannes Mansfeil donat eisdem Monachis totam medietatem Molendini de *Culgait*, & confirmat Donationem supramemoratam *Adæ* filii *Suani*. 268.

N U M. CCCLIV.

Confirmatio David Regis Scotorum super Donatione Adæ filii Suani. 269.

DAVID Rex Scotorum, Baronibus, Vicecomitibus, & omnibus probis hominibus suis totius *Cumberlandiæ* & *Westmorlandiæ* Francis & Anglis salutem. Sciatis me concessisse & carta mea confirmasse terram & locum quem *Adam* filius *Suani* donavit in perpetuam Elemosinam Deo & beatæ *Mariæ* de *Eboraco*, & Monachis fratribus nostris ejusdem loci & de *Wederhal*. Et volo & firmiter præcipio quod fratres & ministri & omnia sua sint in mea firma pace & manutentia qui in prædicto loco & terra habitaverint. Et prohibeo super meam plenariam defensionem quod nullus eis nec alicui eorum quicquam forisfaciat, nec facere permittat. Testibus Episcopo *Johanne* & *Jordano* Cancellario & *Herberto* Camerario apud *Karliolum*.

N U M. CCCLV.

HUGO de *Tempidsourceby* concedit Monachis de *Wederhal* aquæ ductum per medium culturæ suæ de *Sandwath* ad Molendinum eorum de *Culgait* dictæ Cellæ de *Wederhal* pertinentem, viz. a capite cursus aquæ veteris, vel ubi dimisso antiquo alveo incipit fluere super terram suam de *Sandwath* prædictam, cum omnibus aysiamensis, profectibus & utilitatibus cursus aquæ prædictæ seu ductus per medium culturæ suæ prænominatæ ad Molendinum supradictum convenientibus et dictum stagnum tangentibus, sine Contradictione &c. Dat. anno M. CC. XCI. 270.

R. Episcopus *Karliolensis* sententiam Excommunicationis tulit in omnes damnium inferentes supradicto Molendino, Stagno et Cursui. Dat. anno M. CC. LXXV. 271.

Walterus

275. *Walterus de Styrkeland* promisit et juramento confirmavit pro se et heredibus suis, quod Capella et Cantaria in eadem quam Abbas Sanctæ Mariæ Eboraci ei concessit in Curia sua de *Styrkeland*, nullo modo cederet in nocumentum Matricis Ecclesiæ de *Morlund*.
Vide Cartam istam inter Cartas ad Parochias & Capellas spectantes.
278. *Walterus de Stirkland* confirmat Monachis de *Wederhal* quatuor acras terræ in territorio de *Stirkland*, scilicet, duas acras & unam Rodam, & decem perticatas in *Alderberiding*, & quinque rodas ad Caput Villæ versus Occidentem & abutantes super *Leyreberch*, & unam rodam & dimidiam super *Ulsangeberch*, & dimidiam rodam subtus *Sker-toftis*, cum omnibus pertinentiis; excepto bosco suo proprio tantum; prædicti autem Monachi & homines sui molent Bladum quod crescet in prædicta terra ad Molendinum ejus de *Stirkland* liberum de multura.
280. *Willielmus de Stirkland* Miles confirmat Monachis de *Wederhal* & Sanctæ Begæ de *Coupland* omnes terras & tenementa, quas vel quæ habebant tempore consecutionis præsentis scripti ex donis & Concessionibus Domini *Walteri de Stirkland* Proavi sui, & omnium aliorum antecessorum suorum in Villa & territorio de *Magna Stirkland*. Dat. apud *Appilby* in *Westmerland* die Jovis proxima post Festum Sancti *Wilfridi* Archiepiscopi, anno regni Regis *Edwardi* Vicefimo; & anno gratiæ M.CC.XCII.
281. *Johannes de Veteri Ponte* concedit Monachis de *Wederhal* viginti Kareatas de mortuo bosco jacenti capiendas annuatim in bosco suo de *Winfel* in *Westmerland*; ita quod si mortuum boscum jacentem sufficientem invenire non possint, licebit eis capere mortuum boscum stantem ad prædictas viginti Kareatas plene perficiendas, per visum Forestarii.
282. *Johannes de Trinneby* concedit eisdem Monachis quandam partem Tofti sui de *Trinneby*, continentem quatuor particalas terræ & dimidiam in latitudine & in longitudine sex particalas cum quadam Grangia super eandem sita, & quietam de multura; & liberum introitum & exitum ad eandem Grangiam per crostum suum post blada asportata.
284. *Johannes filius Ricardi de Coupeland* confirmavit prædictam Donationem.
285. *Alicia* uxor *Johannis de Thirnby* eandem Donationem confirmavit.
288. *Gilbertus* filius *Remfredi* & *Elewysa* uxor ejus confirmant Monachis de *Wederhal* Ecclesias de *Clapham* & de *Kirkeby* in *Lonesdale*, de *Burton* in *Kendal*, de *Beitham*, de *Everesheim*, de *Kirkby* in *Kendal*, de *Murlund*, de *Brunesfeld* & Ecclesiam de *Wirkinton*, cum Capellis, Molendinis, Terris, Pasturis, Possessionibus, Libertatibus & omnibus aliis pertinentiis suis, sicut Cartæ Antecessorum suorum testantur.
289. Per Compositionem inter *W.* Priorem de *Wederhal* & *Alexandrum de Wyndfour* boscus de *Morland*, qui ad utroque pertinebat in communi, partitus est in hunc modum; viz. quod totus boscus proprius villæ de *Morlund* qui vocatur *Lynstone* remanebit Domino *Alexandro* & heredibus suis imperpetuum, usque ad quandam *Sikettum* qui dividit *Methelrig* & *Linstom*, sicut cursus illius *Siketti* se extendit in longum inter Boscum de *Methelrig* & *Linstom*. Totus autem boscus qui dicitur *Methelrig* & totus boscus a *Methelrig* versus Orientem remanebit Priori & successoribus suis imperpetuum usque ad aquam de *Lymene*.
Ita quod licebit Priori & successoribus suis includere partem suam pro voluntate sua, & redigere ad culturam, &c. Similiter licebit prædicto *Alexandro* &c. Ita tamen quod prædictus *Alexander* & hæredes sui habebunt communem herbagii ad propria animalia tantum in bosco Prioris & successorum, quantum remanebit incultum sine nocumento bladum dicti Prioris; & dictus Prior & successores sui similiter in bosco *Alexandri*. Dictus autem Prior & successores sui respondebunt libere tenentibus suis de parte sua bosci. Et dictus *Alexander* similiter tenentibus suis. Sciendum est autem quod quedam pars bosci de *Morlund* non continetur in prædicta partitione, viz. boscus a via de *Appeltreholme* sicut est impendenti Condorsii usque ad *Amfelbergile*, & iste boscus imperpetuum erit communis dicto Priori & successoribus suis & dicto *Alexandro* & hæredibus suis ad Estoveria sua capienda ibidem, nec aliquis eorum sine altero dare poterit aliquid vel vendere, &c.
296. *Henricus Legat* donat Monachis de *Wederhal* totam terram suam cum Tofto & Crofto, cum omnibus pertinentiis suis in Territorio & in Villa de *Morland*, quam habuit de dono Magistri *Petri Legat* fratris sui, reddendo inde annuatim Episcopo *Karliolensi* dimidiam libram Cumini ad Nundinas *Karliolenses* pro omnibus servitiis.
297. *Petrus Legat* confirmat eandem Donationem.
298. *Nicholaus Malveyfin* Rector Ecclesiæ de *Clifburn* recognoscit se teneri solvere annuatim Monachis de *Wederhal* decem solidos nomine Pensionis.
299. *Johannes* filius *Walteri de Ravensby* concedit Monachis de *Wederhal* unam placeam in fine Tofti sui in villa de *Medburn Regis*, versus Aquilonem de longitudine quinquies viginti & duodecim pedum ab Aquilone versus Austrum infra fossatas, cum fossatis ad utrumque Caput; & de latitudine ad Caput versus Aquilonem Quinquaginta duorum pedum, & de latitudine versus Austrum septuaginta duorum pedum infra fossatas, cum fossatis ex utraque parte; cum omnibus pertinentiis, libere ab omni seculari exactione.
301. *Maria* quæ fuit uxor *Gilberti de Sclegil* quietum clamat eisdem Monachis totum jus quod habuit in uno Messuagio cum pertinentiis in *Schegil*.
302. *Walterus* filius *Roberti de Appelby* concedit eisdem quandam partem Orti sui, qui est propinquior Orto Vicarii de *Appelby*, habentem viginti quatuor pedes in latitudine, & in longitudine quantum prædictus Ortus se extendit, versus Occidentem, usque ad viam, quæ descendit de *Appelby* usque ad aquam de *Edene*.
303. *Willielmus de Goldington* de consensu totius Villæ de *Appelby* concedit Monachis de *Wederhal* unam placeam terræ in villa de *Appelby*, illam scilicet quæ jacet inter terram *Hugonis Tinctoris* & terram *Petri Aribridal* in *Schiterigate* in villa de *Appelby*, pro quadam parte Crofti sui in dicta villa de *Appelby*, quam dicti Monachi dederunt ad augmentum Cimiterii.
304. *Robertus* filius *Godefridi* recognoscit se tenere unum Messuagium & duodecim acras terræ in territorio de *Appelby* de Monachis de *Wederhal*, quod Messuagium & duodecim acras terræ sunt pertinentes ad Ecclesiam Sancti *Laurentii* in eadem villa; & teneri solvere eisdem Monachis pro dictis Messuagio & terra quinque solidos annuatim.
305. *Alanus* Nepos *Willielmi Russel de Appelby* recognoscit se tenere in feodo & hereditate de Abbate & Conventu Sanctæ Mariæ Eboraci & Monachis de *Wederhal* unum Burgagium in villa de *Appelby*, reddendo
G g g g

reddendo inde annuatim domui de *Wederhal* tres solidos sterlingorum.

313. Domina *Idonea de Layburn* per quandam compositionem factam anno M. CC. XCII. dimittit ad firmam *Wilhelmo de Tanefeld*, Priori de *Wederhal* quandam pasturam quæ vocatur *Milneſthonmor* juxta *Appelby*, prout jacet juxta eandem aquam quæ descendit de *Bangelmehrigg* versus *Coleby* usque ad terram dicti Domini Prioris juxta eandem aquam, & ex alia parte ascendendo versus terram quondam *Nicholai de Ormesheved*, & sic in circuitu contra cursum Solis per capita diversarum terrarum abuttantium super eandem moram usque ad terram dicti domini Prioris in illa parte, juxta viam quæ ducit de *Appelby* versus Manerium suum ad Grangias usque ad terminum undecim annorum.

314. *Willielmus* filius *Gilberti* concedit Monachis de *Wederhal* unum Toftum in villa de *Kirkbythore*, cum omnibus pertinentiis, &c.

317. *Adam de Mundegame* concedit Monachis de *Wederhal*, *Kirkandreas* cum omnibus libertatibus suis, insuper & Molendinum de *Culgait*, scilicet illam medietatem quæ ad eum pertinebat.

318. *Simon Abbas Sanctæ Mariæ Eboraci* locum istum de *Kirkandres* dimisit *Michaeli de Hartcla* & heredibus suis reddendo inde annuatim quadraginta solidos Monachis de *Wederhal*; salvis prædictis Monachis Decimis majoribus & minoribus singulis annis de præfatis loco & terris provenientibus, cum Obventionibus debitis & consuetis.

320. *Cletellus* filius *Eltred* dedit Monachis de *Wederhal* Ecclesiam de *Morlund* cum omnibus suis pertinentiis, & Ecclesiam de *Wichington*, & duas Carrucas terræ in eadem villa quæ ad eam pertinent.

NUM. CCCLVI.

Divisio terrarum Prioratus de Wederhale & Vicarii de Appelby.

p. 315. THURSBHT. Prior versus solem, Vicarius versus umbram terræ & prati.

HORMESHEVEDSICH. Prior versus solem, Vicarius versus umbram terræ & Prati.

BRIERESTEST. Prior versus umbram, Vicarius versus solem terræ.

HULVEBER. Prior versus umbram, Vicarius versus solem terræ.

HAYBERCH. Prior versus solem, Vicarius versus umbram terræ.

BETHELMGABGH. Prior versus solem, Vicarius versus umbram terræ.

MOREBERCH. Prior versus solem, Vicarius versus umbram terræ.

CALVESHOU. Prior versus umbram, Vicarius versus solem terræ & prati.

BRÄKENB. Prior versus umbram, Vicarius versus solem terræ.

HUTEGARIGERH. Prior versus solem, Vicarius versus umbram terræ.

GALEBERGH. Prior versus umbram, Vicarius versus solem terræ.

GRENEGATE. Prior versus solem, Vicarius versus umbram terræ.

BURCHGARTHES. Prior versus umbram, Vicarius versus solem terræ.

LANGBETA. Prior versus solem, Vicarius versus umbram terræ.

KELDERUM, Prior versus solem, Vicarius versus umbram terræ.

SPITEFELD. Prior versus umbram, Vicarius versus solem terræ.

N. B. *Chartæ sequentes recentiori scribuntur charactere.*

NUM. CCCLVII.

Hæ sunt Metæ & Bunde circumscribentes territorium & Villam de Wederhal, ac proprium solum ejusdem Domini.

PRIMA meta ejusdem territorii incipit ad mediam partem aquæ de *Edene* subtus Pontem vulgariter vocatum *Herwykebrige* sicut eadem prædicta aqua de *Edene* ab inde decurrit versus Occidentem, & ab inde ascendit usque ad unum torrentem vocatum *Sawbeke*, usque ad quandam crucem quæ vocatur *Wederhal-Gyrtb-Crosse*, usque Occidentem, & stantem super prædictum torrentem prius nominatum; & ab hinc percurrit ad *Holmsmyr* versus *Carfike*, sicut *Gyrtbcross* de *Wederhal* extendit; & ab hinc ascendit usque at *Scotbybeke*, & ab eadem fossa usque ad *Cumcehyntyngbeke*, & ab inde ascendit usque ad *Mariscum* qui vocatur *Wragmyre*, & ab eodem percurrit usque ad *Mereſike*, & hoc ex parte Australi, & ab inde usque ad *Sandwath*, & ab eodem usque ad *Takyngate*, & ab inde pertransit per stratum Regiam quæ vocatur *Heestreet* quæ ducit de *Carliolo* usque ad *Appilbyway*, & ab inde usque ad *Drybeke*, & a *Drybeke* descendit usque ad mediam aquæ de *Edene*; & hoc ex parte Orientali; Et sic descendit per mediam aquæ de *Edene* usque ad prædictum Pontem vocatum *Herwykebrigg* versus Boream.

Ista Charta de Metis & Bundis habetur in Monast. Vol. I. p. 398. quia vero nomina locorum non concordant, hic iterum inseritur sicut eam inveni in M. S. Rev. Hug. Todd.

NUM. CCCLVIII.

Terræ sive Culture de Dominio in villa seu territorio de Salkeld Regis de quibus Prior de Wederhal habet percipere duas partes Decimæ & Rector unam.

IN the Croftes VI. acra. Item in the Fittes XXXVI acra, viz. in *Holme*. Item, in *Langrigg* XVIII. acra. Item, in the *Tathes* VI. acra. Item, in *Haperſhowe* IX. acra. Item, in *Halborwan*, vel in *Les Ranylandes* XII. acra. Item, in *Smekergilbank* XVIII. acra. Item, in le *Wym* XVIII. acra. Item, in the *Northfeld* inter vias VI. acra. Item, in le *Kingsflat* XII. acra. Item, in the *Watelands* VI. acra. Summa acrarum CXLVII.

NUM. CCCLIX.

323.

UNA Roda terræ jacens super le *Strangford-rodes* versus Occidentem juxta aquam de *Edene* altera pars terræ [duæ acræ & tres rodæ] abuttans super le *Bothomrode*. Item III acræ jacentes super le *Stan-flat* buttantes super le *Rodeflatt* in longitudine ex parte Orientali, & in Latitudine de la *Graystone* usque le *Schortbottes* versus Austrum VI. acræ jacentes in le *Stok-flat*. Item II acræ in le *Potflatt*. Item I. acra quæ vocatur le *Gotacre*. Item I. acra jacens in le *Halfacres*, in duobus locis. Item II. Rodæ de les *Bottes*. Item I. acra a les *Bottesbrume*. Item $\frac{1}{2}$ acra jacens super les *Staynbrigrodes*, III. rodæ ibidem. Item in le *Schoupetreflatt* I. acra & $\frac{1}{2}$ Item III. acræ in le *Kenedyflatt*. Item $\frac{1}{2}$ acra super les *Stanylandes*, & I. acra ibidem. Item III. acræ super le *Skeubank*. Item I. acra & $\frac{1}{2}$ in le *Fulwaylandes*. Item I. acra de le *Fostland*. Item I. roda super *Rouchelbank*. Item III. rodæ super le *Crokedbrome*. Item tres rodæ de le *Bromeland*. Item una Roda & $\frac{1}{2}$ de le *Stanetresfodes*. Item una acra a le *Fondelack*. Item in *Henryholm* una roda.

Omnes terræ prædictæ erant pertinentes ad Tenementum in quo *Robertus Schepbird* nuper inhabitavit.

SUMMA ACRARUM.

XXXIII. acræ. II. rodæ & $\frac{1}{2}$.

NUM. CCCLX.

Metæ & Bundæ.

324.

TERRÆ de *Morehouse* jacentes in diversis locis infra Dominium de *Warthwyck* pertinentes Priori de *Wederhal* de nuper bundatæ, viz. xxiv^o die Januarii, Anno Domini M. CCCC. L. V^o. tempore fratris *Thomæ Bothe* tunc Prioris de *Weddyrhale*, & *Johannis* de *Warthwic* tunc Domini de *Warthwyck*, per sacramentum *Tho. Lowson* de *Warthwyck*, *Johannes Stabyll* de eadem, & *Johannis Ded* de eadem, tunc dictis die & tempore coram præfatis Priore & Domino de *Warthwyck* pro bundatione dictæ terræ juratis, tunc ibidem præsentibus & assistantibus *Tho. Vasy*, *Roberto Bonsted* tunc Ballivo de *Weddyrhale*, *Tho. Mörpöth* tunc Ballivo dicti Domini de *Warthwyck* & *Johanne Wray* tunc Commorante in dicto tenemento de *Morehouse*.

Imprimis Jurati præsentant & dicunt quod sunt ibidem infra dictum Dominium una acra vocata le *Tostlandakyr*, cujus unus finis abuttat super *Bromlands*, & alius finis versus *Lynstok*. Item $\frac{1}{2}$ acra terræ cujus unus finis abuttat super le *Bromlands* & alius finis versus *Lynstok*. Item tres rodæ de les *Bromlands* buttantes super terram quæ vocatur le *Bromylcroft*. Item una roda & $\frac{1}{2}$ terræ buttantes super aliam viam & super les *Bromlands*. Item le *Tendlatheakyr* buttans super aliam viam & super Communiam de *Warthwyck*. Item una roda

terræ jacens super *Rockylfbank* & buttans super le *Skewgh*. Item una acra terræ jacens super *Rockliffbank* & buttans super le *Skewgh*. Item tres acræ terræ jacentes super *Rockliffbank* & super dictum *Skewgh*. Item una acra terræ parcella de les *Halfakyr*s abuttans super *Henryholm* & super les *Halfakyr*s. Item $\frac{1}{2}$ acra terræ parcella de les *Halfakyr*s abuttans super *Henryholm* & super les *Halfakyr*s. Item una acra terræ parcella de les *Halfakyr*s abuttans super *Warthweyk-wath* & super les *Halfakyr*s. Item le *Showptreflatt* continens duas acras terræ parcella de les *Halfakyr*s abuttans super *Rockliffgate* & super les *Halfakyr*s. Item duæ acræ parcella de les *Halfakyr*s abuttantes super altam viam & super aquam de *Eden*. Item $\frac{1}{2}$ acra terræ parcella de les *Halfakyr*s abuttans super altam viam & super aquam de *Eden*. Item $\frac{1}{2}$ acra terræ parcella de les *Halfakyr*s abuttans super altam viam & super *Mydylholmewrath*. Item una acra terræ vocata le *Goteakyr* jacens in longitudine per aquam de *Eden*. Item una roda terræ vocata *Strawfordrode* abuttans super aquam de *Eden* versus Castellum de *Lynstok* & super les *Bothomrodes*. Item duæ acræ terræ vocatæ *Graftansflatt* jacentes super les *Shorrbatts* versus aquam de *Eden*. Item le *Stockflatt* continens quinque acras terræ abuttantes super le *Stockflatt* & super altam viam. Item le *Pitflatt* continens duas acras terræ abuttantes super altam viam & super le *Goteakyr*, Item dimidia acra terræ abuttans super altam viam & super le *Syke* vocatum *Whetlandsyke*. Item duæ acræ jacentes super le *Butbrome* & abuttantes super les *Halfakyr*s & super altam viam. Item duæ acræ terræ abuttantes super terram de *Aglunby* & super terram vocatam *Fullalands*. Item una acra & dimidia terræ vocata *Fullalands* abuttans super altam viam, & super les *Halfakyr*s & super *Fulladab*. Item una acra terræ vocata *Stanbryglands*.

NUM. CCCLXI.

Contenta in aliis Chartis.

OMNIBUS &c. *Willielmus* filius *Rogeri* & *Osanna* uxor sua de *Corkby*. Noverit &c. nos dedisse, concessisse & præsentem cartam nostram confirmasse Deo, &c. & Monachis de *Wederhal* mortuum boscum, scilicet, crescentem & siccum per totum boscum nostrum de *Corkby*. Insuper & virides quercus stantes, quæ in croppo deficiantur; & quilibet alias quercus stantes in dicto bosco; exceptis tantum illis quercubus quarum frondes virescunt per totum, tam in summo quam in demisso & sunt multum utiles ad glandem ferendam, sunt bonæ & faciles ad scindendum ad longum incrementum ad domos faciendum; totum dictum boscum ad sustentationem domus, sive ad comburendum & kariare tam per terram nostram quam per aquam; & habere liberum ingressum & exitum cum *Karris* & *Karreatis* & congregare lignarium suum ubi voluerint; & facere & securare sibi iter per totum boscum. Si autem *Karri* & *Carrectæ* fracti fuerint licebit eis capere mercedem quolibet viridi bosco ad reparationem eorum. Insuper habebunt pasturam ad boves & equos suos per totum Boscum & Campum de *Corkby* cum boscum suum kariabunt. Insuper confirmamus eis omnia bona & omnes Elemosinas quæ antecessores nostri Domini de *Corkby* eis dederunt, &c.

num

Ricardus de Salkeld, Dominus de *Corkby*, concessit & confirmavit Monachis de *Wederhal* Stagnum suum & quod possent illud construere, firmare, exaltare & reparare usque ad & in ripam cujusdam loci qui dicitur *Munkwath* versus *le Brigend*; necnon diversa Exclufagia, Coffinos seu Piscarias in eisdem stagnis facere & construere; & de Salmonibus & aliis piscibus quibuscunque in eis captis seu capiendis libere disponere; & quod possent Petram & Ramos capere in territorio de *Corkby*, pro ipsis stagnis faciendis; & quod haberent totam aquam de *Edene* & totam Piscariam a superiori parte dicti stagni versus *Corkby* usque ad prædictum locum qui vocatur *Munkwath*, &c.

332. Distributio *Cumberlandiæ* ad Conquestum in *Monast. Vol. 1. p. 400*, vocatur *Cronicon Cumbriæ*.

335. *Maria* uxor *Gilberti de Slegil* remisit Abbati Sanctæ *Mariæ Eboraci* clameum & jus suum in uno Messuagio cum pertinentiis in *Slegil*, quæ fuerunt ex dono *Gilberti de Slegil* viri sui.

336. *Emsandus* filius *Walteri* dedit & confirmavit Monachis de *Wederhal* unam Carrucatam terræ in *Colby*, cum prato adjacente & cæteris pertinentiis.

Willielmus Brittan eandem donationem confirmat.

337. *Gospatricius* filius *Ormi*.

338. Hic occurrit carta *Willielmi* Regis, eadem verbatim quæ habetur in *Monast. Vol. 1. p. 397*, sed notandum quod ibi inscribitur *Carta Willielmi, Conquestoris dicti*, hic autem in Margine notatur *W. II. cognomine Rufus*.

339. Sequitur Carta *Onisandi* filii *Walteri* de una Carrucata terræ in *Coleby*, sed hæc videtur esse eadem cum superiore sub nomine *Emsandi* filii *Walteri*.

Sequens carta etiam *Willielmi Breton* absque omni dubio eadem est cum superiori sub nomine *Willielmi Britton* & est confirmatio ejusdem concessionis.

NUM. CCCLXII.

Fædera & Conventiones, Vol. 1. p. 7. A. D. 1137. Anno regni Regis Stephani 2^{do} Ex Orig.

Ecclesiam Christi juxta Algate Londoniæ sitam suscipit in protectionem Apostolicam Papa Innocentius 2^{us}.

INNOCENTIUS Episcopus, servus servorum Dei, Dilecto filio *Normanno* Priori Ecclesiæ Christi infra muros Londonensis civitatis sitæ, ejusque fratribus tam præsentibus quam futuris in perpetuum.

Apostolice sedis clementiæ congruit religiosas personas affectione paterna diligere, & loca, eis commissa, optatæ defensionis munimine confovere; proinde, dilecti in domino filii, vestris petitionibus rationabilibus clementer annuimus & Ecclesiam Christi, in qua divinis estis obsequiis maucipati, apostolicæ sedis patrocinio communimus.

Statuimus etiam ut quascunque possessiones, quæcumque bona eadem Ecclesia in præsentiarum juste & legitime possidet aut in futurum concessione Pontificum, Regum vel Principum, oblatione fidelium, seu aliis iustis modis, præstante domino poterit adipisci, firma vobis vestrisque successoribus & illibata consistant. In quibus hæc propriis nominibus duximus exprimenda, duas scilicet partes reditus de Civitate Exoniæ; Terram de Lestuna

quam *Simon de Molins* & uxor ejus *Adelina* eidem loco, divinæ pietatis intuitu, contulit; Terram & Socam de *Anglische-cnihte-Gylde*; Ecclesiam de *Bix* cum redditibus suis; Ecclesiam de *Totenham*; præterea quascunque Ecclesias, seu Terras, extra civitatem Londoniensem, vel infra a dei fidelibus vobis rationabiliter collatas seu alia, quæ in posterum offerri contigerit, vobis &, per vos, eidem Ecclesiæ apostolica Auctoritate firmamus.

Decernimus ergo, ut nulli omnino hominum liceat eandem Ecclesiam temere perturbare, aut ejus possessiones auferre, vel ablatas retinere, minuere, aut aliquibus vexationibus fatigare; set omnia integra conserventur eorum, pro quorum gubernatione & sustentatione concessa sunt usibus omnimodis profutura: Salva minirum dyocesani Episcopi debita reverentia.

Si qua igitur in futurum, ecclesiastica secularisve persona hanc nostræ constitutionis paginam sciens contra eam temere venire temptaverit, secundo tertioque commonita, si non congrue satisfecerit, potestatis honorisque sui dignitate careat, & a sacratissimo corpore & sanguine Dei, & Domini redemptoris nostri Jesu Christi aliena fiat, atque in extremo examine districtæ ultioni subiaceat.

Cunctis autem eidem loco sua jura servantibus sit pax domini nostri Jesu Christi, quatenus & hic fructum bonæ actionis percipiant, & apud districtum Judicem præmia æternæ pacis inveniant. Amen—Amen—Amen.

Ego Innocentius Catholicæ Ecclesiæ Episcopus.

Ego Theodwinus Sanctæ Rufinæ Episcopus.

Ego Gregorius Diaconus Cardinalis Sanctorum Sergii & Bachii.

Ego Drogo Ostiensis Episcopus.

Ego Anselmus presbyter Cardinalis.

Ego Albertus Albanensis Episcopus.

Ego Bubaldus diaconus Cardinalis Sanctæ Mariæ in Via Lata.

Ego Manfredus presbyter Cardinalis Sanctæ Christinæ.

Ego Crisogonus Diaconus Cardinalis Sanctæ Mariæ in Porticu.

Ego Lucas presbyter Cardinalis titulo Sancti Stephani.

Ego Gg. presbyter Cardinalis titulo Sanctæ Priscæ.

Ego Bernardus presbyter Cardinalis titulo Sancti Crisogoni.

Datum Viterbi per manum *Aimerici* Sanctæ Romanæ ecclesiæ diaconi cardinalis & cancellarii, vi Idus Aprilis, Indictione xv, Dominicæ incarnationis Anno M. C. XXX. VII. Pontificatus Domini Innocentii Papæ 2^{di}, anno viii.

Filis sericiis flavi rubeique coloris pendet bulla plumbea.

NUM. CCCLXIII.

Ecclesia Christi juxta muros Londoniæ postea suscipitur sub protectione Eugenii Papæ.

Fædera, Conventiones, &c. Vol. 1. p. 9. A. D. 1147. Regis Stephani 2^{do} phant 12.

EUGENIUS Episcopus servus servorum Dei dilectis filiis *Radulpho*, Priori Ecclesiæ Christi iuxta muros Londoniæ Civitatis sitæ, ejusque

ejusque fratribus tam presentibus, quam futuris, regularem vitam professis, in perpetuum.

Piæ postulatio voluntatis effectu debet prosequenti compleri, ut devotionis sinceritas laudabiliter enitescat, & utilitas postulata vires indubitanter assumat; ea propter, dilecti in Domino filii, vestris justis postulationibus clementer annuimus, & Ecclesiam Christi, in qua divinis estis obsequiis participati, sub beati Petri & nostra protectione suscipimus, & presentis scripti privilegio communimus; Statuentes ut quascunque possessiones quæcunque bona eadem Ecclesia in presentiarum juste & canonice possidet, aut in futurum concessione Pontificum, largitione Regum vel Principum, oblatione fidelium, seu aliis justis modis, Deo propitio, poterit adipisci, firma vobis, vestrisque successoribus & illibata permaneant. In quibus hæc propriis duximus exprimenda vocabulis, duas scilicet partes redditus de Civitate Exoniæ; Terras de Lectuna, quas Simon de Molins & uxor ejus Adeliva eidem loco, divinæ pietatis intuitu, contulit; Terras & Socam de Anglische-cnihte-Gylde; Ecclesiam de Bix, cum redditibus suis; Ecclesiam de Totenham; Ecclesiam de Welcumesloa, cum pertinentiis suis; Decimam de Hehham; Ecclesiam de Soreldich, cum pertinentiis suis; Ecclesiam de Brumfeld, cum pertinentiis suis; Terras de Branbeleia, de dono Willielmi Canonici ejusdem Ecclesiæ; Terram de Becham; Terram de Scelligam, de dono Gaufridi de Magnavilla; Terram de Brachingis, de elemosina Stephani illustris Regis, & Matildis Reginae uxoris ejus; Terram de dono Huberti Camerarii in eadem villa; Terram de Teca, ex liberalitate ejusdem, Decimam de Benedis.

Obeunte vero te, nunc ejusdem loci Priore, vel tuorum quolibet successorum, nullus ibi qualibet subreptionis astutia, seu violentia præponatur; nisi quem fratres communi consensu, vel pars consilii sanioris, secundum Deitimorem, & beati Augustini regulam, providerint eligendum.

Sepulturam quoque ejusdem loci liberam esse concedimus; ut eorum, qui se illic sepeliri deliberaverint, devotioni & extremæ voluntati, nisi forte excommunicati sunt, nullus obstet.

Decernimus ergo, ut nulli omnino hominum liceat præfatum locum temere perturbare, aut ejus possessiones auferre, vel ablatas retinere, aut aliquibus vexationibus fatigare; set omnia integra conserventur eorum, pro quorum gubernatione & sustentatione concessa sunt, usibus omnimodis profutura (salva Sedis Apostolicæ Auctoritate, & diocæsani Episcopi justitia).

Siqua igitur in futurum, ecclesiastica secularive persona, hanc nostre constitutionis paginam sciens contra eam temere venire temptaverit, secundo, tertioque commonita, si non satisfactione congrua emendaverit, potestatis honorisque sui dignitate careat, reamque se divino judicio existere de perpetrata iniquitate cognoscat, & a sacratissimo corpore ac sanguine Dei Domini nostri Jesu Christi aliena fiat, atque in extremo examine districtæ ultioni subjaceat.

Cunctis autem eidem loco sua jura servantibus sit pax Domini nostri Jesu Christi, quatenus & hic fructum bonæ actionis percipiant, & apud districtum judicem præmia æternæ pacis inveniant. Amen, Amen.

Signum Eugenii Papæ 3. Locus Monogr.
S. Petrus S. Paulus.
Eugenius Papa 3.
Fac. mecum domine signum in bonum.

Ego Eugenius Catholicæ Ecclesiæ Episcopus.

Ego Albericus Hostiens' Episcopus.

Ego Ymorus Tusculanus Episcopus.

Ego Loverbaldus Presbyter Card. Tit. Sancti Joannis & Pauli.

Ego Gillibet indignus sacerdos Tit. Sant. Marci.

Ego Arilicus Cardinal. Presbit. Tit. Sanctæ Anastasiæ.

Ego Julius Presbit. Card. Tit. Sancti Marcelli.

Ego Guido Presbyter Card. Tit. Pastoris.

Ego Oddo Diac. Card. Sancti Georgii ad velum aureum.

Ego Octavianus Diaconus Card. Sancti. Nicholai in carcere Tulliano.

Ego Gregorius Diac. Card. Sancti Angeli.

Ego Johannis Diac. Card. Sanctæ Mariæ Novæ.

Ego Guido Diac. Card. Sanctæ Mariæ in porticu.

Ego Jacinctus Diac. Card. Sanct. Mariæ in Cosmodyn.

Dat. Lataum per manum Guidonis Sanctæ Romanæ Ecclesiæ Diac. Card. VII.—kl. Nov. Indictione XI. Incarnationis Dominicæ. Anno MCXLVII. Pontificatus vero Domini Eugenii Papæ III. Anno III.

NUM. CCCLXIV.

Papa concedit Priori Sanctæ Trinitatis London, facultatem corrigendi excessus.

Fædera & Convent.
Vol. I. p. 20.
An. 1162.

ALEXANDER Episcopus servus servorum Dei dilecto filio, Priori Sanctæ Trinitatis Londonien. Ordinis Sancti Augustini, Salutem & Apostolicam Benedictionem.

Tuæ favore religionis inducimur, ut tuis præcibus, per quas status Ecclesiæ tuæ conservetur & reformetur in melius benignus annuamus; hinc est, quod nos, desiderantes ut Ecclesiæ ipsius Personæ, sub regularis Observantiæ Disciplina, dignum & acceptum impendant Domino famulatum, te illas, prout ad te pertinet, correctionis, sicut expedit, ferula castigante, tuis præcibus inclinati corrigendi subditorum tuorum excessus, ac revocandi in eandem Ecclesiam fugitivos, prout ad officium tuum spectat, Regia sive qualibet alia seculari prohibitione nequaquam obstante, liberam tibi, auctoritate presentium, concedimus facultatem. Nulli ergo omnium hominum liceat hanc paginam nostræ constitutionis infringere, vel ei ausu temerario contraire. Siquis autem hoc attemptare præsumperit, indignationem omnipotentis Dei, & beatorum Petri & Pauli Apostolorum ejus, se noverit incursum. Datum Viterbii iii Idus Julii Pontificatus nostri anno tertio.

Filis Sericis crocei flavique Coloris.

NUM. CCCLXV.

Ibid. p. 22.
A. D. 1162.
An. 8. H. 2.
Ex orig.

Papa confirmat Taxationem factam in Ecclesiis Ecclesiarum deputatarum in usus Prioris & Conventus Ecclesie Sanctae Trinitatis London.

ALEXANDER Episcopus servus servorum Dei, dilectis filiis, Priori & Conventui Sanctae Trinitatis Londonien. ordinis Sancti Augustini, Salutem & Apostolicam Benedictionem.

Quæ propter bonum Ecclesiarum statum, & obsequentium in eis quietem, per superiores eorum, deliberatione provida, statuuntur, corroborat Apostolice Sedis auctoritas non indigne; cum igitur, sicut nobis exponere curavistis, in Ecclesiis vobis in usus proprios deputatis, prout ad eos pertinet, taxaverint Vicarias earundem Ecclesiarum, Vicariis de ipsorum redditibus, pro sustentatione sua, & consuetis earum oneribus supportandis, congruis portionibus assignatis, prout in ipsorum diocæsanorum, super hoc, confectis literis plenius dicitur contineri; nos vobis, in hac parte, gratificari volentes, vestris præcibus inclinati, quod ab eisdem diocæsanis super præmissis provide factum est ratum & gratum habentes, id auctoritate Apostolica confirmamus, & præsentis scripti patrocínio communimus.

Nulli ergo hominum liceat hanc paginam nostræ confirmationis infringere, vel ei ausu temerario contraire.

Siquis autem hoc attemptare præsumpserit, indignationem omnipotentis Dei, & beatorum Petri & Pauli Apostolorum ejus, se noverit incursurum. Dat. Viterbii VI. Id. Octobr. Pontificatus nostri Anno tertio.

Deest sigillum.

NUM. CCCLXVI.

Ibid. Vol. 1.
p. 122. A. D.
1201. A. 2.
Joh. Ex
Autogr.

Favore suo Papa Innocentius prosequitur Priorem & Canonicos Sanctae Trinitatis apud London.

INNOCENTIUS Episcopus servus servorum Dei, Dei Dilectis Filiis — Priori & Canonicis Sanctae Trinitatis London. salutem & Apostolicam Benedictionem.

Annuere consuevit Sedes Apostolica piis votis & honestis petentium precibus favorem benivolum impartiri; ea propter, dilecti in Domino Filii, vestris precibus annuentes, Ecclesiam vestram cum omnibus bonis tam ecclesiasticis quam mundanis, quæ in præsentiarum rationabiliter possidet, aut in futurum concessione Pontificum, largitione Regum vel Principum, oblatione fidelium, vel aliis justis modis, præstante Domino, poterit adipisci, sub beati Petri & nostra protectione suscipimus.

Specialiter autem de Lefnes, de Braching, de Foreham, de Welcumstrone, de Bromfeld, de Alsfwic, de Nutele, Sancti Botulphi extra portam quæ Alegate vocatur, Omnium sanctorum super muros Civitatis London, Sancti Michaelis in via

quæ vocatur Algate & de Bixle Ecclesias, cum omnibus eorum pertinentiis, sicut eas juste ac pacifice possidetis, vobis & per vos Ecclesie vestræ auctoritate Apostolica confirmamus, & præsentis scripti patrocínio communimus.

Auctoritate præsentium inhibentes ne quis in vos vel vicarios vestros, sine manifesta & rationabili causa, excommunicationis audeat sententiam promulgare.

Cum autem generale Interdictum terræ fuerit, liceat vobis, clausis januis, exclusis excommunicatis & interdictis, non pulsatis campanis, suppressa voce, divina officia celebrare.

Decernimus ergo ut nulli omnino hominum, liceat hanc paginam nostræ protectionis, confirmationis & inhibitionis infringere, vel ei ausu temerario contraire.

Siquis autem hoc attemptare præsumpserit, indignationem omnipotentis Dei, & beatorum Petri & Pauli Apostolorum ejus se noverit incursurum.

Dat. Lateran. 2. Id. Januarii, Pontificatus nostri Anno 3.

Filis seric. flavi rubecque coloris.

NUM. CCCLXVII.

Bulla de protectione papali pro Priore & Conventu Sanctae Trinitatis London.

Ib. Vol. 1. p.
314. A. D.
1230. An.
14. H. 3.
Ex Orig.

GREGORIUS Episcopus servus servorum Dei, dilectis filiis Priori & Conventui Sanctae Trinitatis Londoniensis, ordinis Sancti Augustini, salutem & Apostolicam Benedictionem.

Iustis petentium desideriis dignum est nos facilem præbere consensum, & vota quæ a rationis tramite non discordant, effectu prosequente complere.

Ea propter, dilecti in Domino filii, vestris postulationibus grato concurrentes assensu, personas vestras & locum in quo divino estis obsequio participati, cum omnibus bonis ecclesiasticis & mundanis, quæ in præsentiarum rationabiliter possidetis, aut in futurum justis modis, præstante Domino, poteritis adipisci sub beati Petri & nostra protectione suscipimus.

Specialiter autem terras, prata, nemora, piscarias, molendina, domos, possessiones, redditus ac alia bona vestra, sicut ea omnia juste & pacifice possidetis, vobis & per vos, Ecclesie vestræ auctoritate Apostolica confirmamus, & præsentis scripti patrocínio communimus.

Nulli ergo hominum liceat, hanc paginam nostræ protectionis & confirmationis infringere, vel ei ausu temerario contraire.

Siquis autem hoc attemptare præsumpserit, indignationem omnipotentis Dei, & beatorum Petri & Pauli Apostolorum ejus, se noverit incursurum.

Dat. Perusii Non. Aprilis, Pontificatus nostri anno tertio.

Sigillo avulso, manent fila Serica flavi rubecque coloris.

NUM. CCCLXVIII.

*Bulla pro conventu Sanctæ Trinitatis
London.*

*Ib. Vol. 1. p.
390. A. D.
1240. A. 24.
H. 3. Ex
Autogr.*

GREGORIUS Episcopus servus servorum Dei, dilectis filiis Priori & Conventui Ecclesiæ Sanctæ Trinitatis Londonien. ordinis Sancti Augustini, salutem & Apostolicam Benedictionem.

Iustis petentium desideriis dignum est nos facilem præbere consensum, & vota quæ a rationis tramite non discordant, effectu prosequente complere.

Ea propter, dilecti in Domini filii, vestris iustis postulationibus grato concurrentes assensu, Sanctæ Catherinæ & Sancti Michaelis Londonien. Capellas, nec non Decimas de Walemers, quas canonicè proponitis vos adeptos, sicut vos iuste & pacifice possidetis, vobis, & per vos, eidem Ecclesiæ auctoritate Apostolica confirmamus, & præsentis scripti patrocínio communimus; salvo in prædictis Decimis moderamine concilii generalis.

Nulli ergo omnium hominum liceat, hanc paginam nostræ confirmationis infringere, vel ei ausu temerario contraire.

Siquis autem hoc attemptare præsumpserit indignationem omnipotentis Dei, & beatorum Petri & Pauli Apostolorum ejus se noverit incursum.

Dat. Lateran. 4. Non. Julii, Pontificatus nostri anno quarto decimo.

Sigillo avulso.

NUM. CCCLXIX.

*Bulla pro Priore Sanctæ Trinitatis
London.*

*Ib. Vol. 1. p.
511. A. D.
1254. A. 3.
8. H. 3. Ex
Autogr.*

INNOCENTIUS Episcopus servus servorum Dei, dilectis filiis Abbati de Waltham & Priori de Crucerois Londonien. Dioc. & Magistro Johanni de Cadomo Canonico Ecclesiæ Sancti Pauli Londonien. Salutem & Apostolicam Benedictionem.

Precibus dilecti filii Prioris Ecclesiæ Sanctæ Trinitatis Londonien. Ordinis Sancti Augustini benignum impertientes assensum, discretionis vestræ per Apostolica scripta mandamus quatinus ea, quæ post ipsius iter arreptum ad Sedem Apostolicam veniendo, inveneritis temere in ejus præjudicium attemptata, in statum debitum legitime revocetis.

Contradictores, per censuram ecclesiasticam, appellatione postposita, compescendo; non obstanti si aliquibus, de partibus illis, quod excommunicari, suspendi, vel interdici, aut conveniri extra certa loca non valeant, a sede Apostolica sit indultum: Et constitutione de duabus dietis edita in Concilio generali.

Quod si non omnes hiis exequendis potueritis interesse, duo vestrum ea nichilominus exequantur.

Dat. Assisi 2 Non. Sept. Pontificatus nostri anno undecimo.

Plumbeo sigillo pendente a filo canabeo.

NUM. CCCLXX.

Bulla pro Priore & Conventu Monasterii Sanctæ Trinitatis Ordinis Sancti Augustini London, super Ecclesia de Bixle.

*Ib. Vol. 1. p.
539. A. D.
1255. A. 39.
H. 3. Ex
Autogr.*

ALEXANDER Episcopus servus servorum Dei, venerabili fratri Episcopo, & dilecto filio Officiali Londonien. salutem & Apostolicam benedictionem.

Sua nobis dilecti filii Prior & Conventus Monasterii Sanctæ Trinitatis Londonien. ordinis Sancti Augustini, petitione monstrarunt quod, cum in causa, quæ inter ipsos ex parte una, & venerabilem fratrem nostrum Cantuarien. Archiepiscopum ex altera vertitur, super eo quod idem Archiepiscopus ipsos eorum Ecclesia de Bixle Roffen. Dioc. pro suæ voluntatis libito spoliavit, fuisset hinc inde diutius litigatum;

Tandem eodem Archiepiscopo Ecclesiam ipsam de facto Magistro Gulielmo de Papia Clerico conferente, felicitis recordationis Innocentius Papa prædecessor noster dilectis filiis Electo & Officiali Wintonien. suis dedit literis in mandatis ut eundem Magistrum qui eandem Ecclesiam occupatam detinet, peremptorie citari curarent, ut infra quatuor menses, post citationem suam, per se, vel per procuratorem idoneum Apostolico se conspectui præsentaret, in eodem negotio, prout ordo juris exigit, processurus.

Idem vero Electus, prout ex tenore litterarum ipsarum patet, Magistrum peremptorie citare curavit eundem, ut in hujusmodi termino Apostolico se conspectui per se, vel per Procuratorem idoneum præsentaret.

Cumque postmodum dictus prædecessor Procuratori eorundem Prioris & Conventus, quem propter hoc in eodem termino ad sedem Apostolicam destinarunt, dilectum filium Magistrum Raynerium de Viterbio Capellanum nostrum super hoc dederit Auditorem, idem Capellanus, pro dicto Magistro nemine comparente, quanquam ipsum in audientia publica, prout moris est, pluries citari fecerit, & diutius post terminum expectarit,

Pronunciando decrevit eisdem Priorem & Conventum, & Procuratorem suum, eorum nomine, fore in possessionem Ecclesiæ præfatæ, causa custodiæ, inducendos, prout in literis ipsius Capellani confectis exinde dicitur plenius contineri;

Quocirca discretionis vestræ per Apostolica scripta mandamus quatinus præfatos Priorem & Conventum, vel ipsorum Procuratorem, eorum nomine, in ejusdem Ecclesiæ corporalem possessionem, auctoritate nostra, per vos, vel alios inducere procuretis.

Contradictores per censuram ecclesiasticam, appellatione postposita, compescendo.

Non obstante si aliquibus a sede Apostolica sit indultum quod interdici, suspendi, vel excommunicari non possint per literas Apostolicas, nisi plenam & expressam, vel de verbo ad verbum fecerint de indulto hujusmodi mentionem.

Dat. Neapoli secundo Kal. Februarii, Pontificatus nostri anno primo.

Plumbeo sigillo pendente a filo canabeo.

NUM.

NUM. CCCLXXI.

*Ib. Vol. i. p.
637. A. D.
1257. A. 41.
H. 3. E.
transcrip.
Authent.*

Litteræ diffinitivæ super questione de Ecclesia de Bixle, inter Archiepiscopum Cantuariensem, & Priorem & Conventum Sanctæ Trinitatis London.

STEPHANUS miseratione divina, Episcopus Penestrinus, Universis præsentis litteras inspecturis, salutem in Domino.

Noveritis quod olim, in causa, quæ inter Priorem & Conventum Monasterii Sanctæ Trinitatis Londonien. ordinis Sancti Augustini, ex una parte, & Archiepiscopum Cantuariensem, ac Magistrum Gulielmum tunc simplicem Clericum, nunc Papiensem Episcopum ex altera, vertebatur, super eo quod dictus Archiepiscopus dictos Priorem & Conventum Ecclesia de Bixle Roffens. Dioc. quam a tempore, cujus non extat memoria, ex concessionibus & collationibus quorundam Archiepiscoporum prædecessorum ipsius, qui in Ecclesia Cantuar. pro tempore fuerunt, Capituli Cantuarien. & loci Diocesani accedente consensu, in perpetuam elemosinam & in proprios usus, prout in prædecessorum ipsorum literis, confectis exinde, dicitur plenius contineri, obtinuerunt, contra iustitiam spoliatis, eam dicto Magistro de Facto, cum de jure nequiret, contulerat.

Felicis recordationis Dominus Innocentius Papa quartus, Magistrum Raynerium de Viterbio Capellanum suum partibus deputavit Auditorem.

Qui Priorem & Conventum præfatos, causa custodiæ in possessionem Ecclesiæ supradictæ inducendos esse decrevit, propter ipsius Magistri contumaciam manifestam.

Postmodum vero Dominus Alexander Papa quartus Venerabili Patri Episcopo & discreto viro Officiali London. suis dicitur dedisse literis in mandatis, ut præfatos Priorem & Conventum, vel ipsorum Procuratorem, eorum nomine, in ipsius Ecclesiæ corporalem possessionem, auctoritate litterarum hujusmodi, per se, vel alios, inducere procurarent; Contradictores &c. prout in ipsis Litteris dicitur plenius contineri.

Et, licet ipsi Prior & Conventus, per Episcopum & Officialem præfatos in dictæ Ecclesiæ possessionem inducti corporalem, eam postmodum aliquandiu pacifice possiderent;

Tandem Magistro Gulielmo eodem in Episcopum Papiensem assumpto, vir venerabilis Magister Jordanus, Domini Papæ Subdiaconus & Notarius, de ejusdem Domini speciali licentia, & mandato, viva voce sibi facta, præfatam Ecclesiam, per promotionem dicti electi vacantem, discreto viro Odoni Vicecomiti, ejusdem Domini Capellano, nomine & Vice Ubalдини Clerici, nepotis venerabilis viri Domini O. Sanctæ Mariæ in via lata Diaconi Cardinalis, contulit; ipsum Odonem, nomine ipsius, viz. per suum Pilleum investiens de eadem, decursu temporis de consecrandis Episcopis diffinito a Canone non obstante, venerabili viro Electo Winton. eidem viz. super dicta Ecclesia Executorem concessit, qui procuratorem ejusdem in ipsius Ecclesiæ possessionem induxit, seu mandavit induci.

Cumque postmodum inter ipsos Priorem & Conventum ex parte una, & præfatum Ubaldinum ex altera, orta materia questionis, ad Sedem Aposto-

licam per appellationem delata fuisset, demum nos, quem Dominus Papa, in causa hujusmodi, partibus concessit Auditorem, de speciali mandato ipsius, nobis viva voce facto, fratre Radulpho Canonico & Procuratore Monasterii prædicti, & Ferrarino Canonico Ferrarien. Procuratore dicti Ubalдини, in nostra præsentia constitutis, & de communi consensu & voluntate ipsorum sententialiter pronunciantes, eidem Ubaldino super ipsa Ecclesia de Bixle perpetuum silentium imponimus.

Statuimus etiam, ordinamus, atque decernimus ut collationibus Magistro Guilielmo, & Ubaldino præfatis, & quibuscunque aliis, Apostolica vel cujuscunque auctoritate, de prædicta Ecclesia de Bixle, cum juribus & pertinentiis suis factis, vel in posterum faciendis, quas ex nunc decernimus cassas, irritas & inanes, & quicquid secutum est ex eis, vel ob ipsas nequaquam obstantibus, eo quod Ecclesia ipsa tunc temporis non vacabat, utpote in usus proprios jam dicto Monasterio concessa, dictus Ubald. dimittat de cætero præfatam Ecclesiam de Bixle, cum suis juribus & pertinentiis prædictis, Priori & Conventui liberam & quietam, & quod tandiu Prior & Conventus prædicti ipsi Ubald. viginti & quinque Marcas sterlingorum, in Festo Sancti Michaelis Londoniis, exhibeant annuam Pensionem, donec dictus Prior in Regno Angliæ, in locis, quibus viderit expedire, jam dicto Ubaldino de Ecclesiastico Beneficio, Præbenda, Personatu, vel Dignitate cum Cura, vel sine Cura, ad cujuscunque collationem spectante, quod sexaginta Marcas sterlingorum ad minus valeat annuatim, per litteras Apostolicas quas idem Ubaldinus ad Priorem impetrabit eundem per se, vel per alium, seu alios duxerit providendum.

Et dictus Ubaldinus vel ejus Procurator suo nomine hujusmodi Beneficii possessionem pacificam atque corporalem habuerit, & fructus pacifice perceperit de eodem; ac dicto Ubald. hujusmodi provisionem adepti, idem Prior & Conventus ad solutionem pensionis ejusdem nullatenus teneantur, nec dictus Ubald. ipsam exigat ab eisdem, & de ipsius Domini Papæ speciali mandato supplentes, si quis in concessionibus, collationibus & confirmationibus memoratis Archiepiscoporum, Capituli, & loci diocesano prædictorum habitus est defectus; inhibemus quod eadem Ecclesia de Bixle nulli, cujuscunque auctoritate, de cætero conferatur, sed ipsa in perpetuum in proprios usus Prioris & Conventus ipsorum libere, cum juribus & pertinentiis suis, remaneat & quiete, alicujus seu aliquorum contradictione nequaquam obstante.

In cujus rei testimonium præsentis litteras sigilli nostri munimine fecimus roborari. Lata & recitata fuerunt prædicta Viterbii, sub anno Domini 1257, Pontificatus Domini Alexan. Papæ quarti anno tertio, 15 Indict. die nona Septembris exeuntis.

Præsentibus

Magistro Uberto de Coconato.

Magistro Roberto de Scotia, Domini Papæ Capellani.

Magistro Johanne Romanucii, Domini Papæ scriptore.

Magistro Adulpho, Canonico Præbend.

Magistro Georgio, Canonico Strigoniën.

Et aliis pluribus testibus de hiis rogatis & vocatis.

Ego Berardus de Insula, Romanæ Apostol. ac sacrosanctæ sedis auctoritate Notarius, prædictorum

rum prolationi interfui ut supra legitur; & de mandato prædicti Domini Penestr. Episcopi, scripsi, & rogatus fideliter provocavi.

NUM. CCCLXXII.

Bulla pro Conventu Sanctæ Trinitatis London. super Hospitali Sanctæ Katherinæ.

Federa &
Convent &c.
Vol. 1. p. 787
A. D. 1264.
A. 48. H. 3.
Ex Autogr.

URBANUS Episcopus servus servorum Dei, dilectis filiis Abbati & Priori Glovernæ, Wigornien. Dioc. salutem & Apostolicam benedictionem.

Dilecti filii Prior & Conventus Ecclesiæ Sanctæ Trinitatis Londonien. ordinis Sancti Augustini nobis exponere curaverunt, quod claræ memoriæ H. Rex Angliæ, & M. Regina Uxor ipsius, perpetuam custodiam & quicquid juris habebant in hospitali eorum Sanctæ Katherinæ, juxta Turrim Londonien. posito, quod ipsi de bonis propriis construxerant & dotarant, dictis Priori & Conventui, ac eorum Ecclesiæ Sanctæ Trinitatis liberaliter contulerunt;

Et postmodum quidam Reges Angliæ, qui post ipsos fuerunt, & etiam charissimus in Christo filius noster Rex Angliæ illustris, collationem hujusmodi habuerunt ratam & firmam,

Aliqui etiam Londonien. Episcopi, de consensu Capituli Londonien. præfatum Hospitale, cum omnibus pertinentiis suis, dictis Priori, & Conventui, & Ecclesiæ concesserunt,

Et tam ipsi, quam quidam, Archiepiscopi Cantuarien. Metropolitan. loci, collationem seu donationem hujusmodi confirmarunt, prout in litteris inde confectis dicitur plenius contineri:

Dictique Prior & Conventus Hospitale præfatum, ejusque Custodiam, cum omnibus pertinentiis suis, a centum annis citra, usque ad hæc tempora, pacifice possederunt,

Instituentes & destituentes fratres ibidem, qui suscipiebant ab eis professionem, habitum, & vivendi modum, secundum Regulam Sancti Augustini, & promittebant juramento, sub eorum obedientia vivere, & ipsis tam de spiritualibus, quam de temporalibus plenarie respondere:

Sed venerabilis frater noster Londonien. Episcopus, contra collationem & confirmationem hujusmodi veniens, ipsos Hospitali prædicto, ejusque juribus & pertinentiis suis spolians, non permittit fratres commorantes ibidem canonicam eis & debitam exhibere obedientiam, ad eorum venire Capitulum, & sibi de temporalibus more solito, respondere.

Quocirca discretionem vestram per Apostolica scripta mandamus quatinus, si est ita, dictum Episcopum, quod eisdem Priori & Conventui hospitale ipsum, cum omnibus suis pertinentiis, cum integritate restituat, dictosque fratres ejus libere respondere permittat de justitiis consuetis, monitione præmissa, auctoritate nostra, appellatione remota, compellatis.

Non obstante si eidem Episcopo a sede Apostolica sit indultum, quod excommunicari, suspendi, vel interdicti non possit per litteras sedis ejusdem, non facientes plenam & expressam de indulto hujusmodi mentionem.

Quod si non ambo hiis exequendis potueritis interesse, alter vestrum ea nichilominus exequatur.

Dat. apud urbem veterem quinto Kal. Aprilis, Pontificatus nostri anno tertio.

Plumbeo sigillo a filo canabeo.

NUM. CCCLXXIII.

Bulla pro Priore & Conventu Sanctæ Trinitatis, quæ dirigitur Regine Angliæ pro Hospitali Sanctæ Caterinæ.

Ibid. A. D.
1264. A. 48.
H. 3. Ex
Autogr.

URBANUS Episcopus servus servorum Dei, charissimæ in Christo filiæ Reginæ Angliæ illustri, salutem & Apostolicam benedictionem.

Dilecti filii Prior & Conventus Ecclesiæ Sanctæ Trinitatis Londonien. ordinis Sancti Augustini, nobis exponere curaverunt, quod claræ memoriæ H. Rex Angliæ & M. Regina uxor ipsius, perpetuam custodiam, & quicquid juris habebant in Hospitali eorum Sanctæ Katherinæ, juxta Turrim Londonien. posito, quod ipsi de bonis propriis construxerant & dotarant duxerunt eis & dictæ Ecclesiæ Sanctæ Trinitatis liberaliter conferenda.

Et postmodum quidam Reges Angliæ, qui post ipsos fuerunt, & etiam carissimus in Christo filius noster Rex Angliæ illustris, collationem hujusmodi habuerunt ratam & firmam.

Aliqui etiam Episcopi Londonien. de consensu Capituli Londonien. præfatum Hospitale, cum omnibus pertinentiis suis, dictis Priori & Conventui, ac Ecclesiæ concesserunt; & tam ipsi, quam quidam Archiepiscopi Cantuarienses, Metropolitan. loci, collationem seu donationem hujusmodi confirmarunt, prout in litteris inde confectis dicitur plenius contineri.

Dictique Prior & Conventus Hospitale prædictum, ejusque custodiam cum omnibus pertinentiis suis, a centum annis & citra, usque ad hæc tempora pacifice possederunt, instituentes & destituentes fratres ibidem, qui ab eis professionem, habitum, & vivendi modum, secundum regulam Sancti Augustini suscipiebant; vivendo sub ipsorum obedientia, & ipsis tam de spiritualibus quam temporalibus respondendo.

Sed nunc memorati Prior & Conventus Hospitale prædicto, ejusque pertinentiis de mandato tuo, quod vix credimus, spoliati dicuntur, nec permittunt fratres, commorantes ibidem, canonicam eis & debitam exhibere obedientiam, ad eorum venire capitulum, & sibi respondere de temporalibus, ut solebant.

Propter quod iidem Prior & Conventus ad Apostolicæ sedis providentiam recurrerunt.

Quia vero decet honorem tuum, ut hujusmodi salubris & pia concessio, per tot Reges, totque Pontifices roborata, conservetur illæsa, Excellentiam tuam rogamus, monemus & hortamur attente, quatinus Hospitale ipsum, & omnes pertinentias ejus, quæ in tuis manibus detineri dicuntur, eidem Priori & Conventui, pro nostra & Apostolicæ sedis reverentia, facias prompta benignitate restitui, ac ipsos pacifica prædictorum possessione gaudere; ita quod tibi, propter hoc, a Deo vitæ perennis præmium, & a nobis condigna proveniat actio gratiarum.

I i i i

Dat.

Dat. apud Urbem veterem Kalend. Aprilis,
Pontificatus nostri anno tertio.

Sub filo canabi.

NUM. CCCLXXIV.

*ib. p. 768.
A. D. 1264.
A. 48. H. 3.
Ex Autogr.*

*Bulla pro Conventu antedicto de testi-
monio perhibendo in causis propriis.*

URBANUS Episcopus servus servorum
Dei, dilectis filiis Priori & Con-
ventui Ecclesie Sancte Trinitatis Londonien. or-
dinis Sancti Augustini salutem & Apostolicam be-
nedictionem.

Et si superfluum videatur precibus postulari quod
a jure communi conceditur, interdum tamen ipsa
quoque justitia non inutiliter indulgetur, ut eo sit
a contraria potentia tutior, quo fuerit de gratia
speciali concessa.

Hinc est quod nos, devotionis vestrae precibus
inclinati, vobis auctoritate presentium, indulgemus
ut liceat vobis, in causis Ecclesie vestrae, verum te-
stimonium ferre, dummodo unus, vel duo ex vobis
ad agendum & respondendum fuerint instituti;
quorum testimonium admitti non debet in causis,
in quibus auctores extiterint, vel etiam responsales.

Nulli ergo omnino hominum liceat hanc pagi-
nam nostrae concessionis infringere, vel ei ausu te-
merario contraire.

Si quis autem hoc attemptare praesumpserit, in-
dignationem omnipotentis Dei, & beatorum Petri
& Pauli, Apostolorum ejus, se noverit incursum.

Dat. apud Urbem veterem Kalend. Aprilis, Pon-
tificatus nostri anno tertio.

*Sub plumbeo sigillo pendente a filis sericis flavi
rubeique coloris.*

NUM. CCCLXXV.

*Federa &
Convent. &c.
Vol. 2. p. 23.
A. D. 1274.
A. 2. Ed. 1.
Ex Orig.*

*Bulla de protectione pro Monasterio Sanc-
tae Trinitatis London.*

GREGORIUS Episcopus servus servorum
Dei, dilectis filiis Priori & Con-
ventui Monasterii Sanctae Trinitatis Londoniensis, or-
dinis Sancti Augustini salutem & Apostolicam be-
nedictionem.

Sacrosancta Romana Ecclesia devotos & humi-
les filios, ex assuetae pietatis officio, propensius di-
ligere consuevit, & ne pravorum hominum Mo-
lestiis agitentur, eos, tanquam pia Mater, suae pro-
tectionis munimine confovere.

Ea propter dilecti in Domino filii, vestris iustis
postulationibus grato concurrentes assensu, perso-
nas vestras & locum, in quo divino estis obsequio
mancipati, cum omnibus bonis quae in praesentiarum
rationabiliter possidetis, aut in futurum iustis mo-
dis praestante domino, poteritis adipisci, sub Sancti
Petri & nostra protectione suscipimus; specialiter
autem Decimas, Domos, Terras, Possessiones &
alia bona vestra, sicut ea iuste & pacifice possidetis,
vobis, & per vos, vestro Monasterio, auctoritate

Apostolica confirmamus, & praesentis scripti pa-
trocinio communimus; salva in praedictis Decimis
moderatione Concilii generalis.

Nulli ergo &c.

Dat. Lugduni Idibus Martii. Pontificatus nostri
anno secundo.

Sub filis sericis flavi rubeique coloris.

NUM. CCCLXXVI.

*Bulla Urbani sexti Papae pro Prioratu
Sanctae Trinitatis Londoniensis, con-
tra Occupatores & Detentores Posses-
sionum &c. ejusdem Prioratus.*

*Fed & Con-
vent. Vol. 7.
p. 632. A. D.
1369. A. 13.
R. 2. Ex
Autogr.*

URBANUS Episcopus, Servus Servorum Dei,
Venerabili Fratri Archiepiscopo Cantuariensi, &
Dilectis Filiis Abbati Monasterii de Wal-
tham Londoniensi Diocesi, ac Archidia-
cono Londoniensi; Salutem & Apostolicam Benedic-
tionem.

Militanti Ecclesiae, licet immeriti, disponente
Domino, Praesidentes, circa curam Ecclesiarum &
Monasteriorum omnium solertia reddimur inde-
fessa solliciti, ut, juxta debitum Pastoralis Officii,
eorum occurramus Dispendiis, & Profectibus, di-
vina cooperante Clementia, salubriter intendamus.

Sane, Dilectorum Filiorum, Prioris & Conventus
Prioratus Sanctae Trinitatis Londoniensis, Ordinis
Sancti Augustini, Confectione percepimus quod
nonnulli Archiepiscopi, Episcopi, alique Ecclesia-
rum Praelati & Clerici, ac Ecclesiasticae Personae, tam
Religiosae, quam Seculares, necnon Duces, Mar-
chiones, Comites, Barones, Nobiles, Milites, &
Laici, Communia Civitatum, Universitates Oppi-
dorum, Castrorum, Villarum, & aliorum loco-
rum, & aliae singulares Personae Civitatum & Di-
ocesum, ac aliarum partium diversarum, occupa-
runt, & occupari fecerunt Castra, Villas & alia
Loca, Terras, Domos, Possessiones, Jura & Ju-
risdictiones, necnon Fructus, Censuum, Redditus &
Proventus dicti Prioratus, & nonnulla alia Bona,
Mobilia & Immobilia, Spiritualia & Temporalia,
ad Priorem & Conventum ac Prioratum praedictos
spectantia, & ea detinent indebite occupata, seu ea
Detinentibus praestant Auxilium, Consilium, vel
Favorem,

Nonnulli etiam Civitatum, Diocesum & Parti-
um praedictarum, qui nomen Domini in vanum
recipere non formidant, eisdem Priori & Con-
ventui, super praedictis Castris, Villis, & Locis aliis,
Terris, Domibus, Possessionibus, Juribus & Juris-
dictionibus, Fructibus, Censibus, Redditibus, &
Proventibus eorundem, & quibuscumque aliis Bo-
nis, mobilibus & immobilibus, spiritualibus & tem-
poralibus, & aliis rebus ad eosdem Priorem & Con-
ventum, ac Prioratum spectantibus, multiplices
Molestias & Injurias inferunt ac Jacturas.

Quare dicti Prior & Conventus nobis humiliter
supplicarunt ut, cum eisdem valde reddatur diffi-
cile, pro singulis querelis, ad Apostolicam Sedem
habere recursum, providere ipsis super hoc paterna
diligentia curarem.

Nos igitur adversus Occupatores, Detentores,
Praesumptores, Molestatores & Injuriatores hujus-
modi, illo volentes eidem Priori & Conventui Re-
medio subvenire, per quod ipsorum compescatur
Temeritas,

Temeritas, & aliis aditus committendi similia præcludatur, Discretioni vestræ, per Apostolica Scripta, mandamus quatinus vos, vel duo, aut unus vestrum, per vos, vel alium, seu alios, etiam si sint extra loca in quibus deputati estis Conservatores & Judices, præfatis Priori & Conventui efficacis defensionis Presidio assistentes, non permittatis eosdem super hiis & quibuscumque aliis Bonis & Juribus, ad Priorem & Conventum ac Prioratum prædictos spectantibus, ab eisdem vel quibuscumque aliis indebite molestari, vel eis Gravamina, vel Damna, vel Injurias irrogari;

Facturi dictis Priori & Conventui, cum ab eis, vel Procuratoribus suis, aut eorum aliquo, fueritis requisiti, de prædictis & aliis Personis quibuscumque, super Restitutione hujusmodi Castrorum, Villarum, Terrarum, & aliorum Locorum, Jurisdictionum & Jurium, & Bonorum, mobilium & immobilium, Reddituum quoque ac Proventuum, ac aliorum quorumcumque Bonorum, necnon de quibuscumque molestiis, Injuriis, atque Damnis, præsentibus & futuris, in illis (videlicet) que Judicalem requirunt Indaginem, summarie & de plano, sine Strepitu & Figura Judicii, in aliis vero, prout qualitas eorum exigerit, Justitiæ Complementum.

Occupatores, seu Detentores, Præsumptores, Molestatores & Injuriatores hujusmodi, necnon Contradictores quoscumque & Rebelles (cujuscunque Dignitatis, Status, Ordinis, vel Conditionis extiterint) quandocumque & quotiescunque expedient, Auctoritate nostra per Censuram Ecclesiasticam Appellatione postposita compescendo; invocato ad hoc, si opus fuerit, Auxilio Brachii secularis.

Non obstantibus tam, felicitis Recordationis, Bonifacii Papæ VIII, Prædecessoris nostri,

In quibus cavetur ne aliquis, extra suam Civitatem & Diocesim, nisi in certis exceptis casibus, & in illis ultra unam dietam a fine suæ Diœcesis ad Judicium evocetur; seu ne Judices & Conservatores, a Sede deputati prædicta, extra Civitatem & Diocesim, in quibus deputati fuerint, contra quoscumque procedere, sive alii vel aliis vices suas committere, aut aliquos ultra unam Dietam a fine Diœcesis eorundem trahere præsumant, dummodo ultra duas Dietas aliquis, Auctoritate præsentium non trahatur, seu quod de aliis, quam de manifestis Injuriis & Violentiis, & aliis, quæ judicalem requirunt Indaginem, Pænis, in eos, si secus egerint, & in id procurantes, adjectis, Conservatores se nullatenus intromittant,

Quam aliis quibuscumque Constitutionibus, a Prædecessoribus nostris, Romanis Pontificibus, tam de Judiciis, Delegatis & Conservatoribus, quam Personis, ultra certum numerum, ad Judicium non vocandis,

Aut aliis edictis, quæ vestræ possent in hac parte Jurisdictioni aut Potestati, ejusque libero exercitio, quomodolibet obviare.

Seu si aliquibus, communiter, vel divisim, a prædicta sit Sede indultum, quod Excommunicari, Suspendi, vel Interdici, seu extra, vel ultra certa loca ad Judicium evocari non possint, per Literas Apostolicas, non facientes plenam & expressam, ac de verbo ad verbum de Indulto hujusmodi, & eorum Personis, Locis, Ordinibus, & Nominibus propriis, mentionem,

Et qualibet alia dictæ Sedis Indulgentiæ, generali vel speciali, cujuscunque Tenoris existat,

Per quam, Præsentibus non expressam, vel totaliter non insertam, vestræ Jurisdictionis explicatio in hac parte valeat quomodolibet impediri, & de qua, cujuscunque toto Tenore, de verbo ad ver-

bum, in nostris Literis habenda sit mentio specialis.

Cæterum volumus, & Apostolica Auctoritate decernimus, quod quilibet vestrum prosequi valeat Articulum etiam per alium inchoatum, quamvis idem Inchoans nullo fuerit impedimento Canonico præpeditus.

Quodque a Data Præsentium sit vobis, & unicuique vestrum, in Præmissis omnibus & eorum singulis, ceptis & non ceptis, præsentibus & futuris, perpetua Potestas & Jurisdictio attributa, ut eo vigore, eaque firmitate possitis in Præmissis omnibus, ceptis, & non ceptis, præsentibus & futuris, & pro prædictis procedere, ac si prædicta omnia & singula coram vobis cepta fuissent, & Jurisdictio vestra, & cujuscumque vestrum, in prædictis omnibus & singulis, per Citationem vel Modum alium perpetua legitimum extitisset;

Constitutione prædicta, super Conservatoribus, & alia qualibet, in contrarium edita, non obstante;

Præsentibus post Quinquennium minime valentibus.

Dat. Romæ apud Sanctum Petrum iii Non. Julii. Pontificatus nostri Anno Duodecimo.

N. de Glywicz.

Jo. Scojusco.

Pro G. Wert.

Marcus.

Sub Filis Cannabaceis.

NUM. CCCLXXVII.

Clemens 5^{us} Papa suscipit Priorem & Conventum Sanctæ Frideswidæ Oxonii sub sua Protectione.

Fædera & Convent. Vol. 3. p. 214. A. 1310. 3. Ed. 2.

CLEMENS Episcopus servus servorum Dei, dilectis filiis Priori & Conventui Monasterii de Sancta Frideswyda Oxonii, per Priorem soliti gubernari, Ordinis Sancti Augustini, Lincolnensis Diœcesis, salutem & Apostolicam Benedictionem.

Cum a nobis petitur quod justum est & honestum, tam vigor æquitatis, quam ordo exigit rationis, ut id, per sollicitudinem officii nostri, ad debitum perducatur effectum.

Ea propter, dilecti in Domino filii, vestris justis postulationibus grato concurrentes assensu, Personas vestras & locum, in quo estis divino obsequio mancipati, cum omnibus bonis, quæ impræsentiarum rationabiliter possidetis, aut in futurum justis modis, præstante Domino, poteritis adipisci, sub Beati Petri & nostra protectione suscipimus.

Specialiter autem Decimas, Terras, Domos, Ortos, Prata, Nemora, Molendina & alia bona, sicut ea juste & pacifice possidetis, vobis & per vos monasterio vestro auctoritate Apostolica confirmamus; salva in prædictis Decimis moderatione Concilii Generalis.

Nulli ergo, &c.

Dat. Avinion, 4 Nonas Julii, Pontificatus nostri anno quinto.

Sub filis sericis flavi, rubeique coloris.

NUM.

NUM. CCCLXXVIII.

Fed. & Con-
vent. Vol. 14.
p. 23. A. D.
1524. A. 16.
H. 8. Ex O-
riginali.

Bulla Clementis Septimi Papæ de Auctoritate supprimendi Monasteria, ad annum Redditum Trium Millium Ducatorum, eademque Collegio Sanctæ Fridiswidæ Oxoniæ uniendi.

CLEMENS EPISCOPUS, Servus Servorum Dei, Dilecto Filio Thomæ Tituli Sanctæ Cæcilie Presbytero Cardinali in Regno Angliæ nostro & Apostolicæ Sedis Legato, Salutem & Apostolicam Benedictionem.

Dudum, considerantes saluberrimos Fructus & Christi Fidelibus pernecessarios ex Literarum Studiis provenire & quod *Universitas Studii generalis Oxoniensis* ob Penuriam Reddituum propemodum Extinctum iri videbatur, ac cupientes ut Studium ipsum decenter continuari & Incrementum suscipere posset,

Motu proprio & ex certa Scientia *Circumspectioni tuæ* in Monasterio, per Priorem gubernari solito, Sanctæ *Fridiswidæ* Ordinis Sancti *Augustini Lincolniensis* Diocesis, quod in ipsius Universitatis medietate existit, si ad hoc Carissimi in Christo Filii nostri *Henrici Angliæ Regis* Illustris accederet Assensus, Nomen Monasterii & Dignitatem Prioratus, necnon Ordinem huiusmodi & Dependentiæ Auctoritate nostra penitus Supprimendi & Canonicorum inibi Degentium Personas ad alia Loca ejusdem Ordinis Transferendi, necnon, suppressis Monasterii Nomine, Dignitate, Ordine & Dependentiâ huiusmodi nomen *Collegii Clericorum Secularium* imponendi & Collegium huiusmodi Instituenti ac illi omnes & singulos ipsius sic tunc suppressi Monasterii, Fructus, Redditus, Proventus & Bona, ad effectum ut Personæ ydoneæ, pro ratione Facultatum dicti Loci, in eodem loco instituendæ, partim publicis Lectionibus astricte Liberales Artes ad commodum Studentium profiterentur & aliis interpretarentur, partim Ecclesiæ dicti Loci intendentes Divinis inservirent perpetuo, Applicandi & Appropriandi, & alia circa ea necessaria Faciendi, plenam Auctoritate Apostolicâ Concessimus Facultatem, prout in nostris desuper confectis Litteris plenius continetur.

Cum autem, sicut accepimus, Fructus Redditus, Proventus & Bona prædicta pro competenti Restauratione & Manutentione dictæ Universitatis ac Suggestione Doctorum, Eruditioni Scholarum insudantium, non sufficiant, nec absque ingenti Murnure & Indignatione Incolarum dicti Regni. Possessiones & Prædia emi & isto Collegio applicari possint, sintque in Partibus illis nonnulla tam Virorum quam Mulierum Monasteria, in quibus vix Quinque aut forte Sex Personæ regularem Vitam professæ moram trahunt, ita ut ob raritatem Religiosarum Personarum inibi degentium Divino Cultui decentur ut par est in illis vacari non potest,

Nos, cupientes felici Statui dictæ Universitatis & Divino Cultui in dictis Monasteriis salubriter providere, *Circumspectioni tuæ*, de qua pro sui Ingenii Dignitate & Morum Integritate plenam in Domino Fiduciam obtinemus, motu simili, non

ad alicujus Nobis super hoc oblatae Petitionis Instantiam, sed de nostra mera Deliberatione & ex certa Scientia, ac de Apostolicæ Potestatis Plenitudine, in aliis Uno, Duobus vel Pluribus & totam Virorum quam Mulierum Sancti *Benedicti* vel Sancti *Augustini* & cujusvis alterius etiam *Cluniacensis*, *Cisterciensis*, *Grandimontensis* vel *Præmonstratensis* Ordinis Monasteriis, quorum in simul Fructus, Redditus, & Proventus ultra Valorem Annuum dicti Monasterii Sanctæ *Fridiswidæ* Trium Millium Ducatorum Auri de Camera, secundum communem Estimationem Valorem Annuum non excedant, si ad hoc præfati *Henrici Regis Fidei Defensoris*, & si extant, Fundatorum ipsorum Monasteriorum, seu eorum Successorum accesserit Assensus, Nominibus Monasteriorum & Dignitatibus Abbatialibus & Abbatissalibus seu aliarum Dignitatum superiorum, necnon Officiis Conventualibus & Dependentiis & Ordinibus Apostolica Auctoritate penitus Suppressis & Extinctis, ac Canonicorum & Monachorum necnon Monialium & aliorum inibi degentium Personis, ad alia Monasteria sive Loca regularia ejusdem seu alterius Ordinis, prout tibi magis expedire videbitur, Translatis, omnes & singulos ipsorum tunc sic Suppressorum Monasteriorum Fructus, Redditus, Proventus & Bona, quæ omnia pro expressis haberi volumus, ad Effectus præmissos, perpetuo Applicandi & Appropriandi, alia quoque Augmento, Utilitati & Conservationi dictæ Universitatis in Præmissis & circa ea necessaria seu quomodolibet oportuna Faciendi, Statuendi & Exequendi plenam & liberam, Tenore Præsentium, Licentiam concedimus & Facultatem, ipsasque Litteras ad hoc extendimus & ampliamus;

Non obstantibus quibuscvis Apostolicis ac *Ostioni* & *Ostoboni* olim in Regno Angliæ Apostolicæ Sedis Legatorum, necnon in Provincialibus & Synodalibus Conciliis editis generalibus vel specialibus Constitutionibus & Ordinationibus, necnon Monasteriorum & Ordinum huiusmodi Juramento, Confirmatione Apostolicâ vel quavis Firmitate alia roboratis Statutis & Consuetudinibus, Privilegiis quoque & Indultis ac Litteris Apostolicis & in Forma Brevis Monasteriis & Ordinibus huiusmodi sub quibuscumque Tenoribus & Formis etiam per modum Statuti & Ordinationis perpetuorum & cum quibuscvis etiam Derogatoriorum Derogatoriis Fortioribus & insolitis Clausulis ac irritantibus & aliis Decretis, etiam Motu simili & ex certa Scientia ac de Apostolicæ Potestatis Plenitudine, etiam per Nos & Sedem eandem etiam iteratis Vicibus Concessis, Confirmatis & Innovatis etiam si in illis caveatur expresse quod illis etiam per quascumque Litteras Apostolicas nullatenus derogari possit, nisi in Litteris quæ eis derogare viderentur illorum omnium Tenores de Verbo ad Verbum insererentur & expresse appareret Romanum Pontificem illis voluisse derogare, ac Causa urgens & sufficiens exprimitur, & alias certis Modis & Formis observatis, quibus omnibus (illorum Tenores ac si de Verbo ad Verbum inserti, & forma in illis tradita observata foret, Præsentibus pro expressis habentes) illis alias in suo Robore permansuris hac vice dumtaxat specialiter & expresse Motu, Scientia & Potestate similibus Derogamus, ceterisque contrariis quibuscumque.

Datum Romæ apud Sanctum Petrum, Anno Incarnationis Dominicæ Millesimo Quingentesimo Vigesimo quarto, Tercio Id.

Idus Septembris, Pontificatus nostri anno Primo.

JO. MATTHEUS GIBERTUS.

Super Plicam,

A. DE CASTILLO.

Sigillo avulso.

NUM. CCCLXXIX.

Litteræ Regis Henrici Octavi de Assensu suo pro Suppressione Monasteriorum in superiore Bulla Papæ Clementis Septimi designatorum.

Fad. & Convent. Vol. 14. p. 32. A. D. 1525. A. 16. H. 8. Pat. 16 H. 8. p. 2. m. 22. dot.

REX dilectis sibi, *Johanni Aleyn*, Clerico, *Johanni Skewse* & *Johanni Seynclere*, Salutem. Cum Sanctissimus in Christo Pater Dominus *Clemens*, Divina Providentia *Papæ Septimus*, pia Consideratione motus ut Studium Oxon, quod propter Reddituum Exilitatem pro Doctorum & Lectorum, ad Juniorum Informationem inibi laborantium, sustentatione indies deficere & prope modum Extinctum ire videbatur, non modo decentius continuari sed & Incrementum aliquod accipere posset, Reverendissimo in Christo Patri Domino *Thomæ Sacrosanctæ Ecclesiæ Romanæ Presbytero Cardinali* Eborum, ipsiusque Sanctissimi Domini nostri & Apostolicæ Sedis ad Nos & Regnum Nostrium Angliæ, ac omnes ac singulas Provincias illi adjacentes de Latere Legato, Angliæ Primate & Cancellario, ac nostro Primo & Prædicto Consiliario, per suas sub Plumbo Litteras Licentiam & Facultatem concesserit non solum Monasterium Canonorum Regularium Sanctæ *Fredeswidæ* Ordinis Sancti Augustini Lincolnienſi Diœceſe, in ipso Oppido Oxoniæ situatum, sed & alia nonnulla, sive Virorum sive Mulierum, tam ejusdem quam Sancti *Benedicti* & cujusvis alterius, etiam *Cluniacensium*, *Cisterciensium*, *Grandimontensium*, vel *Præmonstratensium* Ordinum, Monasteria & Loca Religiosa, si ad hoc noster accesserit Assensus, penitus supprimendi,

Et quascumque Personas Religiosas, cujuscumque Ordinis inibi degentes, ad alia Monasteria sive Loca ejusdem Ordinis sive alterius cujuscumque Transferendi,

Atque, Suppresso Nomine dicti Monasterii Sanctæ *Fredeswidæ*, eidem Loco Nomen COLLEGII SECULARIS de novo imponendi,

Hujusmodi Monasteriorum & Locorum Religiosorum,

Nominibus ac Dignitatibus, Abbatialibus & Abbatissalibus seu aliarum Dignitatum, necnon Officiis Conventualibus & Dependentibus ac ipsis Ordinibus Suppressis & Extinctis, necnon Canonorum, Monachorum sive Monialium & aliorum inibi degentium Personis ad alia Monasteria sive Loca Religiosa Translatis,

Omnes & singulos Fructus, Redditus, & Proventus ac Bona hujusmodi Monasteriorum & locorum Suppressorum dicto Collegio Seculari perpetuo Applicandi & Appropriandi, prout in ipsis Litteris Sanctissimi Domini nostri plenius continetur & liquet;

Cumque Nos ad piam Intentionem præfati Sanctissimi Domini nostri Mentis nostræ Intuitum dirigentes, & eam non solum ad hujus Regni nostri Decorem, sed ad Studentium Profectum non modicum, ac etiam ad Ecclesiæ Catholicæ & Fidei Christianæ Corroborationem plurimum conferre firmiter opinantes, omnibus & Singulis Sanctissimum Dominum nostrum in suis hujusmodi Litteris comprehensis, nostrum pro Nobis & Hæredibus ac Successoribus nostris, per Litteras nostras Patentes, Magno Sigillo nostro sigillatas, ex certa Scientia & mera Liberalitate nostris præbuerimus, prout etiam per Præsentes, nostrum plenum & liberum præbemus Assensum, cupiamusque tam ad plenum, integrum & inviolabilem perducere Effectum;

Vos igitur omnes & singulos & quemlibet vestrum, conjunctim & divisim ad omnia & singula in p & cætera ea ex Mandato seu Commessione præfati Reverendissimi Domini Cardinalis & Legati, faciendum, exequendum, & perimplendum per Præsentes Habilitamus, Approbamus, & Auctorizamus, ac plenam & sufficientem Auctoritatem, Facultatem & Potestatem Concedimus, etiamſi majora fuerint hiis quæ superius sunt expressa.

Damus autem universis & singulis Majoribus, Vicecomitibus, Escaetoribus, Præpositis, Ballivis, Ministris & omnibus aliis Officiariis & Ligeis nostris, Tenore Præsentium, firmiter in Mandatis, quod Vobis in Executione Præmissorum Obedientes sint, Assistentes & Auxiliantes in omnibus, prout decet.

In cujus, &c.

Teste Rege apud *Westmonasterium*, septimo Die Januarii.

NUM. CCCLXXX.

Litteræ Regis Henrici Octavi pro Suppressione Monasterii Sanctæ Fredeswidæ Canonorum Sancti Augustini in Universitate Oxoniensi; in quibus Bulla Clementis septimi Papæ recitatur.

Fad. & Convent. Vol. 14. A. D. 1524. A. 6. H. 8. Pat. 16. H. 8. 2. m. 2.

Rex omnibus ad quos &c. Salutem.

INSPEXIMUS Bullam Sanctissimi Domini nostri *Clementis* ejus Nominis, Divina Providentia *Papæ Septimi*, ad Reverendissimum in Christo Patrem *Thomam*, Miseratione Divina, *Tituli Sanctæ Cecilie trans Tiberim Sacrosanctæ Romanæ Ecclesiæ Presbiterum Cardinalem*, Eborum Archiepiscopum, & Apostolicæ Sedis Legatum, necnon Felicis Recordationis, *Leonis nuper Papæ Decimi & Adriani Papæ sexti*, ac etiam Sanctissimi Domini nostri *Clementis*, divina Providentia, hujus nominis *Papæ septimi moderni*, dictæque Sedis ad Nos, Regnumque nostrum Angliæ ac omnes & singulas ipsius Regni nostri Provincias, Civitates, Terras atque Loca illi subiecta & alia illi adjacentia ad Vitam suam etiam de Latere Legatum, Episcopum *Dunelmensem*, Exemptique Monasterii Sancti Albani Commendatorium perpetuum, Angliæ Primate & Cancellarium nostrum, per Nomen Dilecti Filii *Thomæ Tituli Sanctæ Cecilie Presbiteri Cardinalis* in Regno Angliæ Sui & Apostolicæ

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stolicæ

stolicae Sedis Legati transmissam Plumbo Sigillatam & Datam Romae apud Sanctum Petrum, Anno Incarnationis Dominicae Millesimo Quingentesimo Vicefimo quarto, Tertio Nonas Aprilis, Pontificatus ejusdem Anno Primo,

Cujus Tenor sequitur in hac Verba.

CLEMENS EPISCOPUS, *Servus Servorum Dei* Dilecto Filio Thomae Tituli Sanctae Ceciliae Presbytero Cardinali in Regno Angliae nostro & Apostolicae Sedis Legato, Salutem & Apostolicam Benedictionem.

Quoniam per Literarum Studia Viri bonis moribus imbuuntur, Humiles extolluntur, Studiosi, Spiritu Sapientiae & Intellectus suffusi, gerendis Seriem, ac caeteris opem Concilii afferunt sanioris, dignum censemus ut hujusmodi Studiis vacantibus favores gratiosos & opportuna Commoditatum Auxilia liberaliter impendamus.

Cum itaque *Circumspectio tua*, in partem Sollicitudinis a Sede Apostolica vocata, sicut in humanis adhuc agens, Consilio, Prudentia & Auctoritate Sedem hanc honorare, ac eandem Haeresibus undequaque impetitam illibatam conservare, Fidemque Christianam tueri studuisti, **honoras construas* quantumque tueris; Ita, quo magis a Domino, ad Animae tuae Salutem, promerearis, Literarum & Eruditionis, quae unicum Fidei & Religionis Praesidium sunt, in Collegio, per *Circumspectionem tuam* in *Alma Achademia Oxoniensi* construendo, Sedem perpetuam ponere & constabilire intendis,

Nos igitur praesentium Temporum Calamitate edocti quantum Religionis & Fidei retulerit Orthodoxae sanae Scientiarum Studia constitui, sanctumque proinde Animi tui Propositum ad Effectum perducere cupientes, ac de Ingenii tui Claritate, Providentia ac Morum Integritate, aliisque Virtutum Donis, quibus mirum in modum insignitus es, confidentes, Motu proprio, non ad alicujus nobis super hoc oblatae Petitionis Instantiam, sed de nostra mera Deliberatione ac certa Scientia, Circumspectioni tuae in Monasterio, per Priorem gubernari solito, *Sanctae Frediswidae*, Ordinis Sancti Augustini *Lincolniensi* Diocese, quod in ipsius Universitatis Medullitis existit, si ad hoc Carissimi in Christo Filii nostri *Henrici Angliae Regis* Illustris accesserit Assensus, Nomen Monasterii & dignitatem Prioratus necnon Ordinem hujusmodi & Dependenciam Auctoritate nostra Supprimendi penitus & extinguendi, ac Canonico-um inibi degentium Personas ad alia Monasteria sive Loca ejusdem Ordinis Transferendi; necnon, suppressis Monasterii Nomine, Dignitate, Ordine, & Dependencia hujusmodi, Nomen Collegii Clericorum *Secularium* Imponendi, & Collegium hujusmodi instituendi, ac illi omnes & singulos ipsius tunc sic suppressi Monasterii Fructus, Redditus, Proventus & Bona, quae omnia Praesentibus pro expressis haberi volumus, ad effectum ut personae idoneae pro ratione Facultatum dicti loci in eodem loco instituendae, partim Publicis Lectionibus astrictae Liberales Artes ac commodum Studentium profiteantur & aliis interpretentur, partim Ecclesiae dicti Loci intendentes divinis inserviant, perpetuo Applicandi & Appropriandi, aliaque prout tibi commodo dictae Universitatis videbitur, in Praemissis & circa ea necessaria Faciendi, Statuendi, ac etiam sub Censuris & Paeis Ecclesiasticis exequendi, plenam & liberam Auctoritatem Tenore Praesentium concedimus,

Non obstantibus Apostolicis ac Bonae Memoriae *Ottonis & Ottoboni* olim in Regno Angliae Apostolicae Sedis Legatorum ac in Provincialibus & Sinodalibus Conciliis editis generalibus vel specialibus Constitutionibus & Ordinationibus, necnon Monasterii & Ordinis praedictorum Juramento, Confirmatione Apostolica & quavis Firmitate alia roboratis Statutis & Consuetudinibus, ac eidem Monasterio & Ordini sub quibuscumque Tenoribus & Formis ac cum quibuscumque Clausulis & Decretis concessis Privilegiis & Indultis Apostolicis, quibus illorum Tenores Praesentibus pro expressis habentes, illis alias in suo Robore permansuris, hac vice dumtaxat specialiter & expresse Motu simili Derogamus, caeterisque contrariis quibuscumque.

Dat. Romae apud Sanctum Petrum Anno Incarnationis Dominicae Millesimo Quingentesimo Vicefimo quarto, Tertio Nonas Aprilis Pontificatus nostri Anno Primo.

Nos vero attentius considerantes piam & Sanctam Mentem Beatissimi Domini nostri Papae antedicti ut in Bulla praedicta continetur, quod Nomen Monasterii & Dignitas Prioratus Sanctae *Frediswidae* Ordinis Sancti Augustini, necnon Ordo hujusmodi cum omni ejusdem Dependencia, per praedictum Reverendum in Christo Patrem suppressum & extingatur, ac Canonico-um inibi degentium Personae ad alia Loca sive Monasteria ejusdem Ordinis transferantur;

Etiam considerantes Concessionem Bullae praedictae per Sanctissimum Dominum nostrum antedictum non in aliam Intentionem factam fuisse quam ut Fructus, Redditus, Proventus & Bona Monasterii sic suppressi in meliorem & commodiorem Usus convertantur,

Et omnino cupientes ut tam pius Sanctissimus Domini nostri Affectus suum plenum, integrum & inviolabilem consequatur Effectum,

Ex mero Motu, Gratia nostra speciali ac ex certa Scientia nostra plenum & integrum Assensum nostrum Regium Dedimus & Concessimus, ac per Praesentes Damus & Concedimus ut praedictus *Reverendissimus in Christo Pater*, Virtute & Vigore Bullae praedictae & ex nostro pleno Assensu, Nomen Monasterii & Dignitatem Prioratus Sanctae *Frediswidae* Ordinis Sancti Augustini praedictae, necnon Ordinem hujusmodi, cum omni ejusdem Dependencia, *Supprimere, Extinguere* & Canonico-um ibidem Degentium Personas ad alia Monasteria sive Loca ejusdem Ordinis *Transferre possit & valeat*, ad Intentionem quod idem *Reverendissimus in Christo Pater* Nomen COLLEGII CLERICORUM SECULARIUM ibidem, de Licentia & Auctoritate nostris imponat & hujusmodi Collegium inde *Institui faciat* omnibus & singulis quoad Institutionem Collegii praedicti, necnon ad Erectionem & Fundationem ejusdem quae in ea parte requiruntur Auctoritate nostra concurrentibus.

ET ULTERIUS SCIATIS, quod Nos, de Gratia nostra speciali, tam Impetrationem praedictae Bullae, quam etiam Praesentationem, Exhibitionem, Acceptationem sive Receptionem ejusdem & Executionem Approbamus & Ratificamus, omnia Grata, Rata & Firma, ac etiam ut Juri nostrae Coronae & Praerogativae nostrae consona habentes & reputantes, quaecumque a quocumque, circa dictae Bullae Impetrationem, Exhibitionem, Acceptationem, Executionem aut Usus, gesta, facta, executi, dicta seu quomodolibet procurata fuerint,

Declarantes

Declarantes nostræ Intentionis esse ne quis Iusticiariorum Escaetorum, Ballivorum, Vicecomitum, Coronatorum aut Ministrorum nostrorum, Hæredum aut Successorum seu quævis alia Persona deinceps & impofterum, ullo quæfito Colore nostræ Prærogativæ aut Coronæ nostræ, dictæ Bullæ Impetrationem, Exhibitionem, Acceptationem, Executionem aut Usus ejusdem Impugnare aut Impedire præsumant, aut hujusmodi vel quocumque alio Prætextu seu Occasione, Forisfacturæ, Pænæ aut Commissi Nomine, vel quavis alia ex causa, Re vel materia, aliquid Nomine nostro, Hæredum aut Successorum nostrorum, aut alias petere, exigere aut vendicare, licet idem Monasterium de Fundatione nostra sive alicujus Progenitorum nostrorum, aut cujusvis alterius Fundatione existat,

Eo quod expressa Mentio de vero Valore annuo, aut de Certitudine Præmissorum, sive aliquo alio Valore vel eorum alicujus, aut aliis Donis sive Concessionibus, per Nos aut aliquem Progenitorum nostrorum, præfato *Reverendissimo Domino Cardinali* ante hæc tempora factis, in Præsentibus minime facta existit, aut aliquo Statuto, Actu, Ordinatione aut Provisione & specialiter Statuto *de Terris & Tenementis ad Manum Mortuam non ponendis* & Statuto *de Provisionibus* inde in contrarium factis, editis, ordinatis sive provis, aut aliqua alia Re, Causa & Materia quacumque in aliquo non obstantibus.

Et quoniam Animi id nostri Intentionisque sit omnibus quibuscumque modis providere, ut concessionem nostræ prædictæ, præfato *Reverendissimo in Christo Patri* factæ, adversus Insidiantium, Calumpniantium, Tergiversantium & Repugnantium Conatus, Astutias & Calliditates, omnesque Objectiones, Allegationes & Exceptiones, quacumque ex Causa competentes & per quemcumque deinceps proponendas Firmæ semper maneant & Inconcussæ, suamque Viam integram conservent & Illibatam in Jure Judiciisque omnino optineant & admittantur, plenissimum denique & validissimum consequantur Effectum. VOLUMUS insuper & CONCEDIMUS quod si præfata Literæ nostræ, in aliqua parte earundem, ratione Omissionis, Transpositionis aut Immutationis quarumcumque Clausularum, Sententiarum, Verborum, Literarum, diversave aut Indebita Nominum aut Locorum Nominatione, Appellatione aut aliquos Defectus in eisdem contigerit aliquo unquam tempore inveniri in futurum, sicque Literæ hujusmodi in Materia, Forma, Modo, Ordine, Scriptura, Data, aut alio modo quocumque necesse habeant immutari, corrigi, aut reformari, deque novo fieri, conscribi & sigillari, ex tunc Cancellarius noster Angliæ, Hæredum & Successorum nostrorum qui pro tempore fuerit, harum Literarum Patentium Virtute, Mandato & Waranto, Potestatem habeat & Auctoritatem, ad Petitionem, Requisitionem & Prosecutionem prædicti *Reverendissimi in Christo Patris*, Hæredum & Successorum suorum aliorumque quorumcumque quos hæc nostra Concessio quovismodo tanget, præfatas Literas reformare, corrigere, addere, diminuere, detrahare, in melioremque efficaciorum & validiorem Modum & Formam, prout Casus exiget, qui pro parte prædicti *Reverendissimi in Christo Patris*, Hæredum & Successorum suorum aliorumque quos hæc nostra Concessio tanget, facere videbuntur & secundum eas judicare erga & contra Nos, Hæredes & Successores nostros prout melius sciri poterit & intelligi, non obstante aliqua Omissione, Defectu, negligentia, Repugnantia sive Contrarietate in eisdem;

Et insuper de uberiori Gratia nostra & Liberalitate ac munificentia, singulari Affectione propensoque Animo quem erga dictum *Reverendissimum in Christo Patrem*, ac etiam præfati Collegii Erectionem, Fundationem & Stabilimentum gerimus, necnon ob egregia ejus in Nos, Regnumque nostrum præstita Officia, ac alias justas & rationabiles Causas Nos, Animumque nostrum in hac parte moventes, prædicto *Reverendissimo in Christo Patri*, omnia & singula Feoda, Fines, & Pecuniarum Summas quasumque pro Præmissis aut Præmissorum aut alicujus eorundem Occasione, Nobis, Hæredibus aut Successoribus nostris debita sive debenda, & quæcumque a Nobis, Hæredibus & Successoribus nostris aliisque quibuscumque, eorundem vel alicujus eorum prætextu, in Cancellaria nostra, Hanaperio, Scaccario aut alibi peti, requiri, demandari aut exigi poterant, libere, plene & integre Dedimus & Concessimus, Damus & Concedimus per præfatos, indeque prædictum *Reverendissimum in Christo Patrem*, Hæredes & Successores suos, ac alios quoscumque, quos hæc nostra Concessio quovis modo tanget Acquietamus & Liberamus, Quietos & Liberos dimittimus per Præfatos,

Nolentes quod prædictus *Reverendissimus in Christo Pater* Hæredes & Successores sui quicumque ea de Causa molestentur, inquietentur aut in aliquo graventur, sed quod Cancellarius noster Angliæ, Thesaurarius & Barones Scaccarii nostri, Clericus Hanaperii, ac cæteri Officarii & Ministri nostri quicumque, a prædictis Feodorum, Finium & aliorum solvi debitorum aut consuetorum pro Præmissis aut aliquo Præmissorum, Petitione, Exactione vel Levatione, sint apud Nos, Hæredes & Successores nostros per has Literas nostras penitus & totaliter Acquietati & Exonerati, absque aliquo alio Brevi, Mandato sive Waranto Nostro, Hæredum vel Successorum nostrorum pro Præmissis aut aliquo Præmissorum prosequendo, fiendo, habendo, aut in Hanaperio nostro sive Cancellaria nostra aut aliquibus aliis Curiis nostris aut alibi exhibendo.

VOLUMUSQUE ET MANDAMUS quod super hujusmodi nostris Concessionibus præfatas Literæ nostræ Patentes aliæque deinceps corrigendæ & reformandæ, si quas tales fieri contigerit, fiant, expédiantur, sigillentur & tradantur prædicto *Reverendissimo in Christo Patri*, Hæredibus, Successoribus, Executoribus & Assignatis suis, absque aliquo Fine sive Feodo magno vel parvo Nobis in Cancellaria nostra sive in Hanaperio nostro seu alibi solvendo seu faciendo;

Eo quod expressa Mentio, &c.

In cujus, &c.

Teste Rege apud *Westmonasterium* decimo die Maii.

N U M. CCCLXXXI.

Literæ Regis Henrici Octavi, de Fundatione Collegii Cardinalis pro Monasterio Sanctæ Frideswidæ Oxoniæ suppresso.

Fed. & Convent. Vol. 14. p. 39. A. D. 1525. A. 17. H. 8. Pat. 17. H. 8. p. 2. m. 23.

Rex omnibus ad quos, &c. Salutem.

CUM *Reverendissimus in Christo Pater Thomas*, Miseratione Divina, *Tituli Sanctæ Cecilie* trans

trans Tiberim Sacrosanctæ Romanæ Ecclesiæ Presbyter Cardinalis, Eborum Archiepiscopus, Apostolicæ Sedis Legatus, necnon Felicis Recordationis Leonis nuper Papæ Decimi, & Adriani Papæ Sexti, ac etiam Sanctissimi Domini nostri Clementis, Divina Providentia, hujus Nominis Papæ Septimi moderni, dictæque Sedis ad Nos & Regnum Angliæ ac omnes & singulas ipsius Regni nostri Provincias, Civitates, Terras atque Loca illis subiecta, atque alia illi adjacentia ad Vitam suam etiam de Latere Legatus, Episcopus Dunelmensis, Exemptique Monasterii Sancti Albani Commendatarius perpetuus, ipsiusque Regni nostri Angliæ Primas & Cancellarius, ad Laudem & Honorem Individuæ Trinitatis & Sacratissimæ Mariæ Virginis ac Beatæ Frediswidæ & omnium Sanctorum, Hæresum Errorumque omnium Extirpationem, Fideique Orthodoxæ Propagationem multiplicem, bonorum Studiorum & Morum Incrementum non Modicum, publicam denique Regni nostri Utilitatem, ultro & ex propria Liberalitate ac Munificentia, nec sine gravissimo suo Sumptu & Impensis, Collegium quoddam bonorum Studiorum, tam Divini Cultus perpetua in eodem & continua Observatione, quam Viris Probis & Doctrina præsentibus, insigne, in quodam Fundo, Terra, Situ, Circuitu sive Præcinctu nuper Monasterii sive Prioratus Sanctæ Frediswidæ,

In Alma Universitate Oxoniensi situati, & jamdudum per eundem Reverendissimum in Christo Patrem, virtutē & vigore cujusdam Bullæ Sanctissimi Domini nostri Clementis antedicti Papæ Septimi, de data Romæ apud Sanctum Petrum Anno Incarnationis Dominicæ Millesimo Quingentesimo Vice-simo quarto, Tertio Nonas Aprilis, Pontificatus ejusdem Anno Primo, ac etiam Literarum nostrarum Patentium Regii Assensus nostri præfati Reverendissimo in Christo Patri concessarum, de data apud Westmonasterium, Decimo nono Die Mensis Aprilis, Anno Regni nostri Decimo quinto, suppressi & extincti,

Ratione cujus Suppressionis & Extinctionis prædictæ, prætextu Bullæ & Literarum nostrarum Patentium antedictarum factæ, Fundus, Situs, Circuitus & Præcinctus dicti nuper Monasterii ad Manus nostras inter alia devenerunt, prout per Inquisitiones inde factas & in Cancellariam nostram retornatas ac ibidem remanentes plenius liquet de Recordo,

Quæ Fundum, Terram, Situm Circuitum sive Præcinctum prædicti nuper Monasterii sive Prioratus prædicti, cum omni ejusdem Dependencia, per alias Literas nostras Parentes, de data apud Westmonasterium, Primo Die Mensis Julii, Anno Regni nostri Decimo septimo, præfati Reverendissimo in Christo Patri, Hæredibus & Assignatis suis imperpetuum Dedimus & Concessimus,

Virtute cujus idem Reverendissimus in Christo Pater fuit & ad præsens est Seisitus in Dominico suo ut de Feodo

Instituere, Fundare, Facere, Creare & Stabilire ac Erigere conetur & intendat, hoc unum spectans ut, non sine Reipublicæ Christianæ Commodo maximo, hujus ycro Regni nostri Ornamento & Decore futuro, Christiana Pubes ab ineunte Ætate una cum Lacte purum illum, ac sincerum Christum, Sanctosque Mores mentibus imbibat; denique ut maxima quæque Virtus & candidissimum quodque Ingenium recta in dicto Collegio Institutione formetur, Doctrina excolatur & multipharia Eruditione reddatur præpositum.

Atque hac in Re tam pia, justa & sancta ad suum plenum & integrum & inviolabilem Effectum perducenda nostrum ex intimo Cordis Affectu Auxilium imploret & Auctoritatem,

Nos tot & tantis hujus Reverendissimi in Christo Patris in Nos, ac nostram Republicam Meritis provocati, ut qui immensos Labores multos hos Annos in moderanda Republica, Illi a Nobis credita & commissa, in omnibus fere partibus ejus, unus sustinuit, ut dignissimum merito existimemus, cujus Nomen pulcherrimo Monumento Posteritati consecratur, & nostro Elogio commendatum majori & tantis Virtutibus debito immortalis apud illam uniat Honore, animadvertentes etiam & attentius considerantes optimum illum Propositum in nostram, ut prædictum est, maxime & universam Christianorum Republicam tendere, non potuimus committere, ut occasionem negligamus in qua simul & animi nostri in hunc Reverendissimum Patrem Testimonium ad Posterum manaturum faciamus & multo maxime mereamur de Republica nostra, nec minus de Religione Christianorum universa,

Idcirco, ex certa Scientia, & Gratia nostra speciali, Concedimus & Licentiam Damus, pro Nobis & Hæredibus nostris, quantum in Nobis est, præfati Reverendissimo in Christo Patri, Hæredibus & Assignatis suis, quod idem Reverendissimus in Christo Pater Thomas antedictus, Hæredes, Executores vel Assignati sui, seu eorum aliqui vel aliquis, ad laudem Sanctæ & Individuæ Trinitatis, & Beatissimæ Mariæ Virginis, ac Beatæ Frediswidæ & Omnium Sanctorum UNUM COLLEGIUM PERPETUUM, Eruditionis Scientiarum, Sacræ Theologiæ, Juris Canonici & Civilis, Bonarum Artium, Medicinæ, Humanitatis, vel aliquarum earum vel earum alicujus ac ad Cultus Dei Perpetuam Observantiam, infra prædictum Fundum, Terram, Situm, Circuitum sive Præcinctum de Scolaribus Secularibus Fundare, Instituere, Creare, Stabilire ac Facere possit & valeat, possintque & valeant perpetuis temporibus duraturum;

Ac etiam quod ille idem Reverendissimus in Christo Pater, Hæredes, Executores vel Assignati sui, aut eorum aliqui seu aliquis, idoneam personam quamcumque Ecclesiasticam de dictis Scolaribus Secularibus in Decanum & pro Decano ipsius Collegii, necnon alias Personas Ecclesiasticas sive Seculares quascumque in Scholares ejusdem Collegii, ut præfertur, per illum Reverendissimum in Christo Patrem Thomam antedictum, Hæredes, Executores vel Assignatos suos, vel eorum aliquem seu aliquos ad hoc eligendas & assumendas, Præficere, Creare & Ordinare valeat seu valeant, secundum Ordinationes & Statuta per eundem Reverendissimum in Christo Patrem, Hæredes, Executores & Assignatos suos, aut eorum aliquos seu aliquem, pro bona & salubri Gubernatione & Regimine eorundem Faciendas, Condendas & Stabiliendas,

Ac etiam Volumus & Concedimus per Præsentes quod prædictum Collegium, sic erectum, factum, fundatum, creatum & stabilitum, Collegium THOMÆ WOLSEY CARDINALIS EBORUM, ANGLICE vero CARDINALL COLLEGE, IN ALMA ACADEMIA SIVE UNIVERSITATE OXONIÆ appelletur & nuncupetur,

Et quod prædicti Clerici Seculares, in Collegio prædicto, per Nomen Decani & Canonorum Secularium Thomæ Wolsey Cardinalis Eborum in Alma Academia sive Universitate Oxoniæ, sint UNUM

UNUM CORPUS RE ET NOMINE, & per idem Nomen nuncupetur, habeantque Successionem perpetuam,

Quodque idem *Decanus & Canonici*, per Nomen *Decani & Canoniorum Collegii Thomæ Wolfsey Cardinalis Eborum in Alma Academia sive Universitate Oxoniæ*, sint Personæ habiles, capaces, aptæ, & perpetuæ in Lege ad Perquirendum & Recipiendum Dominia, Maneria, Terras, Tenementa, Redditus, Servitia, Reversiones, Patronatus Ecclesiarum, Abbatiarum, Prioratum, Hospitalium, & aliorum Beneficiorum Ecclesiasticorum quorumcumque, Portiones, Pensiones, Annuitates, Servitia, Possessiones & alia Hereditamenta quæcumque tam Temporalia quam Spiritualia, ex Concessione, Legatione sive Assignmente aliarum Personarum quarumcumque Habenda & Tenenda Eis & eorum Successoribus imperpetuum;

Ac etiam quod idem Decanus & Canonici & Successores sui per Nomen *Decani & Canoniorum Collegii Thomæ Wolfsey Cardinalis Eborum in Alma Academia sive Universitate Oxoniæ* Placitare & Implacitari, Prosequi, Defendere & Defendi, Respondere & Responderi possint & valeant in omnibus & singulis Causis, Querelis & Actionibus realibus, personalibus & mixtis, cujuscumque Genêris fuerint, sive Naturæ, in quibuscumque Placeis, Locis & Curiis nostris, Hæredum & Successorum nostrorum, ac in Placeis, Locis, Curiis quibuscumque Justiciariorum, coram quibuscumque Justiciariis & Judicibus Ecclesiasticis & Secularibus infra Regnum nostrum Angliæ & alibi, & ad ea ac ad omnia & singula alia Faciendum, Agendum & Recipiendum, prout & in eodem modo quo ceteri ligei nostri Personæ habiles & capaces in lege infra idem Regnum nostrum facient & facere poterunt, in Curiis, Placeis & Locis prædictis, & coram Justiciariis & Judicibus supradictis;

Necnon, quod idem *Decanus & Canonici* & eorum Successores habeant unum Commune Sigillum pro Negotiis suis agendis perpetuo servitûrum.

Ac insuper de uberiori Gratia nostra Concedimus & per Præsentes Licentiam Damus præfato *Reverendissimo in Christo Patri*, Hæredibus, Executoribus & Assignatis suis, pro Nobis & Hæredibus nostris quantum in Nobis est, quod postquam *Collegium prædictum*, ut prædicitur Fundatum, Erectum, Factum, Creatum & Stabilium fuerit, ille idem *Reverendissimus Pater Thomas* antedictus, Hæredes, Executores vel Assignati sui, aut aliæ Personæ quæcumque, sive alia Persona quæcumque, Maneria, Terras, Tenementa, Redditus, Reversiones, Servitia, Patronatus Ecclesiarum, Abbatiarum, Prioratum, Hospitalium, & aliorum Beneficiorum Ecclesiasticorum quorumcumque, Portiones, Apportus, Annuitates, Pensiones & Advocationes Ecclesiarum, & omnia & omnimoda alia Hereditamenta & Possessiones quascumque tam Spirituales quam Temporales *ad Annum Valorem Duarum Millium Librarum Sterlingorum*, ultra omnia Onera & Reprisas, tam de Feodo nostro proprio quam alieno, licet de nobis in Capite vel aliter, seu aliquo alio modo, seu de aliquibus aliis Personis, seu de aliqua alia Persona teneantur, *Decano & Canonici ejusdem Collegii* pro tempore existentibus & Successoribus suis Dare, Concedere, Assignare & Legare possit & possint, valeat & valeant, Habenda, Tenenda, & Gaudenda eisdem *Decano & Canonici* & Successoribus suis, quod ipsi Maneria, Terras, Tenementa, Reversiones, Servitia, Portiones, Apportus, Pensiones, Annuitates ac omnia & omnimoda Hereditamenta &

Possessiones quascumque tam Spirituales quam Temporales *ad Annum Valorem Duarum Millium Librarum Sterlingorum* ultra omnia Onera & Reprisas a præfato *Reverendissimo in Christo Patri*, Hæredibus, Executoribus vel Assignatis suis, & quibuscumque aliis Personis seu quacumque alia Persona ea eis dare vel concedere volenti vel volentibus recipere, habere & tenere possint Sibi & Successoribus suis imperpetuum sicut prædictum est, per Præsentes similiter Licentiam Damus & Concedimus specialem,

Statuto de Terris & Tenementis *ad Manum Mortuam non ponendis* edito, aut aliquo alio Statuto, Actu, Ordinatione, Provisione, in contrarium inde factis, editis, ordinatis seu provis, aut aliqua alia Re, Causa vel Materia quacumque, in aliquo non obstantibus;

Et hoc absque aliqua Inquisitione seu aliquibus Inquisitionibus inde, prætextu alicujus Brevis seu Mandati nostri vel aliquorum Brevium seu Mandatorum Hæredum vel Successorum nostrorum *ad quod Damnum*, seu alicujus alterius Brevis, Commissionis, Mandati seu Præcepti Nostri, Hæredum vel Successorum nostrorum, in hac parte Faciendis, Prosequendis seu Capiendis & in Cancellariam nostram, Hæredum vel Successorum nostrorum seu alibi retornandis, & absque aliquibus aliis Literis nostris Patentibus, Hæredum vel Successorum nostrorum de, in sive pro Præmissis seu aliquo Præmissorum quovismodo impetrandis, habendis, seu faciendis, aliquibus Statutis sive Ordinationibus, in contrarium inde factis, editis sive ordinatis, non obstantibus;

Nolentes quod prædicti *Decanus & Canonici prædicti Collegii* qui pro tempore fuerint, aut Successores sui, ratione seu occasione Præmissorum vel eorum alicujus, per Nos, Hæredes & Successores nostros, Justiciarios, Escaetores, Vicecomites seu alios Ballivos seu Ministros nostros vel Hæredum seu Successorum nostrorum quoscumque impetantur, inquietentur, molestantur in aliquo seu graventur.

Aliqua alia Concessione, præfato *Reverendissimo in Christo Patri* per Nos sive aliquos alios concessa, seu aliqua Re, Causa vel Materia quacumque, non obstantibus.

Et insuper, de uberiori Gratia nostra & Liberalitate ac Munificentia, singulari Affectione propensoque Animo quem erga dictum *Reverendissimum in Christo Patrem*, præfatique Collegii Erectionem, Foundationem & Stabilimentum, gerimus, necnon ob egregia ejus in Nos Regnumque nostrum præstita Officia, ac alias justas & rationabiles Causas Nos Animumque nostrum in hac parte Moventes, omnia & singula Præmissa Damus & Concedimus, Volumusque quod fiant, expediantur, sigillentur & tradantur dicto *Reverendissimo in Christo Patri*, Hæredibus, Executoribus vel Assignatis suis, absque aliquo Fine Feodo magno vel parvo Nobis in Cancellaria nostra seu Hanaperio nostro seu alibi solvendo seu faciendo,

Eo quod expressa Mentio de certitudine Præmissorum, aut de aliis Donis sive Concessionibus præfato *Reverendissimo Domino Cardinali* per Nos ante hæc tempora factis, in Præsentibus minime facta existit, aut aliquo Actu, Restrictione, Ordinatione sive Mandato Clerico Hanaperii nostri ante hæc tempora facto, aut Statuto aliquo in contrarium facto sive edito, in aliquo non obstantibus.

In cujus &c.
L I I I

Teste

Teste Rege apud *Westmonasterium*, decimo ter-
tio die Julii, Anno Regni sui Decimo septimo.

Per Breve de Privato Sigillo.

NUM. CCCLXXXII.

*Federa & Convent. &c.
Vol. i. m. 743
A. D. 1262.
A. 46. H. 3.
Ex Autogr.*

*Bulla Abbati & Conventui Monasterii
Sanctæ Crucis de Waltham, quod non
liceat obligare bona sua creditoribus
propter alicujus mandatum.*

URBANUS Episcopus servus servorum
Dei, Dilectis filiis Abbati & Conventui Mo-
nasterii Sanctæ Crucis de Waltham, ad Romanam
Ecclesiam nullo medio pertinentis, ordinis Sancti
Augustini, Londinensis Diocæsis, salutem & A-
postolicam benedictionem.

Ecclesiarum utilitatibus tunc recte consulimus,
cum earum indemnitatibus præcavimus.

Sane ad audientiam nostram pervenit quod, di-
versis creditoribus, per patentes litteras vestro sigil-
lo munitas, in diversis pecuniarum summis vos ad
importunam aliquorum instantiam, obligastis; de
quibus plerumque, quamquam ad manus vestras
non pervenerint, nec cesserint in utilitatem Mona-
sterii vestri, creditoribus ipsis satisfacere vos oportet,
propter quod Monasterium ipsum incurrit sæpius
detrimentum;

Nos itaque volentes super hoc, salubre remedi-
um adhibere, Universitati vestræ auctoritate præ-
sentium districtius inhibemus, ne, ad aliquorum
instantiam, vel mandatum, vos prædictum Mona-
sterium, vel bona ejus obligare aliquibus creditoribus
de cætero præsumatis.

Nulli ergo hominum liceat hanc paginam no-
stræ inhibitionis infringere, vel ei ausu temerario
contraire.

Si quis autem hoc attemptare præsumpserit, in-
dignationem omnipotentis Dei, & beatorum Pe-
tri & Pauli Apostolorum ejus, se noverit incur-
surum.

Dat. Viterbii secundo Non. Maii, Pontificatus
nostri anno primo.

Sigillo avulso.

NUM. CCCLXXXIII.

*Fed. & Con-
vent. Vol. 5.
p. 456. A. D.
1345. A. 19.
E. 3. Claus. 9.
E. 3. p. 1.
m. 6.*

*Charta Regis Edwardi tertii, pro Abba-
te de Osney, de exonerando, quam-
vis Nomen in Rotulo ad Parlamen-
tum summonitorum sit insertum.*

Rex Thesaurario & Baronibus suis de Scaccario,
Salutem.

Cum nos nuper,

PRO eo quod, per Inspectionem Cartarum Pro-
genitorum nostrorum, quondam Regum An-
gliæ, nobis constabat quod Abbatia de Osney est
de Fundatione Roberti de Olleio, & non de Fun-
datione aliquorum Progenitorum nostrorum,

Et quod Abbas ejusdem loci tenet omnia Terras

& Tenementa sua, Abbatia prædicta annexa, in
liberam, puram & perpetuam Eleemosinam,

Et pro eo quod, per certificationem vestram, de
mandato nostro factam, & in Cancellaria nostra
retornatam, non inveniebatur quod idem Abbas te-
net aliqua Terras seu Tenementa per Baroniam,
seu alias, de nobis in Capite,

Concefferimus pro nobis & Hæredibus nostris,
præfato Abbati quod ipse & Successores sui Abba-
tes loci prædicti, de veniendo ad Parliamenta, seu
Concilia nostra, vel Hæredum nostrorum, imper-
petuum exonerentur, & quod ad eadem nullatenus
summoneantur, prout in Litteris nostris Patenti-
bus, inde confectis, plenius continetur,

Ac jam, ex parte ipsius Abbatis, nobis sit osten-
sum quod,

Licet Brevia aliqua eidem Abbati,

Ad veniendum ad Parliamentum nostrum, apud
Westmonasterium, anno Regni nostri Angliæ Du-
odecimo, convocatum, in quo Parliamento Archi-
episcopi, Episcopi & cæteri Prælati, Magnates &
Communitas dicti Regni nostri Angliæ, nobis
Medietatem Lanarum suarum, usque ad Summam
Viginti Millium Saccorum Lanæ, concefferunt,

Aut ad Concilium nostrum apud Northampto-
niam postmodum dicto Anno Duodecimo tentum,
ubi ordinatum fuit qualiter id, quod tunc de Vi-
ginti Millibus Saccorum Lanæ defuit, levaretur,

Præsentata non fuerunt, nec idem Abbas eis-
dem, Parliamento & Concilio personaliter, vel per
Procuratorem interfuerit, set, credens ipsum ad
dicta Parliamentum & Concilium summonitum non
fuisse,

Quandam Decimam Annalem, una cum aliis
Religiosis, & Viris Ecclesiasticis Cantuariensis Diæ-
cesis, qui ad Parliamentum & Concilium prædicta
summoniti non fuerunt, in Convocatione Cleri
ejusdem Diæcesis, apud Ecclesiam Sanctæ Brigidæ
Londoniis, in Crastino Sancti Jeronimi postmo-
dum, dicto anno Duodecimo, celebrata, Nobis,
ultra Decimam Triennalem, nobis prius per eun-
dem Clerum concessam, tunc currentem, concessit
& solvit, & Terminos Solutionis secundi Anni
dictæ Decimæ Triennalis anticipavit, ita quod a
Præstatione Lanarum prædictarum exonerarentur,

Quo prætextu, per Breve nostrum, demandatum
fuerit singulis Episcopis, in quorum Diæcesi dic-
tus Abbas Temporalia & Spiritualia habet, quod
Collectoribus, ad dictas Lanas, pro ipsis Episco-
pis, in dictis Diæcesibus suis, colligendum deputa-
tis, darent in Mandatis quod ipsi Collectores dic-
tam Summam Decimam Annalem, per dictum
Clerum sic concessam, terminis consuetis, nec-
non Decimam dicti secundi Anni Triennalis, in
Terminis anticipatis, a præfato Abbate, sicut de
cæteris dicti Cleri, levare, & exactioni, per ipsos
Collectores eidem Abbati, pro dictis Lanis, præ-
textu Concessionis & Ordinationis prædictorum,
factæ, omnino superfederent,

Vos tamen,

Pro eo quod Nomen ipsius Abbatis inter No-
mina Prælatorum, qui ad Parliamentum & Con-
cilium prædicta summoniti fuerunt, in quodam
Rotulo, ad Scaccarium prædictum, de Cancellaria
nostra misso, est insertum.

Ipsam Abbatem ad hujusmodi Lanas, Virtute
Concessionis & Ordinationis prædictorum, inter
alios Prælatos, qui eidem Parliamento & Con-
cilio, juxta Summonitiones eis factas, interfuerunt,
& Lanas suas ibidem concefferunt, solvendum gra-
viter distringi, & multipliciter inquietari, facitis mi-
nus juste,

Super

Super quo nobis supplicavit sibi per nos de Remedio provideri,

Nos,

Tam ad contenta in Litteris nostris prædictis, per quæ apparet dictum Abbatem ad hujusmodi Parliamenta & Concilia summoneri non debere, quam ad hoc quod præfatis Episcopis, de superfederi faciendo Levationi Lanarum prædictarum, de prædicto Abbate, ex causis prædictis, per diversa Brevia nostra, sicut per Inspectionem Rotulorum Cancellariæ nostræ nobis constat, demandatum fuit in forma prædicta, considerationem habentes,

Ac volentes, intuitu præmissorum, eidem Abbati in hac parte fieri quod est justum,

Vobis mandamus quod, si, per Inspectionem Rotulorum Scaccarii prædicti, vobis constiterit dictum Abbatem Decimam,

Ipsam de Decima Annali, quam dicti Religiosi, & alii Viri Ecclesiastici dictæ Cantuariensis Diocesis, qui ad Parliamentum & Concilium prædicta summoniti non fuerunt, nobis, ultra dictam Decimam Triennem, in Convocatione prædicta, ut a Solutione & Præstatione dictarum Lanarum quietarentur & exonerarentur, ut præmittitur, concesserunt, contingentem,

Solvissè, & Terminos Solutionis secundi Anni dictæ Decimæ Triennalis anticipasse, sicut prædictum est, tunc demandæ (quam eidem Abbati, pro dictis Lanis, juxta Concessionem & Ordinationem prædictas, inde factas, solvendis, fieri facitis) superfederi, & ipsum inde ad dictum Scaccarium Exonerari, & quietum esse faciatis; eo non obstante quod nomen dicti Abbatis inter Nomina aliorum Prælatorum, qui ad dicta Parliamentum & Concilium summoniti fuerunt, in Rotulo prædicto est insertum, sicut prædictum est.

Teste Rege apud Westmonasterium septimo die Junii.

NUM. CCCLXXXIV.

De mutuo ab Abbate Sanctæ Mariæ de Osneya, pro Passagio Regis Edwardi tertii.

Rex omnibus ad quos, &c. salutem.

NOVERITIS nos recepisse de dilecto nobis, Abbate Sanctæ Mariæ de Osneya, unum Calicem aureum, cum Patena, ac lapidibus pretiosis, in Pede ejusdem Calicis, Ponderis Quatuor Marcarum, & Quatuordecim Denariorum, & Pretii Triginta & Duarum Librarum, & Quatuordecim Solidorum, per manus dilecti Clerici nostri, Roberti de Wodehouse, Thesaurarii, & Camerariorum nostrorum.

Ex causa Mutui, nobis, pro Passagio nostro, versus partes transmarinas, facti,

Quem quidem Calicem, cum Patena, & Lapidibus prædictis, præfato Abbati restituere, vel ei dictum ejus Pretiumolvere promittimus bona fide.

In cujus, &c.

Teste Rege apud Turrim Londoniæ vicesimo sexto die Maii.

Per ipsum Regem, & per Literas Patentes ipsorum Thesaurarii & Camerariorum, in Cancellaria exhibitas.

NUM. CCCLXXXV.

Charta Walteri de Ver de donatione Ecclesiæ de Gouffe Canonicis de Brellington.

*T. Hearnii
Notæ in Guil.
Neub. p. 714.*

OMNIBUS hoc scriptum visuris vel auditoris *Walterus de Ver* filius *Adæ de Gouffe* salutem in Christo. Sciatis me concessisse & dedisse, & præfenti carta mea confirmasse Deo & Ecclesiæ Sanctæ Mariæ de Brellington, & Canonicis ibidem Deo fervientibus in liberam & puram & perpetuam elemosinam, Ecclesiam omnium Sanctorum de *Gouffe*, cum omnibus ad eam pertinentibus intra villam & extra villam sine ullo retinimento ita libere & integre sicut aliquis miles liberius & integrius viris religiosis ecclesiam concedere vel dare potest, nichil de eadem ecclesia mihi vel heredibus meis retinens nisi orationum suffragia. Quare volo ut prædicti Canonici fructus & obventiones illius Ecclesiæ in usus suos perpetuo convertant, ad sustentationem hospitalitatis de *Brellington*. Promisi etiam fideliter juramento corporaliter præfesto quod contra prædictos Canonicos de ecclesia de *Gouffe* nunquam litem movebo, nec aliquo scripto faciente mentionem de illa, ullo unquam tempore contra eos utar, neque heredes mei utentur. Hiis testibus Domino *Ricardo Abbate de Selebi*, Domino *Jordano*, Abbate de *Thorenton*, Magistro *Gerardo de Hoiland*, Magistro *Johanne*, *Nicholao de Chavercurt*, *Waltero de Hoton*, *Nigello Alemanno*, *Alano Wambeis*, & *Willielmo* fratre ejus, *Willielmo de Leckeburn*, *Erinaldo de Marton*, *Luca Silver*, *Roberto de Waltham*, *Gaufrido Marascald*.

Periit sigillum.

In dorso manu eadem, ut videtur, Walteri de Ver de ecclesiæ de Gouffe.

Et e regione manu recenti, Walter de Vere fi. Adæ de Gouffe.

NUM. CCCLXXXVI.

Carta Regis Stephani de Confirmatione Monasterii de Birlington.

*Script. Ebor.
M. S. penes
Rad. Thoresby, Arm.
fol. 73.*

IN nomine Patris & Filii & Spiritus Sancti, Amen, **STEPHANUS** dei gratia Rex Angliæ Archiepiscopis, Principibus, Baronibus, & universis fidelibus totius Angliæ, Clericis & Laicis, Francis & Anglis, tam præsentibus quam futuris Salutem. Quoniam ad hoc a superna Potestate Regalis Celsitudinem potestatis accepimus, ut in Ecclesia Dei potentiam nostram iuste pariter & misericorditer exerceamus, Visum nobis est, ut non solum sub nostra tuitione & munimine ab infestantium malitia atque calumnia tueatur. Præcipue vero illis hæc facere debemus qui voluntariam subeuntes paupertatem sub Regulari Disciplina Domino militare decreverunt, ut secundum Apostolum ex nostra opulentia eorum suppleatur indigentia, & nos eorum interventu

interventu in æterna recipiamur Tabernacula. Damus itaque & sub præsentis hujus cartæ nostræ privilegio atque attestatione confirmamus Ecclesiæ Sanctæ Mariæ de Brellintona & Canonicis Regularibus Domino ibidem servantibus, duas carrucas ex meo Dominio, quarum una cum dimidia est in Estona, dimidia vero in Hildertorpe solutas & quietas ab omni calumnia & omnibus consuetudinibus & geldis; terras vero quas a Waltero de Ganto & a Jordano Painell, vel ab aliis Baronibus & Vavassoribus meis data sunt prædictæ Ecclesiæ & in hujus cartæ nostræ pagina continentur, concedimus, atque ejusdem cartæ autoritate confirmamus.

Walterus de Ganto dedit ipsæ Ecclesiæ xiii carru-
catas terræ in Brellintona.

Jordanus Paganel dedit in eadem Villa unam carrucatam terræ pro anima *Geretrudis* uxoris suæ dono & concessione *Stephani de Maixil* privigni sui.

Homines *Walteri de Ganto* dederunt eidem Ecclesiæ concessione ipsius *Walteri*,

Willielmus Cunstabularius dedit unam carrucatam
in *Basingbie*.

Forno dedit in eadem Villa 2 bovatas.

Macherilus dedit 2 bovatas in *Hildercorpe*.

*Radulfus Buche & Gocelmus filius ejus dederunt
duas bovatas in Estona.*

Radulfus dedit 4 bovatas in *Grendala*.

Gozo dedit 4 bovatas in *Buchetona*.

Malgerus dedit 4 bovatas in *Richtona*.

Morcharus dedit unam bovatam in Benitona,
concessione Roberti de Brus Domini sui.

Item *Walterus de Ganto* dedit Ecclesiam de *Edenham* & aliam de *Wicham*, & diuini Ecclesiam de *Suferebi*, & Ecclesiam de *Finelta* & Ecclesiam de *Swaledala*.

Adelardus Am—— venator dedit concessione
Henrici filii sui & concessu *Walteri* Domini sui
 * laic de *Withlardebi* & de *Val.*

Et Stephanus Comes de Albaniar dedit Ecclesiam
de Bovintona.

*Willielmus filius Nigelli dedit Ecclesiam de
Flemeburch.*

Et *Eustachius*, filius *Johannis* concessit in dedicatione ipsius Ecclesiæ accrevit Ecclesiæ unam bovata[m] terræ; Ecclesiam quoque ——— dedit idem *Eustachius* ——— filius *Petri* *Dapiferi* de *Hilder-
nissa* dedit Ecclesiam de *Attingwich*.

Radulfus de Gossa dedit Ecclesiam de *Spreteleia*.

Quas omnes Ecclesias & terras dederunt prædicationi Domini solutas & quietas ab omni calumnia & consuetudinibus præter *Geldum* meum, viz. *Danageldum*. Præterea concedo & confirmo escambium tostorum, quod fecerunt inter se Canonici & *Johannes Paganel*. Et adhuc *Willielmus Noiori* & uxor ejus *Agnes* dederunt Ecclesiam de *Wichforda*.

*Emma uxor Alani de Perci dedit unam carruca-
tam terræ concessu Willielmi filii sui in Neuton.
Teste. Episcopo Lincoln. H. Episcopo Eliensi, &
Rogerio Lanc. apud Eboraciam.*

interiorly

N U M. CCCLXXXVII.

Sententia Officialis Archidiaconi Rich- *Penes eum*
mondia: *de Ecclesiis de Couton & de* *dam.*
Grenton Conventui de Bridlington ap-
propriatis.

IN Dei nomine Amen. Cum olim reverendus Vir Dominus Rogerus de Northburgh Archidiaconus Rychemund, in Archidiaconatu suo, fama publica deferente, comperiens, quod religiosi viri, Prior & Conventus de Bridelington ordinis sancti Augustini Eboracensis dioceseos infra dictum suum Archidiaconatum Ecclesiam beate Marie de Couton & ecclesiam beati Andree de Gren-ton in Sualdala possident atque tenent, dictusque Archidiaconus super prædictis volens procedere contra eos, mandavit & fecit eos coram se vel suo Commissario ad iudicium evocari ad ostendendum & proponendum rationes, jura & munimenta si que haberent in præmissis, parte vero ipsorum Religiosorum coram nobis Michaelē de Harda dicti domini Archidiaconi Officiali & ejus in hac parte Commissario sub forma que sequitur. Rogerus de Northburgh Archidiaconus Richmondie, discreto viro Magistro Machaeli de Harda Officiali nostro salutem in auctore salutis. Ad audiendum & recipiendum quecumque proponenda & exhibenda super occupatione & retentione ecclesiarum de Gren-ton & de Couton nostri Archidiaconatus ex parte Prioris & Conventus de Bridelington, & ea examinandum & discutiendum, necnon ad cognoscendum & procedendum juxta formam citationis eisdem de mandato nostro facte, ac naturam & qualitatem negotii pronunciandum, diffiniendum & exequendum, Vobis de cujus fidelitate, circumspeditione & industria ad plenum confidimus vices nostras committimus coheritionis canonice potestate. Datum Eboraci XIII. Kalendas Augusti, anno Domini M^o. CCC^o decimo nono, specialiter deputato, in iudicio comparente objectis eisdem capitulis & expositis, liteque legitime contestata, necnon de calumpnia & de veritate dicenda præstito juramento productis per partem eorundem testibus & eis in forma juris admissis, juratis & examinatis, eorumque attestationibus publicatis, nonnullis etiam literis tam apostolicis quam Archiepiscoporum Eboracensium & Capituli ejusdem ecclesiæ & predecessorum dicti Archidiaconi, ac quampluribus aliis auctenticis & publicis instrumentis exhibitis seu productis, prefixoque termino competenti ad proponendum & introducendum omnibus quibus uti volebat pars prædicta. Et demum facto concluso, & ad diffinitivam sententiam audiendam termino assignato, nos prædictum processum & omnia exhibita & producta examinavimus & examinari fecimus diligenter. Auditis igitur & intellectis plenius meritis negotii supradicti, de juris peritorum nobis assidentium consilio, Christi nomine invocato, super dictas Ecclesias prefatis religiosis & eorum Monasterio fuisse & esse canonice concessas & assignatas in proprios usus perpetuo possidendas, easque religiosos eas juste & licite tenere, salvo tamen jure dicto Archidiacono & successoribus suis vicarios in illis ecclesiis instituendi, qui per eos fuerint canonice præsentati secundum vim, formam & effectum privilegiorum suorum, & consuetudinis

approve, & hætenus diucius usitate; ac super premissis omnibus & singulis sufficienter munitos esse pronunciamus & declaramus finaliter & definitive in his supradictis. Lecta & lata fuit ista sententia & in supradictis pronunciata per nos Officiale & Commissarium antedictum præsentè parte dictorum Religiosorum apud Eboracum 2 Kalendas Augusti, anno gratiæ M^o CCC^o decimo nono. In quorum testimonium sigillum Officialitatis Richemundie presentibus duximus apponendum.

Deest sigillum.

NUM. CCCLXXXVIII.

Conventio facta inter Conventum de Lillehull & Edelinam filiam Durandi sacerdotis.

Penes Radulphum Thoresby de Leedes in Co. Fbor. Armig.

SCIANT presentes & futuri quod hec conventio facta fuit inter Abbatem & Conventum de Lillehull ex una parte & Edelinam filiam Durandi sacerdotis ex altera. Videlicet quod dicta Edelina in viduitate & ligia potestate sua constituta, dedit & concessit Deo & beate Marie & Abbati & Conventui de Lillehull duo messuagia cum pertinentiis in villa de Novo Burgo, illa scilicet que dictus Durandus sacerdos emit & ei dedit. Ita scilicet quod pro hac conditione & concessione prædictus Abbas & Conventus de Lillehull, dabunt de camera dicti Abbatis prædictæ Edeline quoad vixerit annuatim quatuor solidos ad duos terminos, scilicet, duos ad festum sancti Michaelis, & duos ad Annunciationem beate Marie. Et preterea dicta Edelina percipiet tota vita sua de abbacia prædicta singulis diebus anni duos panes servientum, unum de frumento, & alium de filigine & unum galonem de cervisia liberorum servientium. Si autem Rogerus filius Stephani filii prædictæ Edeline dictam Edelinam supervixerit, ille tota vita sua de camera prædicti Abbatis annuatim percipiet iv solidos ad prædictos terminos sine prædicto cunredo, & nichil amplius poterit exigere ratione hujus conditionis. Sed post decessum prædicti Rogeri iv prædicti solidi revertentur ad dominum de Lillehull quieti & soluti sine omni clamio heredum suorum. Hanc autem conventionem fideliter observaturam dictus Abbas pro se & pro Conventu suo in bona fide promissit. Et dicta Edelina prestito corporali sacramento fide media se observaturam similiter promissit; & in pleno hundredo de Novo Burgo de dictis messuagiis & pertinentiis dictum Abbatem & Conventum seistavit. Ad majorem autem securitatem hujus conventionis prædictæ partes hanc Conventionem hoc cyrographo & sigillis suis appensis confirmaverunt. Hiis testibus, Domino Galfrido Griffin, Roberto de Wudecote, Rogero de Pinesfeld, Alexandro piscatore, Dionisio de Fortelest, Philippo de Mortun, Roberto de Waleton, & toto hundredo de Novo Burgo, & multis aliis.

Sigillorum supradictorum nihil superest.

NUM. CCCLXXXVIII. B.

Carta Roberti Wudechot de terra in Sakerlawe Canonicis de Lillehull concessa.

Penes Joh. Smith de Acton Burnel in Com. Salop. Armig.

OMNIBUS sanctæ Matris Ecclesiæ filiis ad quos presens scriptum pervenerit *Robertus Wudechot* salutem in Domino. Noverit universitas vestra in pro salute anime mee & omnium antecessorum meorum & successorum meorum cum corpore meo dedisse & concessisse, & presenti charta confirmasse Deo & sancte Marie & Ecclesiæ ejusdem de Lillehull, & Canonicis ibidem Deo fervientibus totam terram meam quam habui in Sakerlawe in puram & perpetuam elemosinam, cum omnibus, &c. secundum tenorem charte quam Dominus Ricardus de Beaumeys fecit avunculo meo Roberto, salvo servicio Domini feudi, &c.

NUM. CCCLXXXVIII. C.

Carta Milisant uxoris prædicti Roberti, de terra in Horselawe eisdem Canonicis de Lillehull concessa.

UNIVERSIS sanctæ Matris Ecclesiæ filiis ad quos presens scriptum pervenerit *Milisant* quondam uxor Roberti de Wudechot salutem in Domino. Ad universitatis vestræ notitiam volo pervenire, quod ego *Milisant* in ligia potestate mea constituta pro salute anime mee & omnium antecessorum & successorum meorum dedi & concessi & presenti chartæ meæ confirmavi cum corpore meo Deo & Ecclesiæ beate Marie de Lillehull & Canonicis ibidem Deo fervientibus in puram, liberam, & perpetuam elemosinam unam virgatam terre in Horselawe scilicet illam vocam quam Adam Abbas tenet, & illam vocam quam, &c. *Robertus* filius & heres supradicti Roberti de Wudechot, & *Adam de Brimton* Miles, Dominus de *Eyton* hanc ultimam Donationem chartis suis confirmaverunt.

NUM. CCCLXXXIX.

Charta Willielmi Constabularii Cestriæ de mutanda Habitatione Canonicorum de Runcorna in Nortonam.

Leycefi. Antiquit. p. 264.

IN nomine Patris, & Filii, & Spiritus Sancti, Amen. Ego *Willielmus* Constabularius Cestriæ, Filius *Willielmi* Constabularii, Filii *Nigelli*, Do & Concedo Ecclesiæ Sanctæ Mariæ de Norton, & Canonicis ibidem Deo Regulariter servientibus, eandem Nortonam in Elemosinam, cum omnibus ad eam pertinentibus, in Nemore, cum Foresta & Warennæ, in Plano, in Agris, in Pascuis, in Aquis. Et Rogatu & Consilio Rogeri Cestrensis Episcopi, & Consilio hominum meorum, muto habitationem Canonicorum de Runcorna in Nortonam; M m m m quam

NUM. CCCXCII.

*Charta Johannis de Cliveland de terris
& tenementis in Ormesby Canonicis de
Giseburn concessis.*

OMNIBUS hoc scriptum visuris vel audituris Johannes de Cliveland filius & Heres Roberti de Cliveland de Ormesby salutem noveritis me concessisse remisisse & omnino de me & Heredibus meis in perpetuum quietum clamasse Deo & Ecclesie beatæ Mariæ de Giseburn & Canonicis ibidem Deo servientibus & successoribus omnes terras & tenementa quæ habui in villa & territorio de Ormesby ex permissione concessione seu dono quorumcumque antecessorum meorum; quas quidem terras & tenementa antecessores mei habuerunt ex dono seu Concessione Ernaldi de Percy seu alicujus alterius in territorio dictæ Villæ vel alibi qualitercunque prædicta tenementa seu terræ ad manum prædictorum Canonicorum pervenerint & totum jus & Clamium quod habui habeo vel habere potero in dictis terris & tenementis cum pertinentiis in perpetuum habendum tenendum dictis Canonicis & eorum successoribus in liberam puram & perpetuam Elemosynam ita quod nec ego nec Heredes mei vel aliquis nomine nostro aliquid Juris vel Clamei in prænominatis terris & tenementis vel eorum pertinentiis de cetero exigere vel vendicare nec contra dictos Canonicos aliquam Actionem movere poterimus in perpetuum & ego Johannes & Heredes mei prædictas terras & tenementa cum singulis suis pertinentiis dictis Canonicis contra omnes Homines warrantizabimus adquietabimus & defendemus in liberam puram & perpetuam Elemosynam in perpetuum in cujus Rei testimonium presenti scripto sigillum meum apposui. Hiis testibus Johanne de Yrcon, Johanne de Redmarshill, Ada de Jackotes Johanne de eadem, Roberto de Laifingby, Willielmo Beächam, Waltero filio Eustacii, & multis aliis.

NUM. CCCXCIII.

*Charta Roberti filii Petri de Cliveland
de duabus acris terræ Canonicis de
Giseburn concessis.*

OMNIBUS hanc cartam visuris vel audituris Robertus filius Petri de Clivelandia salutem, Noveritis me concessisse & hac carta mea confirmasse Deo & Canonicis de Giseburn in liberam & puram & perpetuam Elemosynam duas acras terræ in Ormesby cum omnibus pertinentiis Libertatibus & Aysamentis suis infra Villam vel extra quas habent ex dono Petri de Cliveland patris mei; unam scilicet acram terræ ad Primhill quæ jacet propinquior soli, & unam acram terræ ad Recelpines que jacet propinquior soli, & ego Robertus & Heredes mei prædictas duas acras terræ cum pertinentiis Deo & præfatis Canonicis de Giseburn & assignatis suis contra omnes Homines warrantizabimus in perpetuum. Hiis testibus Ricardo de Hotan, Willielmo de Jachotes, Richardo de Nor-

maneby, Willielmo de Martan, Reginaldo de Martan, Reginaldo de Baius, Henrico de Normaneyby, Ricardo Werdais, Henrico de Cliveland, Johanne de Bernaldeby, & multis aliis.

NUM. CCCXCIV.

*Charta Petri de Cliveland de tribus
acris terræ Canonicis de Giseburn
concessis.*

SCIANT omnes presentes & futuri quod ego Petrus de Clivelanda concessi & presenti scripto confirmavi Deo & Canonicis de Giseburn in liberam & puram & perpetuam Elemosynam tres acras terræ cum pertinentiis in territorio de Ormesby quas eis dedit Rad. frater meus nection & omnes particulas terrarum quas Henricus frater meus & Robertus filius Stephani de Lackenby dederunt eisdem in eadem Villa tenend. & habend. in liberam & puram & perpetuam Elemosynam prout in Chartis eorum Henrici & Roberti quas inde habent continetur. Hiis testibus Reginaldo de Bayus, Richardo Werdais, Rogero Lart, Johanne de Martan, Johanne de Bernaldebi, Rob. Galicien, Johanne de Tascotes, Petro Welliby, Petro de Aula, & multis aliis.

NUM. CCCXCV.

*Charta Roberti filii Ricardi filii Simo-
nis de Ormesby de terra in Ormesby
Canonicis de Giseburn concessa.*

OMNIBUS hanc Chartam visuris vel audituris Robertus filius Ricardi filius Symonis de Ormesby salutem. Noverit Universitas vestra me reddidisse & quietam clamasse de me & heredibus meis in perpetuum Priori & Canonicis de Giseburn totam terram cum omnibus pertinentiis suis infra Villam & extra sine aliquo tenemento quam tenui de eis in Ormesby & quam antecessores mei de eis tenuerunt in eadem Villa & præterea quietum clamavi de me & Heredibus meis in perpetuum Deo & præfatis Canonicis si quid Juris vel Clamii habui vel habere potui in terra aliqua quam habent in Aruscum & ne ego vel Heredes mei in posterum de prædict. terris vel de aliqua illarum terrarum versus præfatos Priorem & Canonicos Clamium vel querelam movere vel aliquod juris exigere possimus, hanc cartam meam sigillo meo munitam prædict. Canonicis dedi in hujus rei testimonium. Hiis testibus, Ric. de Hotan, Willielmo de Jachotes, Gregorio de Levingtoun, Henr. & Riaffo de Aruscum Johanne de Bernaldby, Adam de Livingtorp, Petro Wellilin, Petro Hurry, Reginaldo de Bayus, Petro de Cliveland, Henrico fratre ejus, Ricardo Werdais, Ralp. de Cliveland, Richardo de Normaneyby, & multis aliis.

NUM. CCCXCVI.

Penes eundem.

Charta Ricardi filii Simonis de Ormesby de una acra terræ Canonicis de Giseburn concessa.

OMNIBUS hanc Cartam visuris vel audituris Ricard. filius Symonis de Ormesby salutem. Noveritis me dedisse concessisse & hac carta mea confirmasse Deo & Ecclesiæ de Giseburne unam acram terræ in Campis de Ormesby illam scilicet quæ jacet propinquior soli de illis duabus acris terræ super Illebraych quas tenui de eisdem canonicis tenendam & habendam cum omnibus pertinentiis suis Libertatibus & Assamentis suis in Liberram & puram & perpetuam Elemosinam salva eisdem Canonicis firma decem denariorum quam ego & Heredes mei in perpetuum debemus annuatim eis reddendam & uno tofto & crofto & una acra terræ quam tenemus de eisdem in eadem Villa & in hujus rei testimonium presenti scripto sigillum apposui. Hiis testibus Reginaldo de Bac, Petro de Cliveland, Rogero Last, Roberto de Normandy, Radulpho de Cliveland, Henry de Martan, & multis aliis.

NUM. CCCXCVII.

Penes eundem.

Charta Roberti filii Ricardi filii Simonis de Ormesby de terra in Ormesby Canonicis de Giseburn concessa.

OMNIBUS hanc cartam visuris vel audituris Robertus filius Ricardi filii Symonis de Ormesby salutem. Noverit Universitas vestra me reddidisse & quiete clamasse de me & Heredibus meis in perpetuum Priori & Canonicis de Giseburn totam terram cum omnibus pertinentiis suis infra Villam & Extra sine aliquo retinemento quam tenui de eis in Ormesby & quam Antecessores mei de eis tenuerunt in eadem Villa & præterea quietum clamavi de me & Heredibus meis in perpetuum Deo & præfatis Canonicis siquid Juris vel clamii habui vel habere potui in terra aliqua quam habent in Arufum & ne ego vel Heredes mei in posterum de prædictis terris vel de aliqua illarum terrarum versus præfatos Priorem & Canonicos clamium vel querelam vel aliquid Juris exigere possimus hanc Cartam meam sigillo meo munitam prædictis Canonicis dedi in hujus rei testimonium. Hiis testibus Richardo de Motan, Gulielmo de Tacholes, Gregorio de Levinthorp, Henrico Ruffo de Arufum, Johanne de Tachotes, Johanne de Bernaldeby, Adamo de Luin, Petro Tuesteby, Petro Hurry, Reginaldo de Bayus, Petro de Cliveland, Henrico fratre ejus, Richardo Werdais, Radulfo de Cliveland, Richardo de Normaneby, & multis aliis.

NUM. CCCXCVIII.

Carta Canonicorum de Giseburn de uno tofto concessa Johanni de Jarum.

Penes Rad. Thoresby de Leedes in Com. Ebor. Armig.

OMNIBUS ad quos presens scriptum pervenerit Johannes Prior Giseburn & ejusdem loci conventus salutem. Sciatis nos dimisisse, concessisse & hac presenti carta nostra confirmasse Johanni de Jarum Tanatori & heredibus suis vel suis assignatis unum toftum cum edificiis & cum omnibus pertinentiis suis in villa de Jarum, quod quidem toftum jacet juxta Simiterium ex aquilonari parte & extendit se versus Teyliam, Habendum & tenendum eidem Johanni & heredibus suis, vel suis assignatis in feodo & hereditate de nobis in perpetuum. Reddendo inde annuatim sacriste de Giseburn ad luminare magni altaris beate Marie de Giseburn quinque solidos per annum, videlicet, duos solidos & sex denarios ad Pentecosten & duos solidos & sex denarios ad festum sancti Martini in hyeme pro omni servicio consuetudine & demanda ad nos pertinente. Et sciendum est quod nec dictus Johannes nec heredes sui nec sui assignati prædictam terram vendere, dare, nec impignorare Judeis neque viris religiosis poterunt sine consensu & licencia nostra. Et sciendum est quod si dictus Johannes vel heredes sui vel sui assignati de solucione prædictæ firme ad dictos terminos vel ad Pentecosten vel ad dictum festum sancti Martini defecerint, licebit nobis terram illam secundum consuetudinem ville de Jarum destringere. Si autem contingat quod per annum defecerit licebit nobis terram illam in manu nostra capere & inde pro voluntate nostra disponere non obstante ista concessione neque aliqua contradictione ipsius Johannis vel heredum suorum vel suorum assignatorum. Nos autem prædictum toftum cum omnibus pertinentiis suis, libertatibus & assamentis eidem terre infra villam & extra pertinentibus prædicto Johanni & heredibus suis vel suis assignatis per prædictum servicium contra omnes homines warantizabimus & defendemus in perpetuum. In hujus rei testimonium presenti scripto sigillum nostrum apposuimus. Hiis testibus, Domino Ada de Hiltona, Waltero de Eggelclive, Ricardo de Hotona, Johanne Grethved de Jarum, Waltero filio Epper, Arnaldo Juvene, Waltero fratre ejus, Johanne de Aula, Reginaldo de Neutona, Rogero filio Margaretæ, Reginaldo tinctoræ, & multis aliis.

Impressio sigilli in viridi

cera multum comminuta.

NUM. CCCXCIX.

Carta Stephani de Hoton de terris in Castel Eden Canonicis de Giseburn concessis.

Penes eundem.

OMNIBUS hanc cartam visuris vel audituris Stephanus filius Walteri de Hoton salutem in domino sempiternam. Noveritis me dedisse concessisse & de me & heredibus meis in perpetuum quietum clamasse Deo & Ecclesiæ Sancte Marie

Marie de Gyseburn & Monachis ibidem Deo fervientibus & servituris totum jus & clamium quod habuimus vel habere potuimus in terris omnibus & singulis cum earundem omnimodis pertinentiis quas ego vel antecessores mei habuimus vel tenuimus in villa & campis de Castel Eden. Et si contingat predictos Canonicos vel eorum successores super terris huiusmodi vel eorum aliqua particula, seu earum pertinentiis aliquatenus vexari vel gravari ego & heredes mei terras easdem cum omnibus pertinentiis suis memoratis Canonicis contra omnes homines warrantizabimus adquietabimus & defendemus in perpetuum. In cuius rei testimonium presenti scripto sigillum meum apposui. Hiis testibus, Gilberto de Crane. Edwardo de Castel Eden. Gileberto de Holum. Gyleberto Ayr de eadem. Matheo de Clapton. Waltero de Thorp. Johanne de——& aliis.

Carta aliquantum lacera & absque sigillo.

NUM. CCCC.

Carta Walteri Falconberg Attornatum constituens ad tradendam seisinam Conventui de Gyseburn.

TENORE presentium pateat universis quod nos Walterus Faucomberg Dominus Castri de Kelton facimus & ordinamus per presentes Johannem de Levnuthon attornatum nostrum ad tradendam seisinam Priori & Conventui de Gyseburn de una acra terre quam eisdem pro quodam excambio concessimus que jacet juxta duas acras & dimidiam versus Austrum eorundem Prioris & Conventus quas habent juxta Ecclesiam de Mersky in eodem campo. In cuius rei testimonium presenti scripto sigillum nostrum apposuimus.

Deest sigillum.

NUM. CCCCI.

Carta Willielmi Prioris Gyseburn de uno tosto & uno crosto.

OMNIBUS hoc scriptum visuris vel auditoris Willielmus Prior Gyseburn & ejusdem loci conventus salutem in domino sempiternam. Noveritis nos concessisse & dimisisse Willielmo de Rywans unum tostum & unum crostum in villa de Gyseburn quod fuit quondam, Walteri Forestarii de eadem. Quod quidem tostum & crostum jaceant inter tostum quod fuit Radulfi filii Stephani de ecclesia quod vendidit magistro operis ecclesie de Gyseburn & tostum Nicholai filii Stephani de eadem villa cum omnibus aysiammentis & libertatibus infra villam de Gyseburn & extra ad prædictum tostum nuper pertinentibus, Tenendum & habendum præfato Willielmo & uni heredum suorum vel uni assignatorum suorum tantum, de nobis & successoribus nostris libere, quiete, bene, integre & in pace cum omnibus libertatibus & aysiammentis. Reddendò inde annuatim burfario nostro octo solidos ad duos anni terminos, scilicet ad Pentecosten & ad festum sancti Martini in yeme, per par-

tes equales, pro omni servitio, exactione & demanda. De quibus videlicet octo solidis burfario solver sacriste duodecim denarios, & luminari altaris sancte Katarine duos solidos & Refectorario ad species conventus duos solidos & sex denarios predictos per partes equales. Nos vero predicti W. Prior Gyseburn, & ejusdem loci conventus & successores nostri predictum tostum & crostum cum omnibus suis pertinentiis, libertatibus & aysiammentis predicto W. & uni heredum suorum, vel uni assignatorum suorum, usque ad fidem vite predicti Willielmi & unius heredum suorum vel assignatorum suorum tantum, contra omnes homines & feminas warrantizabimus, adquietabimus & defendemus. Et sciendum quod post decessum præfati Willielmi & unius heredum suorum, vel unius assignatorum suorum predictum tostum cum crosto ad nostrum Monasterium sine omni contradictione & calumpnia totaliter convertetur. In cuius rei testimonium presenti scripto ad modum chyrographi confectò sigillum capituli nostri & sigillum præfati Willielmi sunt appensa. Hiis testibus Johanne de Yrton, Johanne de Redmehill, Willielmo Bouchamp de Gyseburn, Waltero filio Eustachii de eadem, Gilberto——de eadem, & multis aliis.

Quo tempore hæc carta facta fuit non liquet; sigilla quoque desunt.

NUM. CCCCI.

Carta Petri Escarbot de duabus bovatis terre in Upplivor concessis Canonicis Sanctæ Mariæ de Gyseburn.

SCIANT universi tam presentes quam futuri quod ego Petrus Escarbot concessi Ecclesie sancte Mariæ de Gyseburn & Canonicis ibidem Deo fervientibus duas bovatas terre in Campis de Upplium quas Walterus Pinneferthing tenuit cum tosta una in eadem villa ad eas pertinente, liberas & quietas ab omni servitio & consuetudine seculari erga me & heredes meos & omnes homines excepto communi Danegeld quando ceteræ ecclesie provincie dederint, usque in xxvi annos, pro quinque Marcis iv solidis quos a predictis Canonicis recepi. Cum autem predicti Canonici de predicta terra xxvi croppos perceperint, ipsa terra ad me & ad heredes meos quiete revertetur. Hanc conventionem affidavi Ego Petrus tenendam predictis Canonicis de me & heredibus meis usque ad predictum terminum. Et si ego vel heredes mei hanc terram predictis Canonicis warrantizare non potuerimus, dabimus eis in excambium ad valenciam in Carcata mea de Sceltona cum una tosta in eadem villa proxima, scilicet toste illi que fuit Foui versus aquilonem. Terminus autem iste incepit anno incarnationis domini M^o. C^o. LXXX^o. VIII^o. ad festum sancti Martini. Hiis testibus, Suano Capellano, Gaufrido Bonchevaler, Ricardo de Scelton, Rogero de Brottun & Thoma filio ejus, Petro de Upplium, Willielmo Bard, Hugone de Hasel, Alano de Hasel, Rogero Cat, Willielmo Pulein, Willielmo de Toscotes,

Nulla mentio sigilli.

Nnnn

NUM.

NUM. CCCCIII.

Penes eundem.

Confirmatio Radulphi Episcopi Carliolensis de Ecclesia de Bridekyrke.

RADULPHUS miseratione divina Karliolensis Episcopus Dilectis in Christo filiis, Priori & Conventui de Giseburn nostre dioceseos salutem, gratiam, & benedictionem. Curam animarum diligentius procurari ac commodius dispensari ——— religiose persone que a primis quidem cunabilis regularibus institutis instructa ——— queres exemplo sancte conversationis & vite subditos informare valeat eadem ——— de Brydekyrck nostre dioceseos quam in proprios usus canonice possidetis ad vestram presentationem ——— secularis ob religionis tam sacre reverentiam cultusque divini augmentationem, ac hospitalitatis abundantioris ampliacionem quas in nostris subditis vigere visceraliter affectamus. Ordinamus & concedimus pro nobis & successoribus nostris quod ad dictam vicariam quantumcunque eam vacare contigerit liceat vobis canonicum vestrum perpetuum vicarium in dicta Ecclesia preficiendum nobis & nostris successoribus presentare, qui ab Episcopo Karliolensi qui pro tempore fuerit curam recipiet animarum, secumque habeat alium Canonicum ac Presbiterum Parochialem secularem secum prout convenit commorantes. Provisio tamen quod nobis & successoribus nostris in omnibus & singulis que ad jurisdictionem & correctionem ordinariam spectare noscuntur & vobis Priori & successoribus vestris in omnibus & singulis que regularem professionem disciplinam & observantiam Ordinis vestri contingunt reverenter subsit, obediat, & intendat. Datum apud Skelderirischoth pridie Nonas Septembris. Anno Domini Millesimo, Ducentesimo. Octogesimo Septimo, Et pontificatus nostri Octavo.

Hæc carta ut superius apparet oblitterata, sed sigillum integrum & oblongum in cera rubra cum impressione ex utraque parte, viz. Clavis, Gladius, Effigies Episcopi, & Gladius, Inscriptio Radulphus Dei Gratia Carliolensis Epif. ✱.

NUM. CCCCIV.

Penes eundem.

Carta Monachorum de Giseburn, Walterum de Marton suum Attornatum constituens.

PATEAT universis per presentes quod nos Robertus Prior de Giseburn & ejusdem loci Conventus assignavimus & loco nostro posuimus dilectum nobis in Christo Walterum de Marton ad recipiendam plenam seisinam de Johanne Grethened seniore de uno messuagio & uno crosto cum pertinentiis in Marton, Ratum & gratum habituri quicquid predictus Walterus in premissis fecerit sicut nosmet presentes fuisset. In cujus rei te-

stimonium sigillum Prioratus apposuimus. Datum apud Giseburn die Mercurii proximo post festum Paschæ. Anno gratie Millesimo CCC^{mo} quadragesimo tertio.

NUM. CCCCIV.

Carta Prioris & Conventus de Giseburg de uno Manso concessa Luciane de Lund.

Penes eundem.

UNIVERSIS has Literas visuris vel audituris. L. Prior & Capitulum sancte Marie de Giseburgh Salutem. Sciatis quod mansum illud de Yarum ab aquilonari parte ecclesie quem nobis & ecclesie nostre Dompnus Ericus Capellanus in perpetuam Elemosinam gratuito dedit, Luciane de Lund & heredibus ejus, videlicet eis vel ei cui assignare voluerit preterquam religiosorum, communi consilio & assensu concedimus, & presenti scripto confirmamus. Ita quod nobis pro omnibus serviciis que ad nos pertinent de prenominato manso, quinque solidos annuatim ad Assumptionem beate Marie super altare in opus sacristie persolveret. Hiis testibus, Roberto de Marton, Reginaldo de Engelby, Berardo de Stokefle, Willielmo Britton, Symone tinctor, Willielmo de Bretteby, Hugone filio Randulfi, Hugone de Lincolina, Erico filio Walteri, Henrico de Stokefle.

Adest sigillum appensum, sed aliquantulum deformatum & fractum.

NUM. CCCCVI.

Carta Conventus de Gyseburn, Willielmo Rypplingham, tenementum unum in sexaginta annos dimittens.

Penes eundem.

HEC indentura testatur quod Johannes Prior de Gyseburn in Clyveland & ejusdem loci Conventus concesserunt & ad firmam dimiserunt Willielmo Rypplingham burgenfi de Kingeston super Hull unum tenementum cum gardino adjacentem in boreali parte cimiterii Capelle sancte Trinitatis in tenura Nicholai Clerk habendum & tenendum predictum tenementum cum gardino predicto Willielmo heredibus & assignatis suis, a festo sancti Martini in yeme proxime futuro post datam presentium usque ad terminum sexaginta annorum tunc proxime sequentium & plenarie complendorum reddendo inde annuatim predictis Priori & Conventui & successoribus suis viginti duos solidos sterlingorum ad festa Pentecostes & sancti Martini in yeme equis porcionibus primo termino solutionis incipiente ad festum Pentecostes anno domini Millesimo cccc^{mo} tricesimo primo. Et si contingat predictam firmam a retro fore post aliquem terminum prenomiatum in parte vel in toto tunc bene licebit predictis Priori & Conventui & successoribus suis in dicto tenemento cum suis pertinentiis distringere & distractiones asportare & tenere quousque de predicta firma una cum arreragiis si que sint eisdem plenarie fuerit satisfactum sine contradictione

traditione vel impedimento aliquali predicti Willielmi, heredum vel Assignatorum suorum. Et predictus Willielmus se obligat, heredes & assignatos suos predictum tenementum cum pertinentiis suis, tam domos jam edificatas quam de novo edificandas annuatim si necesse fuerit bene & sufficienter reparare & sustentare sumptibus suis propriis ut in meremio coopertura & omnibus aliis necessariis suis & sic bene & sufficienter reparatas & sustentatas in fine termini sui dimittent vel dimittet & in dicto tenemento commorabunt vel commorabit per totum tempus supradictum, vel saltem tenentem sufficientem in dicto tenemento imponent vel inponet, ita quod semper inveniantur bona & catalla sufficiencia infra tenementum prædictum ad distringendum & satisfaciendum predictis Priori & Conventui & successoribus suis tam pro firma quam pro pejoratione & sustentatione domorum tenementi predicti. Et si districtio sufficiens in tenemento predicto inveniri non poterit, aut si dictus Willielmus heredes vel assignati sui defecerint vel defecerit in solucione firme predictæ per aliquem terminum prenommatum, aut si defecerint vel defecerit in sustentatione vel reparatione tenementi predicti cum pertinentiis suis annuatim durantibus sexaginta annis predictis, ita quod domus jam edificate vel de novo edificande, aut pars alicujus domus sint vel sit prostrate vel prostrata, aut non reparate vel reparata per visum scilicet Celerarii vel per curatoris predictorum Prioris & Conventus qui nunc sunt aut pro tempore erunt & aliorum bonorum & legalium hominum ejusdem ville de Kyngeton super Hull tunc bene liceat prefatis Priori & Conventui & successoribus suis in dicto tenemento cum pertinentiis suis reintrare & retinere & commodum suum inde facere, ac alteri tenenti dimittere dimissione predicta in aliquo modo non obstante. Et predicti Prior & Conventus & successores sui predictum tenementum cum pertinentiis suis predictis Willielmo Ryppingham heredibus & assignatis suis usque ad terminum sexaginta annorum predictorum in forma predicta contra omnes gentes warantizabunt. In cujus rei testimonium uni parti harum indenturarum penes predictum Willielmum residenti predicti Prior & Conventus sigillum suum commune ad causas apposerunt, alteri vero parti penes predictum Priorem & Conventum remanenti predictus Willielmus sigillum suum apposuit. Hiis testibus, Johanne Bedford tunc majore de Kingston super Hull, Willielmo Keldesay & Ricardo Skoles tunc vallis ejusdem ville, Johanne Tutebery, Thoma Marschall, Johanne Fittelyngs, Roberto Schabils, & aliis. Datum apud Gyseburn tercio die mensis Februarii, anno Domini Millesimo CCC^{mo} XXX^o.

Sigillum in cera nigra multum confectum & comminutum.

NUM. CCCCVII.

Penes eundem.

Compositio litis inter Canonicos de Giseburn, & Rectorem Capellæ de Herleslei.

UNIVERSIS sancte Matris ecclesie filiis ad quos presens scriptum pervenerit S. Decanus, H. Precentor Eboraci, & B. Prior de Novoburgo salutem in domino. Noverit universitas vestra nos mandatum domini Pape suscepisse in hec

verba. Celestinus Episcopus servus servorum dei Dilectis filiis, Decano & Precentori Eboracensibus & Priori de Novo burgo, salutem & apostolicam benedictionem. Conquesti sunt nobis dilecti filii Prior & Canonici de Giseburn, quod W. clericus, & B. filius ejus qui in capella de Herleslei tanquam Rector ipsius proximo ministravit, eandem capellam pertinentem ad ecclesiam eorum de Ervecliue, in prejudicium juris Canonorum ipsorum subtrahere non verentur supradictis Canonicis. Quibus igitur clamantibus ad nos, in sua justicia nos oportet adesse, diligencie vestre per apostolica scripta mandamus, quatinus vocatis ad presenciam vestram, quos videritis esse vocandos, capellam ipsam eisdem Canonicis faciatis appellatione cessante restitui, vel sub vestro examine justicie plenitudinem exhibi irritis litteris veritati & justicie prejudicantibus a sede apostolica impetratis. Quod si omnes his exequendis nequiveritis interesse, duo vestrum nichilominus exequantur. Datum Laterani viii. Kal. Augusti, Pontificatus nostri anno quinto. Nos itaque harum auctoritate, partes ad nostram vocavimus presenciam & transactionem iniri fecimus inter eas, in hanc formam. Predicti clerici W. & R. palam confessi sunt coram nobis predictam capellam de Herleslei ad ecclesiam jam dictorum Canonorum de Ervecliue, tanquam ad matrem pleno jure pertinere, & tactis sacrosanctis evangelii juraverunt quod nichil machinabantur quin post decessum eorum vel recessum eadem capella penes matricem ecclesiam de Ervecliue plenarie resideat, & quod interim Willielmus unum aureum vel duos solidos, & Radulphus duos aurcos vel quatuor solidos eisdem Canonicis nomine pensionis annuatim persolveret, scilicet medietatem ad Pentecosten & medietatem ad festum sancti Martini, salva in omnibus annua pensione antiqua, scilicet una marca argenti. Et Canonici eis in verbo veritatis promiserunt quod neque artem querent nec per quod a beneficio quod hactenus in sepedicta capella habuerunt, in tota vita eorum elongentur, nisi forte divinitus accensi ad religionem se transulerint. Hiis testibus, Roberto preposito Beverlaci. Reginaldo Arundel. Willielmo de Scithendebi. Magistro Willielmo de Tornet. Willielmo de Male palude. Magistro Gaufrido de Wartria. Magistro Adamo de Mekeburg. Willielmo de Lech. Luca Salvagio. Petro Ward. Rogero de Hansam. Adam capellano de Burun. Lamberto. Alexandro. capellanis. Henrico de Vitri. Willielmo de Tornet. Willielmo de Totheotes, & multis aliis.

Sigillum viridie fractum oblongum.

NUM. CCCCVIII.

Carta Rogeri del Hill & Willielmi de Slitenham, de Terris & Tenementis, Priori & Conventui de Giseburn concessis pro Cantaria in Ecclesia Sancte Trinitatis de Kyngston super Hull (in Comitatu Eboracensi) & XII pauperum sustentacione in quodam Hospitali ibidem.

Bibl. Bodl. MS. Dodf. No. 7. f. 69.

SCIENT presentes & futuri quod nos Rogerus del Hill Capellanus, & Willielmus de Slitenham

Slitenham licentis Domini Regis, & Domini Henrici de Percy comitis Northumbrie, & Willielmi Episcopi Dunelmensis mediantibus, dedimus concessimus & hac presenti carta nostra confirmavimus Priori de Giseburn & ejusdem loci conventui quinque messuagia, duo tosta, septem bovatas terre & dimidiam & duos solidatus redditus cum pertinentiis in Lunde. Habend & tenend eisdem Priori & Conventui & successoribus suis in augmentationem sustentacionis unius Canonici regularis divina singulis diebus in Ecclesia sancte Trinitatis de Kyngelston super Hull pro animabus Ricardi de Ravenfer quondam Archidiaconi Lincoln: Roberti de Selby fratris ejus, & Emme uxoris ejusdem Roberti, ac animabus Domini E. nuper Regis Angliæ Domine Philippe avie & Isabelle proavie Domini Ricardi nunc regis Angliæ omniumque fidelium defunctorum celebraturi; nec non duodecim pauperum hominum in quodam Hospitali de fundacione ipsorum Ricardi & Roberti ibidem existentium quolibet eorumdem hominum capiente unum obolum per diem in perpetuum secundum vim forinam & effectum carte dicti Domini Regis Ricardi de licentia predicta nobis inde confecta. In cujus rei Testimonium huic presenti carte nostre sigilla nostra apposuimus. Hiis testibus Edv. de Killingwyke Milite. Hugone de Arden. Johanne del More. Willielmo de Lutton. Roberto Spenser de Brun & aliis. Datum apud Giseburn die Lune proximo ante festum sancti Michaelis Archangeli, Anno rr Ricardi secundi post conquestum Angliæ sexto decimo.

NUM. CCCCIX.

De protectione pro Ecclesia de Heveringland.

Federa &
Convent. &c.
Vol. 1. p. 833
A. D. 1264.
A. 50 H. 3.
En Antogr.

CLEMENS Episcopus servus servorum Dei, dilectis filiis, Priori Ecclesiæ de Heveringland, ejusque fratribus tam presentibus, quam futuris regulari vitam professis in perpetuum.

Religiosam vitam eligentibus apostolicum convenit adesse presidium, ne forte cujuslibet temeritatis incursum aut eos a proposito revocet, aut robur, quod absit, sacræ religionis enervet.

Ea propter, dilecti in Domino filii, vestris iustis postulationibus clementer annuimus, & Ecclesiam de Heveringland Norwicen. Dioc. Abbatem proprium non habentem, set per Priorem solitam gubernari, in qua divino estis obsequio mancipati, sub beati Petri & nostra protectione suscipimus, & presentis scripti privilegio communimus.

In primis siquidem statuentes, ut ordo canonicus, qui secundum Deum & beati Augustini regulam in eadem Ecclesia institutus esse dinoscitur, perpetuis ibidem temporibus inviolabiliter observetur.

Præterea quasunque Possessiones, quasunque bona eadem Ecclesia in præsentiarum iuste ac canonicè possidet, aut in futurum concessione Pontificum, largitione Regum vel Principum, oblatione fidelium seu aliis iustis modis, præstante Domino, poterit adipisci, firma vobis vestrisque successoribus & illibata permaneant.

In quibus hæc duximus propriis exprimenda vocabulis; Locum ipsum, in quo præfata Ecclesia sita est, cum omnibus pertinentiis suis, cum terris,

pratis, vineis, nemoribus, usagiis & pascuis in bosco & plano, in aquis & molendinis, in viis & semitis, & omnibus aliis libertatibus & immunitatibus suis.

Sane novalium vestrorum, quæ propriis manibus aut sumptibus colitis, de quibus aliquis hætenus non percepit, sive de vestrorum animalium nutrimenti, nullus a vobis decimas exigere, vel extorquere presumat.

Liceat quoque vobis clericos vel laicos, liberos & absolutos, e seculo fugientes, ad conversionem recipere, & eos absque contradictione aliqua retinere.

Prohibemus insuper ut nulli fratrum vestrorum, post factam in Ecclesia vestra professionem fas sit, sine Prioris sui licentia, eodem loco, nisi arrioris religionis obtentu, discedere; discedentem vero, absque communium literarum vestrarum cautione, nullus audeat retinere.

Cum autem generale interdictum terræ fuerit, liceat vobis, clausis januis, exclusis excommunicatis & interdictis, non pulsatis campanis, suppressa voce divina officia celebrare, dummodo causam non dederitis interdicto.

Crisina vero, oleum sanctum, consecrationes altarium, basilicarum, ordinationes clericorum, qui ad ordines fuerint promovendi, a Diocesano accipietis Episcopo, siquidem Catholicus fuerit, & gratiam & communionem sacrosanctæ Romanæ sedis habuerit, & ea vobis voluerit sine pravitate aliqua exhibere.

Prohibemus insuper, ut infra fines parochiæ vestræ, si eam habetis, nullus, sine assensu diocesani Episcopi & vestro, Capellam seu Oratorium de novo construere audeat; salvis privilegiis pontificum Romanorum.

Ad hæc novas & indebitas exactiones ab Archiepiscopis, Episcopis, Archidiaconis, seu Decanis, & aliis omnibus ecclesiasticis, secularibusve personis a vobis omnino fieri prohibemus.

Sepulturam quoque ipsius loci liberam esse decernimus, ut eorum devotioni & extremæ voluntati, qui se illic sepeliri deliberaverint, nisi excommunicati, vel forte interdicti sint, aut etiam publice usurarii, nullus obstat; salva tamen iustitia illarum Ecclesiarum, a quibus mortuorum corpora assumuntur.

Decimas præterea & possessiones ad jus Ecclesiarum vestrarum spectantes, quæ a laicis detinentur, redimendi & legitime liberandi de manibus eorum, & ad Ecclesias, ad quas pertinent, revocandi libera sit vobis de nostra auctoritate facultas.

Obeunte vero te, nunc ejusdem loci Priore, vel tuorum quolibet successorum, nullus ibi qualibet subreptionis astutia, seu violentia præponatur, nisi quem fratres communi consensu, vel fratrum major pars consilii sanioris secundum Deum, & beati Augustini regulam providerint eligendum.

Paci quoque & tranquillitati vestræ paterna in posterum sollicitudine providere volentes, auctoritate Apostolica prohibemus, infra clausuras locorum seu grangiarum vestrarum, nullus rapinam seu furtum facere, ignem apponere, sanguinem fundere hominem temere capere, vel interficere, seu violentias audeat exercere.

Præterea omnes libertates & immunitates, a prædecessoribus nostris Romanis Pontificibus, ecclesiæ vestræ concessas, necnon libertates & exemptiones secularium exactionum, a Regibus & Principibus, vel aliis fidelibus rationabiliter vobis indultas, auctoritate Apostolica confirmamus, & presentis scripti privilegio communimus.

Decernimus ergo ut nulli omnino hominum liceat præfatam Ecclesiam temere perturbare, aut ejus possessiones auferre, vel ablatas retinere, minuere, seu quibuscumque vexationibus fatigare; set omnia integra conserventur, eorum, pro quorum gubernatione & sustentatione concessa sunt, usibus omnimodis profutura; salva sedis Apostolicæ auctoritate, & Diocesani Episcopi canonica justitia.

Si qua igitur in futurum ecclesiastica secularive persona, hanc nostræ constitutionis paginam sciens contra eam temere venire temptaverit, secundo tertiove commonita, nisi reatum suum congrua satisfactione correxerit, potestatis honorisque sui careat dignitate, reamque se divino judicio existere de perpetrata iniquitate cognoscat, & a sacratissimo corpore & sanguine Dei & Domini redemptoris nostri Jesu Christi aliena sit, atque in extremo examine districtæ subiaceat ultioni.

Cunctis autem; eidem loco sua jura servantibus, sit pax Domini nostri Jesu Christi, quatinus & hic fructum bonæ actionis percipiant & apud districtum Judicem præmia æternæ pacis inveniant. Amen, Amen, Amen.

S. Petrus S. Paulus, Locus Monogramatis.

Clemens Papa 4.

Oculi mei semper ad—num

Ego Clemens Catholicæ Ecclesiæ Episcopus.

Ego Odo, Tusculan. Episcopus.

Ego Stephanus, Prenestinus Episcopus.

Ego Frater Johannes, Port. & Sanctæ Rufinæ Episcopus.

Ego Radulphus, Albanen. Episcopus.

Ego Henricus, Ostien. & Velletr. Episcopus.

Ego Ancherus, Titulo Sanctæ Praxedis Presbiter Cardinalis.

Ego Willielmus, Tituli Sancti Marci Presbiter Cardinalis.

Ego Frater Anibaldus, Basilicæ Christi Apostolorum Presbiter Cardinalis.

Ego Attamanus, Sanctæ Mariæ in via lata Diaconus Cardinalis.

Ego Johannes, Sancti Nicolai in Carcere Tulliano Diaconus Cardinalis.

Ego Jacobus, Sanctæ Mariæ in Cosmydin Diaconus Cardinalis.

Ego Gottifridus, Sancti Gregorii ad velum aureum Diaconus Cardinalis.

Ego Ubertus, Sancti Eustachii Diaconus Cardinalis.

Dat. Perusii, per manum magistri Michaelis de Tholosa Sanctæ Romanæ Ecclesiæ Vicecancellarii, 2 Non. Novembris. Indictione Nona. Incarnationis anno 1265. Pontificatus vero Domini Clementis Papæ 4^{ti}, anno primo.

Sub filis sericis flavi rubeique coloris.

NUM. CCCCX.

Fad. & Convent. Vol. 11. p. 748. A.D. 1472. A. 12. E. 4. Ex An. 1027.

*Confirmatio Possessionum & Privilegi-
orum Monasterii de Heverynglaund Or-
dinis Sancti Augustini in Diocesi
Norwicensi, per Sixtum Quartum
Papam.*

*SIXTUS Episcopus, Servus Servorum Dei, Di-
lectis Filiis Priori & Conventui Monasterii de*

Heverynglaund, per Priorem soliti gubernari, Ordinis Sancti Augustini Norwicensis Diæcesis, Salutem & Apostolicam Benedictionem.

Cum a nobis petitur quod justum est & honestum, tam Vigor Æquitatis quam ordo exigit Rationis ut id, per sollicitudinem Officii nostri, ad debitum perducatur effectum.

Ea propter Dilecti in Domino Filii, vestris justis Postulationibus grato concurrentes Assensu, omnes Libertates & Immunitates, a Predecessoribus nostris Romanis Pontificibus, sive per Privilegia vel alia Indulta, vobis & Monasterio vestro Concessas, necnon Libertates & Exemptiones Secularium Exactionum a Regibus & Principibus, ac aliis Christi Fidelibus vobis & eidem Monasterio rationabiliter Indultas, specialiter autem Decimas, Primitias, Fructus, Redditus, Proventus, Domos, Ortos, Terras, Vineas, Prata, Pascua, Silvas, Nemo-ra, Molendina, aliaque Mobilia & Immobilia Bona ad Monasterium prædictum legitime spectantia, sicut ea omnia juste & pacifice possidetis, vobis & per vos eidem Monasterio Auctoritate Apostolica Confirmamus, & præsentis Scripti Patrocinio Communitimus; salva in prædictis Decimis Moderatione Concilii Generalis.

Nulli ergo Hominum liceat hanc Paginam nostræ Confirmationis, & Communitationis infringere, &c.

Dat. Romæ apud Sanctum Petrum, Anno Incarnationis Dominicæ Millesimo Quadringentesimo Septuagesimo Primo, Tertio Id. Martii, Pontificatus nostri Anno Primo.

Mar A. de Vilano.

Bandetus per comput.

Super Plicam,

Per Londene.

B. LUNENSIS.

Sub Filis sericis flavi rubeique Coloris.

NUM. CCCCXI.

*Licentia a Rege Henrico Octavo Abba-
ti & Conventui de Kenelworth, Ca-
nonicorum Sancti Augustini, quod ipsi
adquirere possent Terras, & alios Red-
ditus Annui Valoris Quadraginta Li-
brarum.*

Fad. & Convent. Vol. 13. p. 310 A.D. 1511. A. 3. H. 8. Pat. 3. H. 8. p. 1. m. 5.

Rex omnibus ad quos &c. Salutem.

CUM Monasterium Canonicorum Beatæ Mariæ de Kenelworth, in Comitatu nostro Warwica, de Fundatione & Patronatu nostris existat, ac pro eo quod Abbas & Conventus ejusdem Monasterii & eorum Successores unam Missam solemnem de Nomine Jhesu quolibet die Veneris per Annum (Die Parasceves dumtaxat excepto) ad Laudem & Honorem Omnipotentis Dei, cum una Collecta speciali in eadem Missa, pro salubri Statu Nostro & Katerina Confortis nostræ, necnon cum ab hac Luce migraverimus unam aliam Col-
lectam

lectam specialem pro Animabus nostris celebrare intendunt imperpetuum.

Ac etiam pro eo quod prædictum Monasterium tantis Possessionibus congruis minus sufficienter Dotatum modo existat,

Sciatis quod Nos,

Nedum Præmissa verum etiam Animarum nostrarum Salutem merito contemplantes, ac ob singularem Devotionem quam in prædictam Missam de dulcissimo Nomine Jhesu gerimus & specialiter quod tale Opus magnificum misericorditer in Domino inceptum aliquo casu emergente non cedat in Ruinam seu Vastitatem, de Gratia nostra speciali, ad Laudem & Honorem Omnipotentis Dei, ac intemeratæ Virginis Mariæ Matris ejus in cujus Honorem dictum Monasterium Fundatum existit & omnium Sanctorum Cæli, necnon ad Augmentum Divini Cultus in eodem Monasterio,

Dedimus & Concessimus Licentiam, ac, pro Nobis & Hæredibus nostris, quantum in nobis est, per Præsentes, Licentiam Damus & Concedimus prædictis nunc *Abbati & Conventui* & eorum Successoribus quod ipsi Terras, Tenementa & Redditus Annuï Valoris *Quadragenta Librarum*, ultra Reprisas, quæ de Nobis seu de quocunque alio tenentur in Capite, adquirere ac aliis mediis & Modis quibus melius fecerint, Sibi & Successoribus suis in suos proprios usus, pro perpetuo possidenda, optinere possint & valeant;

Habenda & Tenenda omnia prædicta Terras, Tenementa & Redditus, Annuï Valoris *Quadragenta Librarum*, ultra Reprisas, per præfatos *Abbatem & Conventum* & eorum Successores adquirenda, aut aliter, ut præmittitur optinenda, eisdem *Abbati & Conventui* & eorum Successoribus imperpetuum in *Manum Mortuam*, absque Fine seu Feodo Nobis in Cancellaria nostra sive in Hanagerio Cancellariæ nostræ proinde reddendo seu solvendo; Statuto de Terris & Tenementis ad *Manum Mortuam* non ponendis edito in aliquo non obstante.

Eo quod expressa Mentio de aliis Donis sive Concessionibus, præfatis *Abbati & Conventui*, & Successoribus suis per Nos vel Progenitores nostros perantea factis, in Præsentibus minime facta existit, aut aliquo alio Statuto, Actu, sive Ordinatione, in contrarium factis, non obstantibus.

In cujus &c.

Teste Rege apud *Westmonasterium* decimo tertio die Novembris.

Per Breve de Privato Sigillo.

NUM. CCCCXII.

Deditio Abbatie de Kenelworth Ordinis Sancti Augustini in Manus Regis Henrici Octavi per Abbatem & Conventum.

*Penes Wil,
Stanford de
Salford Ab-
batis in Com.
Warwicensis
Ann.*

OMNIBUS Christi Fidelibus ad quos presens scriptum pervenerit *Simon Jekes* Abbas Monasterii sive Abbatie beate *Mariæ Virginis de Kenelworth* in Comitatu *Warrewici* Ordinis Sancti *Augustini* & ejusdem loci Conventus salutem in Domino sempiternam. Noveritis nos præfatos Abbatem & Conventum unanimi assensu & consensu no-

stris animis deliberatis ita scienter & mero motu nostris ultro & sponte dedisse concessisse & per presentes damus concedimus reddimus & confirmamus illustrissimo Principi & Domino nostro *Henrico* octavo dei gratia Angliæ Franciæ Regi &c. Totum dictum Monasterium sive Abbatiam nostram de *Kenelworth* ac totum scitum, fundum, circuitum & precinctum ejusdem, necnon omnia & singula maneria dominia terras tenementa possessiones hereditamenta & jura nostra tam infra dictum Comitatum *Warrewici* quam infra Comitatus *Gloucestriæ*, *Wigornie*, *Northamptoniæ*, *Buckinghamiæ*, *Somerseetiæ*, *Oxonie* & alibi infra Regnum *Angliæ Walliæ* Marchias eorundem eidem Monasterio sive Abbatie de *Kenelworth* spectantia, Habenda & tenenda & gaudenda dictum Monasterium Dominia Maneria & cetera præmissa cum pertinentiis prefato invictissimo Principi & Domino nostro Regi hæredibus & assignatis suis imperpetuum. In quorum testimonium nos præfati Abbas & Conventus huic scripto sigillum nostrum comune apponi fecimus. Dat. decimo quinto die Aprilis anno Regni dicti Domini nostri Regis vicésimo nono.

Concordat cum recordo quoad præmissa & examinatum per

THO. RAVENSCROFT

NUM. CCCCXIII.

Carta Willielmi Vavassour de una carrucata terræ & dimidia Priori & Canonici de Bolton in Comitatu Eboracensi concessa.

*Transcriptum
penes nobilem
Walterum
Calverley
Baronettum.*

WILLIELMUS Vavassour omnibus Sancte Ecclesie fidelibus salutem. Sciatis me consensu Roberti & Malgeri filiorum meorum concessisse & presenti carta confirmasse Deo & Ecclesie Sancte Marie Boeltunie & Canonici ibidem deo servientibus unam carrucata terre & dimidiam in Jedona cum omnibus pertinentiis suis in Bosco & Plano, aquis & pasturis in liberam & perpetuam elemosinam, quam Robertus filius Malgeri Avunculus meus dedit prefate ecclesie & Canonici in liberam & puram elemosinam. Quare volo ut prefata ecclesia & Canonici Boeltuni habeant & teneant & imperpetuum possideant totam terram prædictam cum omnibus pertinentiis suis bene & in pace, libere & quiete, & solutam ab omni seculari servicio & consuetudine & exactione. Hiis Testibus, Alano de Jedona & Thoma fratre suo, Galfrido de Difford, Ada de Butebroe, Ricardo de Clerero, Alberto de Altun, & filio ejus Waltero, Willielmo Malleverer, & Willielmo filio Rodberti & Willielmo de Crane.

NUM. CCCCXIV.

Carta Simonis de Braam de una bovata terre in Overyedon, Adæ filio Thomæ de Mouchant concessa, reddendo inde annuatim 10^d Priori de Bolton, Capitali Domino.

SCIANT presentes & futuri quod ego Simon de Braam concessi, dedi & hac presenti carta mea confirmavi Ade filio Thome de Mouhant unam bovata terre in villa de Over-yeadon, scilicet illam bovata quæ vocatur terra Mareschalli, Tenendam & habendam dictam bovata terre cum pertinentiis, communiis & assiamendis predicto Ade & heredibus suis de capitali Domino libere & quiete bene & in pace imperpetuum, Reddendo inde annuatim capitali Domino, scilicet Priori de Boulton ad festum Sancti Martini & ad Pentecostem decem denarios pro omni servicio seculari. Et ego predictus Simon & heredes mei dictam bovata terre cum communiis, assiamendis & omnibus pertinentiis predicto Ade & heredibus suis & suis assignatis imperpetuum warrantizabimus. In cujus rei testimonium huic presenti carte mee sigillum meum apposui. Hiis testibus, Domino Simone Warde, Domino Johanne Warde, Waltero de Hawkesword, Matheo de Roudon, Johanne de Chelbray, & aliis.

* Carta Johannis filii Johannis de Chelleray per quam Roberto de Horbery & Margaretæ uxori ejus unam bovata terræ in Superiore Yedon concedit, testatur Priorem de Boulton capitalem Dominum fuisse ejusdem terræ, & ei reddebat annuatim pro ipsa decem denarios.

Carta Richardi de Chelleray de uno messuagio & una bovata Terræ in villa de Over Yedon idem testatur de Dominio dicti Prioris in eisdem, reddendo inde 10^d eidem.

Idem testatur carta Richardi Bateman de Giselay de dimidio tosto & crofto & dimidia bovata terræ in Yedon Johanni filio Adæ Chapman de Yedon concessis, reddendo inde eidem Priori de Boulton, quinque denarios annuatim, quod & confirmatur per cartam Johannis Chapman de Bramhop.

NUM. CCCCXV.

Carta Alani de Wintworth de una acra terre concessa Canonicis Beatæ Mariæ de Boulton, in agro Eboracensi.

SCIANT præsentis & futuri quod ego Alanus filius Richardi de Wintwrthe, dedi, concessi, quietum clamavi, & hac presenti carta confirmavi de me & heredibus meis Deo & Ecclesiæ Beatæ Mariæ de Boulton & Canonicis ibidem Deo servi-entibus, pro quadam summa pecuniæ mihi pro manibus persoluta, totum jus & clamium, quod unquam habui, vel aliquando habere potui in una acra terræ, cum omnibus pertinentiis suis in campis de Wyntewrthe jacente versus Oldehawe infra dominicum prædictorum Canonicorum, habendam & tenendam prædictis Canonicis & eorum successo-

ribus, libere, quiete & integre, cum omnibus pertinentiis & assiamendis ad dictam terram pertineantibus, sine aliquo retinemento mihi & heredibus meis quod inde exigere possit vel vendicari. Ego vero Alanus & heredes mei totam terram prædictam cum omnibus pertinentiis suis prædictis Canonicis & eorum successoribus imperpetuum warrantizabimus, acquiescimus & defendemus. In hujus rei testimonium presenti scripto sigillum meum apposui. Hiis testibus, Willielmo de Streta, Willielmo subius viam in Wyntewrthe, Nicholao de eadem, Rogero de Berew, Willielmo del Westhale in Wyntwrth, Henrico del Stede.

NUM. CCCCXVI.

Bulla Alexandri Sexti Papæ de Prioratu de Montefonte Ordinis Sancti Augustini supprimendo.

Fed. & Convent. Vol. 12. p. 562. A. D. 1492. A. 10. H. 7. Ex Originali.

Registrata apud me L. PODOGATHARUM.

ALEXANDER Episcopus Servus Servorum Dei, Venerabili Fratri Episcopo Dunelmensi, & Dilectis Filiis Adriano Castellen, Canonico Ecclesiæ Londinensis, ac Officiali Cantuariensis, Salutem & Apostolicam Benedictionem.

Romanus Pontifex, in Apostolicæ Dignitatis specula constitutus, circa Monasteriorum ac Religiosorum locorum omnium Statum in melius commutandum diligenter prospicit & intendit, prout pia Catholicorum Regum devotio exposcit, & id in Domino conspiciat salubriter expedire.

Exhibita siquidem nobis nuper, pro parte Carissimi in Christo filii nostri Henrici Angliæ Regis Illustris, Petiitio continebat, quod ipse,

Provide attendens quod Prioratus de Montefonte, alias Montefonte Ordinis Sancti Augustini Wintoniensis Diocesis,

Qui Conventualis existit, & de Jure Patronatus Regis Angliæ pro tempore existentis, ex Privilegio Apostolico, cui hæcenus in aliquo non extitit derogatum, fore dinoscitur, in quo, retroactis temporibus, cum illius Priore pro tempore existente Undecim Canonici vel circa inibi in Divinis servientes residere consueverunt, & etiam ex Fundatione dicti Prioratus debebant & tenebantur,

Adeo defecit, ut in illo Prior cum Tribus Canonicis vix resideant, nec etiam spes habeatur quod alii dicti Ordinis Canonici haberi possint, cum in dicto Regno dicti Ordinis Canonici non sine Difficultate reperiantur,

Summopere desiderat dictum Prioratum, illiusque Ordinem & Prioris Dignitatem ac, si qua sit, Dependenciam penitus Supprimi & Extingui, ac in Collegiatam Ecclesiam Secularem, cum una Dignitate, quæ inibi Præpositura seu Decanatus nuncupetur, & inibi Dignitas principalis existat & aliquibus Canonicatibus & Præbendis erigi, quod ad Decorem & Venustatem dictæ Ecclesiæ, postquam, sicut præfertur, erecta fuerit, Divinique Cultus Augmentum & animarum Salutem in ea cedet,

Quare pro parte præfati Regis,

Afferentis Fructus, Redditus & Proventus dicti Prioratus Centum & Viginti Librarum Sterlingorum, Quingentos & Triginta Ducatos vel circa constituentium,

constituentium, secundum communem existimationem, Valorem Annuum non excedere,

Nobis fuit humiliter supplicatum ut Prioratum, Dignitatem, Prioris Ordinem, & si qua sit, Dependendam hujusmodi penitus Supprimere & Extinguere, illumque in Ecclesiam Collegiatam cum communi Mensa, Archa, Bursa, Capitulo & aliis Collegialibus Insigniis, ac una Dignitate quæ inibi Præpositura seu Decanatus nuncupetur, ac aliquibus Canonicatibus & Præbendis erigere, ac Jus Patronatus & Præsentandi Personas Ydoneas ad Decanatum seu Præposituram, necnon Canonicatus & Præbendas erigendas hujusmodi præfato *Henrico Regi* suisque Successoribus dicti Regni Regibus pro tempore existentibus in perpetuum concedere & assignare, aliasque in Præmissis opportune providere de Benignitate Apostolica dignemur,

Nos igitur, qui Divini Cultus Augmentum & Ecclesiarum ac Locorum Ecclesiasticorum omnium Decorem & Venustatem nostris potissimum temporibus supremis desideramus affectibus, de prædictis certam Notitiam non habentes, hujusmodi Supplicationibus inclinati, Discretioni vestræ per Apostolica Scripta mandamus quatinus Vos, vel duo aut unus vestrum de Præmissis omnibus & singulis Auctoritate nostra vos diligenter informetis, & si per Informationem eandem ita esse reppereritis, Prioratum, Ordinem, Nomen & Dignitatem, ac Dependendam hujusmodi dicta Auctoritate penitus Supprimatis & Extinguat, illumque in Ecclesiam Secularem Collegiatam, cum communi Mensa, Archa, Bursa, Capitulo & aliis Collegialibus Insigniis, ac una Dignitate, quæ inibi Præpositura seu Decanatus nuncupetur, & aliquibus Canonicatibus & Præbendis, prout Facultates dicti Prioratus suppetent, sine alicujus Præjudicio erigatis, ac Fructus, Redditus & Proventus ejusdem Prioratus inter Præposituram sive Decanatum & Canonicatus & Præbendas erigendas hujusmodi prout vobis videbitur dividatis, illisque respective pro eorum Dote assignetis, necnon Jus Patronatus & præsentandi Ordinario Loci ad Præposituram & Decanatum ac Canonicatus & Præbendas erigendas hujusmodi, *Henrico* & Successoribus præfatis dicti Regni Regibus pro tempore existentibus in perpetuum concedatis, ac Præposito sive Decano necnon Capitulo præfatis aliqua Statuta laudabilia & honesta, sacris Canonibus non contraria condendi dicta Auctoritate Licentiam largiamini, ita quod Cedente vel Decedente moderno dicti Prioratus *Priore*, seu Prioratum prædictum alias quomodolibet Dimittente, liceat Decano sive Præposito, qui tunc fuerit ac Capitulo præfatis, per Se, vel alium seu alios corporaliter Possessionem dicti Prioratus, Juriumque & Pertinentiarum omnium ejusdem propria Auctoritate libere Apprehendere ac perpetuo Retinere, illorumque Fructus, Redditus & Proventus in suos ac Decanatus & Præposituræ necnon Canonicatus & Præbendas ac mensæ prædictorum, juxta Divisionem per Vos desuper faciendam usus utilitatemque convertere, Diocesani loci & cum suis alterius Licentia super hoc minime requisita,

Non obstantibus Apostolicis ac bonæ memoriæ *Octonis* & *Octoboni* olim in dicto Regno Apostolicæ Sedis Legatorum, necnon in Provincialibus & Synodalibus Conciliis editis Generalibus vel Specialibus Constitutionibus ac Ordinationibus ac Statutis & Consuetudinibus Prioratus & Ordinis prædictorum, Juramento, Confirmatione Apostolica vel quavis Firmitate alia roboratis, contrariis quibuscumque aut si aliqui super Provisionibus sibi faciendis de Prioratibus hujusmodi speciales vel aliis Beneficiis Ecclesiasticis in illis partibus Generales dictæ Sedis vel Legatorum ejus Litteras impetrarint, etiam si per eos ad Inhibitionem, Reservationem & Decretum vel alias quomodolibet sit Processum, quas quidem Litteras & Processus habitos per easdem & inde secuta quæcumque ad dictum Prioratum Volumus non extendi, sed nullum per hoc eis, quoad assencionem Beneficiorum aliorum præjudicium generari, & quibuslibet aliis Privilegiis, Indulgentiis & Litteris Apostolicis generalibus vel specialibus quorumcumque Tenorum existant, per quæ Præsentibus non expressa vel totaliter non inserta, Effectus eorum impediri valeat quomodolibet vel differri & de quibus quorumque totis Tenoribus de verbo ad verbum habenda sit in nostris Litteris mentio specialis; Nos enim ex nunc irritum decernimus & Inane si secus super hiis a quoquam quavis Auctoritate scienter vel ignoranter contigerit attemptari.

Dat. *Romæ apud Sanctum Petrum* Anno Incarnationis Dominicæ Millesimo Quadragesimo Nonagesimo Quarto. Quarto Non. Octobris. Pontificatus nostri anno Tertio.

L. PODOCATHARUS.
R. DE VULTERRIS.

Alexander Papa Sextus.
Sub filis cannabeis.

N U M. CCCCXVII.

Carta Regis Edwardi tertii, pro Abbate Sancti Augustini Bristollia, de non veniendo ad Parliamentum.

Fed. & Convent. Vol. 5. p. 246. A. D. 1341. A. 15. E. 3. Pat. 15. m. 13.

Rex omnibus ad quos &c. salutem.

MONSTRAVIT Nobis, dilectus Nobis in Christo, Abbas Sancti Augustini Bristoll, quod, licet ipse non teneat Baroniam, seu aliquo alio modo de nobis in Capite, nec Domus sua prædicta de Fundatione Progenitorum nostrorum, quondam Regum Angliæ, seu nostra existat, per quod de veniendo ad Parliamentum, seu Concilia nostra de Jure summoniri debeat,

Idemque Abbas, seu Prædecessores sui, ad veniendum ad Parliamentum & Concilia hujusmodi, ante annum Regni nostri Angliæ decimum, Summoniti non fuerint, sicuti nec debebant,

Dicto tamen Anno Decimo, per Procuracionem & Abertum quorundam Æmulatorum suorum, & postmodum continue, idem Abbas ad Parliamentum & Concilia nostra voluntarie Summonitus fuit, & hucusque, prætextu Summonitionis ad hujusmodi Parliamentum & Concilia nostra, multipliciter & indebite Gravarus extitit, & indies existit,

Super quo supplicavit nobis dictus Abbas, ut sibi super hoc providere de Remedio dignemur;

Et quia prædictus Abbas, seu Prædecessores sui prædicti, ante prædictum Annum Decimum, de veniendo ad hujusmodi Parliamentum & Concilia dictorum Progenitorum nostrorum, seu nostra summoniti non fuerint, sicut per Inspectionem Rotulorum Cancellariæ nostræ nobis constat,

Nos,

Nos,
Consideratione prædictorum, volentes Securitati
& Quietæ prædicti Abbatis & Successorum suorum
in hac parte providere,

Volumus & concedimus pro Nobis & Hæredi-
bus nostris, quod idem Abbas, aut Successores sui
de veniendo ad Parliamenta & Concilia nostra, vel
Hæredum nostrorum, futuris temporibus, nullatenus
summoneantur, nec, occasione non-adventus
sui ad Parliamenta & Concilia hujusmodi, per Nos,
vel Hæredes nostros, seu Hæredum nostrorum
quoscumque, occasionentur, impetiantur, mole-
stantur in aliquo, seu graventur; ita tamen quod
ipsi in Procuratores, ad hujusmodi Parliamenta &
Concilia mittendos per Clerum, consentiant, &
ut moris est, pro Expensis contribuant eorundem,
In cujus &c.

Teste Rege apud Westmonasterium secundo die
Maii.

Per Breve de Privato Sigillo.

NUM. CCCCXVIII.

Bulla pro Monasterio de Pochele, in Mo- nastico Poghele.

ALEXANDER Episcopus servus servorum
Dei dilectis filiis Priori & Conven-
tui Monasterii de Pochele, Ordinis Sancti Augu-
stini, Saresbiriensis Diocesis, salutem & Apostoli-
cam Benedictionem.

Devotionis vestræ precibus inclinati, ut, cum
generale fuerit interdictum, liceat vobis, clausis ja-
nuis, non pulsatis campanis, excommunicatis &
interdictis exclusis, ac voce suppressa divina officia
celebrare, vobis auctoritate præsentium indulge-
mus, dummodo causam non dederitis interdicti-
oni, nec id vobis contingat specialiter interdicti.

Dat. Anagninæ 10 Kal. Octob. Pontificatus no-
stri anno secundo.

*Plumbeo sigillo a filis sericis flavi rubeique
coloris.*

NUM. CCCCXIX.

Bulla protectionis pro Monasterio de Pochele.

ALEXANDER Episcopus servus servorum
Dei, dilectis filiis Priori & Conven-
tui Monasterii de Pochele, Ordinis Sancti Augu-
stini Sarisbiriensis Diocesis, salutem & Apostolicam
Benedictionem.

Sacrofancta Romana Ecclesia devotos & humi-
les filios ex assuetæ pietatis officio propensius di-
ligere consuevit; & ne pravorum hominum mole-
stis agentur, eos, tanquam pia Mater, suæ pro-
tectionis munimine confovere.

Ea propter, dilecti in Domino Filii, vestris justis
postulationibus grato concurrentes assensu, perso-
nas vestras & locum, in quo divino estis obsequio
mancipati, cum omnibus bonis, quæ in præsentia-
rum rationabiliter possidetis, aut in futurum, præ-

stante Domino, justis modis poteritis adipisci, sub
beati Petri & nostra Protectione suscipimus.

Specialiter autem Terras, Possessiones, Domos,
Prata & Pascua, Sylvas, Redditus, Decimas &
alia bona vestra, sicut ea omnia iuste & pacifice
possidetis, vobis, & per vos, Monasterio vestro
confirmamus, & præsentis scripti patrocinio com-
munimus; salva in prædictis Decimis moderatione
Concillii generalis.

Nulli ergo omnino hominum liceat &c.

Dat. Anagninæ 5 Kal. Octobr. Pontificatus no-
stri anno secundo.

Sub filis sericis flavi rubeique coloris.

NUM. CCCCXX.

Carta Prioris & Conventus Sancti Ni- cholai de Drax de terra concessa Jo- hanni filio Nicholai Oggoteby.

Autog. pe-
nes Radulph.
Thoresby de
Leedes in
Com. Ebor.
Armig.

OMNIBUS Christi fidelibus hoc scriptum
visuris vel audituris Johannes Prior de Drax
& ejusdem loci Conventus salutem eternam in
Domino. Noverit universitas vestra nos communi
assensu totius capituli nostri dedisse, concessisse &
hac presenti carta confirmasse Johanni filio Nicho-
lai de Oggoteby, pro homagio & servitio suo unum
toftum & unam bovatom terræ arabilis in territo-
rio de Oggoteby cum omnibus pertinentiis suis;
illud scilicet toftum quod Robertus Boy aliquando
de nobis tenuit, & illam bovatom terræ quam idem
Johannes & Robertus de Barneby in eadem villa
aliquando de nobis tenuerunt; habendum & tenen-
dum prædictum tenementum prædicto Johanni &
heredibus suis, libere, quiete, integre, bene, in pa-
ce, in feodo & hereditate, cum omnibus pertinen-
tiis suis & aysiamenis in pratis, & pasturis, in mor-
ris, & turberis, in viis & semitis, in aquis & Waf-
tis, & omnibus aliis locis infra villam & extra ad
dictum tenementum pertinentibus, reddendo inde
annuatim nobis & successoribus nostris unam Mar-
cam argenti, scilicet, dimidiam Marcam ad Pen-
tecostem, & dimidiam Marcam ad festum Sancti
Martini in yeme, pro omni seculari servitio, ex-
actione, consuetudine, & demanda. Nos autem
dicti J. Prior & Conventus, & successores nostri
prædicto Johanni & heredibus suis totum prædic-
tum tenementum, cum omnibus pertinentiis suis
per prædictum servitium per omnia sicut prædictum
est contra omnes gentes warantizabimus, adqui-
etabimus & defendemus, quemadmodum donato-
res nostri nobis warantizaverunt, quod erit, deo
dante in perpetuum. Et ut hæc donatio nostra,
concessio & cartæ præsentis confirmatio rata &
stabilis perseveret, præsentis scripto sigillum capituli
nostri apposuimus. Hiis testibus, Domino Willi-
elmo de Atton, Roberto de Habtorp, Johanne de
Klyle, Richardo filio ejus, Roberto filio Adæ de
Oggoteby, Waltero filio Hugonis de eadem, Hu-
gone filio Petri de eadem, & aliis.

NUM. CCCCXXI.

Fed. & Con-
vent. Vol. 5.
p. 49. A. D.
1338. A. 12.
E. 3. Al-
man 12. E. 3.
p. 1. m. 10.

De Mutuo ab Abbate de Thornton, pro
Passagio Regis Edwardi tertii.

Rex omnibus ad quos &c, salutem.

SCIA TIS nos recepisse de dilecto nobis in Christo, Abbate de Thornton, per manus dilecti Clerici nostri, Roberti de Wodehouse, Archidiaconi Richemundiæ, Thesaurarii, & Camerariorum nostrorum,

Ex causa Mutui, nobis, pro Passagio nostro, versus partes transmarinas, per præfatum Abbatem facti,

Unum Calicem Aureum, cum Patena, Ponderis Quinquaginta & Octo Solidorum & Quinque Denariorum, & Pretii Triginta & Septem Librarum, Decem & Novem Solidorum, & Quinque Denariorum,

Quem quidem Calicem, cum Patena, eidem Abbati restituere, vel ei Sexaginta & Quindecim Libras, Decem & Octo Solidos, & Decem Denarios (si iidem Calix & Patena sibi non restituantur) solvere promittimus bona fide.

In cujus &c.

Teste Rege apud Sanctum Edmundum tertio die Junii.

Per ipsum Regem & Concilium.

NUM. CCCCXXII.

Fed. & Con-
vent. Vol. 14.
p. 241. A. D.
1528. A. 20.
H. 8. Ex O-
riginali.

Bulla Clementis septimi Papæ pro Sup-
pressionem Monasterii de Ipswich &
erectione Collegii Sclolarium in eodem.

Registrata in Camera Apostolica de mandato Reverendissimi Cardinalis Sanctorum Quatuor.

B. MOTTA.

CLEMENS Episcopus Servus Servorum Dei, Dilecto Filio, Thomæ Tituli Sanctæ Cecilie Presbytero Cardinali Eboracensi nuncupato in Regno Angliæ, nostro & Apostolicæ Sedis Legato de Latere, Salutem & Apostolicam Benedictionem.

Literarum Studia quibus Virtus excolitur, eam merito apud Nos rationem obtinent, ut cum nihil æque ad Mores Hominum componendos, ex præscriptoque Legis Evangelicæ formandos conducere arbitremur, illa semper fovere, augere & ampliare studentes, sanctos etiam in hoc propositum aliorum Conatus summis amplissimisque Favoribus proprio animi Motu semper prosequamur.

Cum itaque *Circumspectio tua* Nobis nuper exponi fecerit, quod ipsa quæ jam in Alma Academia Oxoniensi celeberrimum Auctoritate per Nos sibi concessa Scholarium Collegium, in quo omnium Disciplinarum Schola atque exercitatio Deo Duce, futura est, felicissime instituit, animo etiam meditatur ad informandam excolendamque in primis Literis Juventutem aliud in Solo suo natali

Collegium veluti perpetuum nutriendorum Ingeniorum Seminarium futurum construere, inibique quosdam Presbyteros & Clericos, qui divina Officia celebrent certum etiam Puerorum Numerum ali Grammaticaque instrui facere summo Desiderio intendas;

Nos igitur, considerantes, omnes *Circumspectionis tuæ Cogitatus*, ad *Reipublicæ Christianæ & Fidei Catholicæ Exaltationem esse intentos*, ac ab omnibus commendandos, ac Deo & Hominibus fore acceptos, illis libenter annuimus ac ad Effectum perducere cupientes, Motu proprio, non ad alicujus Nobis super hoc oblata Petitionis Instantiam, sed de nostra mera Deliberatione, ac certa Scientia *Circumspectioni tuæ in Monasterio*, per Priorem gubernari solito, *Sancti Petri Canoniarum Regularium Ordinis Sancti Augustini in Oppido sive Villa de Ipswich*, Norwicensis Diocesis situato, si ad hoc Carissimi in Christo Filii nostri *Henrici Octavi Angliæ Regis Illustris Fidei Defensoris* accesserit Assensus, Nomen Monasterii & Dignitatem Prioratus, necnon Ordinem hujusmodi ac Dependentiæ Auctoritate nostra Supprimendi penitus ac Extinguendi, ac Canoniarum ibidem degentium Personas ad alia Loca sive Monasteria ejusdem seu alterius Ordinis Transferendi, necnon Suppressis Monasterii Nomine, Dignitate, Ordine ac Dependentiæ hujusmodi *Nomen Collegii Clericorum Sclolarium* imponendi & Collegium hujusmodi Instituti, ac illi omnes & singulos sic suppressi Monasterii Fructus cujusunque naturæ aut qualitatis fuerint sive sint, Oblationes, Decimæ aut Pensiones quæcunque ratione Unionis, Appropriationis aut alio quocunque Jure generali vel speciali Præscriptionis aut alias prædicto Monasterio spectantes & pertinentes, necnon omnia & singula prædicti Monasterii Bona mobilia sive immobilia, de quorum omnium tam Bonorum estimatione quam Redditiuum, Fructuum, & Proventuum Monasterii prædicti vero Valore sumus certiorati, & hic pro expressis volumus haberi, ea dicto Collegio in Villa sive Oppido de Ipswich dictæ Norwicensis Diocesis Extruendo perpetuo Applicandi & Appropriandi, & cum omnibus suis Privilegiis, Juribus, Dependentiis & Appendentiis & Pertinentiis universis pleno & integro Jure ad Collegium prædictum Transferendi, eidem quoque Ecclesias Parochiales Sancti Petri, Sancti Nicholai, Sancti Clementis Sanctæ Mariæ Regiæ infra Villam de Ipswich prædictam situatas, necnon Ecclesias Parochiales de *Wersfede & Cretynghme* dictæ Norwicensis Diocesis dicto Monasterio Sancti Petri, antea unitas & impropriatas Uniendi, similiter Annectendi & Appropriandi, prout Nos etiam potiori pro cautela in eventum Suppressionis hujusmodi, Unimus, Appropriamus, & Incorporamus, alia denique omnia & singula, circa Institutionem, Erectionem, & Nominationem Collegii prædicti, Statutorum etiam, Constitutionum Editionem & Promulgationem, sub illis modis & formis, quæ tuæ *Circumspectioni* convenire videbuntur, ac etiam quæ ad stabiliendam, confirmandam, & perpetuandam Bonorum, Terrarum, Fructuum, Proventuum prædicti Monasterii sic Suppressi Possessionem prædicto Collegio pacifice in futuro habendam & tenendam vel necessaria videbuntur aut opportuna, per Pænas & Censuras Ecclesiasticas, vel alias quomodocunque Faciendi, Statuendi & Exequendi plenam, integram & liberam Tenore Præsentium Concedimus & Facultatem, præsentisque Literas ad hoc extendimus & ampliamus non obstantibus quibuscunque Apostolicis ac Bonæ Memoræ *Otonis* &c.

Nulli

Nulli ergo Hominum liceat hanc Paginam nostræ Extensionis, Ampliationis, Derogationis & Dispensationis infringere, &c.

Dat. in Urbe Veteri Anno Incarnationis Dominicæ Millesimo Quingentesimo Vigesimo octavo, Pridie Id. Maii, Pontificatus nostri Anno Quinto.

CLEMENS SEPTIMUS PAPA.

B. MOTTA.

Sub Sigillo Plumbeo pendente a filis sericis flavi rubeique colorum.

NUM. CCCCXXIII.

Carta Aliciæ, filia Roberti Scot, de Esfarto de Daterode concessio Canonicis de Wdekirk.

SCIANT omnes presentes, quod ego Alicia filia Roberti Scoti concessi & confirmavi donationem quam fecit Simon de Ferselay maritus meus ex adquisitu suo Deo & Sancte Marie de Wdekirk, & Canonicis de Sancto Oswaldo ibidem Deo servientibus, scilicet unam acram terre in Tyrsale cum edificiis que Hugo filius Roberti tenuit & unum Effartum quod vocatur Daterode. Hanc autem concessionem & confirmationem Ego & heredes mei predictis Canonicis in perpetuum & contra omnes homines warrantizabimus. Et in hujus rei testimonium huic scripto sigillum meum apposui. Hiis testibus, Richardo de Tonga, Johanne de Tilly, Johanne de Papelay, Richardo fratre suo, Henrico de Thingelau, Simone filio Jordani, Ada hujus carte scriptore, & multis aliis.

Deest sigillum.

NUM. CCCCXXIV.

Carta H. Prioris & Conventus de Kirkeham de terris ad firmam concessis.

OMNIBUS has literas visuris vel auditoris H. Prior & Conventus de Kirkeham salutem. Noveritis nos concessisse, & ad firmam dimisisse Waltero Venatori de Berghertorp duas bovatas terre cum pertinentiis in Berghertorp; duas scilicet bovatas terre de dimidia carrucata terre quam habemus in dominio in eadem villa, que jacent propinquiores soli cum tosto remotiore a sole. Tenendas & habendas cum omnibus pertinentiis, libertatibus & assamentis infra villam & extra libere & quiete ab omnibus servitiis & demandis. Reddendo nobis annuatim xx solidos pro omnibus, dimidium ad Pentecostem, & dimidium ad festum Sancti Martini & molendinum novum de Berghertorp ad forum aliorum ejusdem ville. Et nos Prior & Conventus predictas duas bovatas terre warrantizabimus defendemus, & adquietabimus. Illo autem defuncto predicta terra

cum tosto & edificiis nobis libera & quieta remanebunt, salva uxori sue quam habuerit vestura illius anni, tamen pro firma predicta viginti solidorum ad dictos terminos. Teste capitulo nostro.

Carta hæc indentata, absque sigillo, & anno, & multum obesa.

NUM. CCCCXXV.

Carta Willielmi de Winteworth de undecim acris terræ concessis Monachis Beate Mariæ Magdalene de Bretona, in agro Leicestrienfi.

Penes Rad. Thoresby de Leedes in Com. Ebor. Armig.

SCIANT presentes & futuri quod ego Willielmus de Wintewrk filius Hugonis filii Henrici de prænominata villa, concessi & presenti carta mea confirmavi, ex dono patris mei Deo & Beate Mariæ Magdalene de Bretona, & Monachis ibidem Deo servientibus & servituris, undecim acras terræ de dominio meo in Wintewrk, scilicet, unam acram & dimidiam ad caput villæ apud orientem, & unam acram in Langefurlangel, & dimidiam acram versus molendinum; & dimidiam acram versus chininum de Waht, & cæteras acras in campo sicuti jacent, cum tota communione & cum omnibus assamentis prædictæ villæ, scilicet, in bosco, in plano, in pratis, in aquis, in pascuis, in introitibus & in exitibus, solas, quietas & liberas ab omni servitio in puram & perpetuam elemosinam. Hiis testibus, Johanne Tirel, Willielmo de Peniggift, Simone de Tancisley, Simone Clerico de Wirkisburg, Hugone filio Alani, Rogero de Suinishefd, Radulpho de Wabid, Petro de Hudtist, Roberto de Karlent, Ada filio Aki de Breton, & multis aliis.

NUM. CCCCXXVI.

Pro Monasterio de Wilkes Ordinis Sancti Augustini London Dioc.

Fad. & Convent. &c. Vol. 2. p. 234. A. D. 1283. A. 11. Ed. 1. Ex Autogr.

MARTINUS Episcopus servus servorum Dei, dilecto filio Priori de Letheringham Norwicen. Dioc. salutem & Apostolicam benedictionem.

Ad audientiam nostram pervenit, quod tam dilectæ in Christo filiæ Priorissæ & Conventus Monasterij de Wilkes, Ordinis Sancti Augustini, Londonien. Dioc. quam illæ quæ in dicto Monasterio præcesserunt easdem, decimas, terras, domos, redditus, nemora, prata, pascua, molendina, jura, jurisdictiones, maneria, possessiones, & quædam alia bona ipsius Monasterii, datis super hoc litteris, interpositis juramentis, & pænis adjectis, in gravem ipsius Monasterii læsionem, nonnullis Clericis & Laicis, aliquibus eorum ad vitam, quibusdam vero ad non modicum tempus, & aliis perpetuo ad firmam, vel sub censu annuo, concesserunt, quorum aliqui, super hiis, confirmationis litteras, in forma communi, dicuntur a sede Apostolica impetrasse.

Quia veri nostri interest læsis monasteriis subvenire, discretionis tuæ per Apostolica scripta mandamus,

Penes Cl. Walt. Calverley de Calverley in Com. Ebor. Baronettum.

Penes Rad. Thoresby de Leedes, in Com. Ebor. Armig.

damus, quatinus ea, quæ de bonis ejusdem Monasterii, per concessionem hujusmodi, alienata inveneris illicite vel distracta, non obstantibus litteris, renunciationibus, juramentis, pænis & confirmationibus supradictis, ad jus & proprietatem ejusdem Monasterii studeas legitime revocare.

Contradictores per censuram ecclesiasticam, appellatione postposita, compescendo. Testes autem qui fuerint nominati, si se gratia, odio, vel timore subtraxerint, censura simili, appellatione cessante, compellas veritati testimonium perhibere.

Dat. apud Urbem veterem Non. Januar. Pontificatus nostri anno secundo.

Sub filo canabi.

N U M. CCCCXXVII.

*Ib. p. 238.
Eodem anno.
Ex autogr.*

Pro Monasterio de Wikes, Ordinis Sancti Benedicti London. Dioces.

MARTINUS Episcopus servus servorum Dei, dilecto filio Priori Sanctæ Mariæ de Letheringham Norwicen. Dioc. salutem & Apostolicam benedictionem.

Ad audientiam nostram pervenit, quod tam dilectæ in Christo filiæ Priorissæ & Conventus Monasterii de Wikes, per Priorissam soliti gubernari, ordinis Sancti Benedicti Londoniensis Dioc. quam illæ quæ in eodem Monasterio, præcesserunt easdem, decimas, redditus, terras, domos, vineas, prata, pascua, nemora, molendina, jura, jurisdictiones, & quædam alia bona ad monasterium ipsum spectantia, datis super hoc litteris, juramentis interpositis, factis renunciationibus, pænis adjectis, confectis exinde publicis instrumentis, in gravem ejusdem Monasterii læsionem, nonnullis clericis & laicis, aliquibus eorum ad vitam, quibusdam vero ad non modicum tempus, & aliis perpetuo ad firmam, vel sub censu annuo, concesserunt; quorum aliqui dicuntur super hiis, confirmationis litteras, in forma communi, a sede Apostolica impetrasse.

Quia vero nostra interest læsis Monasteriis providere, Discretionis tuæ per Apostolica scripta mandamus, quatinus ea, quæ de bonis ipsius Monasterii per concessionem hujusmodi alienata inveneris, illicite vel distracta, non obstantibus litteris, juramentis, renunciationibus, pænis, instrumentis & confirmationibus supradictis, ad jus & proprietatem ejusdem Monasterii studeas legitime revocare.

Contradictores per censuram ecclesiasticam, appellatione postposita, compescendo; testes autem qui fuerint nominati, si se gratia, odio, vel timore subtraxerint, censura consimili, appellatione cessante, compellas veritati testimonium perhibere.

Dat. apud Urbem veterem Idus Februar. Pontificatus nostri anno secundo.

Sub filo canabeo.

Duas istas Bullas sic inveni, cum nullum discrimen sit inter eas, nisi quod est in nomine & in ordine, nam quoad tempus pauci dies sunt inter Nonas Januarii & Idus Februarii.

N U M. CCCCXXVIII.

Registrum Abbatie Beate Mariæ & Sancti Bernardi de Lacock, penes Generosum Iverium Talbot de Lacock in agro Wiltoniensi Armigerum. fol. 1. 2.

Carta Foundationis Abbatie de Lacock per Elam Comitissam.

SCIANT presentes & futuri quod ego Ela Comitissa Sarum, pro Deo & pro anima Comitissæ Willielmi Longespeie mariti mei, & omnium antecessorum suorum & meorum, & pro salute mea & Willielmi Longespeie filii mei primogeniti, & omnium aliorum liberorum meorum & heredum meorum, in viduitate & ligia potestate mea, dedi & concessi & presenti carta mea confirmavi Deo & beate Mariæ & sancto Bernardo Manerium meum de Lacock cum advocacione Ecclesie ejusdem manerii & cum omnibus pertinentiis suis & libertatibus & liberis consuetudinibus in omnibus locis & in omnibus rebus sine aliquo retinemento ad faciendam ibidem Abbathiam monialium quam volo nominari locum beate Mariæ. Quare volo ut Abbatissæ & Moniales ibidem Deo imperpetuum servitute habeant & teneant totum predictum manerium cum pertinentiis suis in liberam, puram & perpetuam elemosinam, solum penitus & quietum ab omni seculari servicio pertinente ad dominum Regem & Ballivos suos & ad me & ad heredes meos, & ab omni modo servicii & exactionis quocumque casu possit exigi de terra illa. Et ego Ela & heredes mei warrantabimus, defendemus & aquietabimus prefatis monialibus totum prefatum manerium cum advocacione Ecclesie & omnibus aliis pertinentiis suis ita liberum & quietum sicut aliqua elemosina liberius dari potest versus omnes homines & feminas imperpetuum. Hiis testibus, Huberto de Burgo Comite Cancie Justiciario Anglie, Willielmo Morefcallo Comite Pembroke, Willielmo de Warrene Comite Surreye, Petro filio Herberti, Hugone de Nevile, Radulfo filio Nichole Senescallo Domini Regis, Johanne Daco, Henrico de Albemaco & multis aliis.

Hæc charta habetur in Monast. Vol. 2^{do}. p. 342, hic autem inseritur eo quod hic fit mentio de Sancto Bernardo, qui in illo exemplari non nominatur.

N U M. CCCCXXIX.

Alia Carta ejusdem Elæ Comitissæ. fol. 1. b.

SCIANT presentes & futuri quod ego Ela Comitissa Sarum pro Deo & pro anima Comitissæ Willielmi Longespeie mariti mei & omnium antecessorum suorum & meorum, & pro salute mea & Willielmi Longespeie filii mei primogeniti & omnium aliorum liberorum meorum & heredum meorum, in viduitate & ligia potestate mea, dedi & concessi & presenti carta mea confirmavi Deo & beate Mariæ & sancto Bernardo & sanctimonialibus

bus apud Lacock Deo fervientibus manerium meum de Lacock cum advocacione Ecclesie ejusdem manerii & cum omnibus pertinentiis suis, & manerium de Hatherop cum omnibus pertinentiis suis, & manerium de Billopestre cum omnibus pertinentiis suis, & medietatem manerii de Hedrington cum omnibus pertinentiis suis que me contingunt per finalem concordiam inter Humfridum de Boun & me in Curia Domini Regis factam de honore de Treubrigge; & Advocacionem Ecclesie de Winterbourn Syreton cum omnibus libertatibus & liberis consuetudinibus in omnibus locis & in omnibus rebus sine aliquo retinemento. Quare volo quod moniales apud Lacok deo imperpetuum servitute habeant & teneant tota predicta maneria in liberam, puram & perpetuam elemosinam, soluta penitus & queta ab omni seculari servicio pertinente ad dominum Regem & Ballivos suos, & ad me & ad heredes meos & ab omni modo servicii & exactionis quocunque casu possit exigi de dictis terris. Et ego Ela & heredes mei warrantizabimus, defendemus & acquietabimus prefatis monialibus tota prefata maneria cum dictis advocacionibus Ecclesiarum de Winterbourn Spreueton, scilicet & Lacok, & cum omnibus aliis pertinentiis suis ita libera & queta sicut aliqua elemosina liberius dari potest contra omnes homines & feminas imperpetuum. Hiis testibus, Domino Waltero de Godarville, Thoma de Ebelebourn, Nicholao Malemains, Ada Rectore de Gatesden, Ricardo Longespeye, Johanne de Moul, Magistro Rogero de Stokes, Domino Rogero de Baskerville, Petro de Salceto, Domino Petro Persona de Treubrigge, Philippo de Depesford Clerico, Thoma Makerel Clerico, Roberto de Holte Clerico, & aliis.

NUM. CCCCXXX.

fol. 2. a. *Willielmus Longespeye confirmat Donationem Elæ matris sue.*

fol. 2. b. **U**NIVERSIS sancte Matris Ecclesie filiis ad quos prefens scriptum pervenerit Willielmus Longespeye salutem in domino. Noverit universitas vestra nos cartam venerabilis matris nostre Ele Comitisse Sarum in hiis verbis inspexisse. (*Hic repetit primam cartam dictæ Comitisse de verbo ad verbum sicut superius & deinde procedit in hæc verba.*) Hanc igitur donationem & concessionem ratam & gratam habentes eam sicut carta dictæ Ele Matris nostre testatur presenti pagina sigilli nostri impressione munita confirmavimus. Hiis testibus, Huberto de Burgo Comite Cancie, Justiciario Anglie, Willelmo Comite Pembroke, Willielmo de Warenne Comite Surreye, Petro filio Herberti, Hugone de Nevile, Radulfo filio Nicholai Senescallo Domini Regis, Johanne Daco, Henrico de Albeneto & multis aliis.

fol. 2. b. Idem Willielmus Longespeye per aliam cartam suam recitat & confirmat secundam cartam matris sue sicut superius, iisdem testibus.

fol. 3. b. Willielmus Longespeye filius supradicti Willielmi per cartam suam confirmat eandem donationem, aviæ suæ cartam recitans de verbo ad verbum.

NUM. CCCCXXXI.

Henricus tertius Rex Angliæ confirmat Donationem Elæ Comitisse. fol. 4. b.

HENRICUS dei gratia Rex Anglie, &c. Archiepiscopis, Episcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Justiciariis, Vicecomitibus, Prepositis, Ministris, & omnibus Baillivis & Fidelibus suis, salutem. Inspeximus Cartam Ele Comitisse Sarum in hec verba. (*Hic recitat de verbo ad verbum primam Cartam dictæ Comitisse, & deinde procedit in hunc modum*) Nos igitur hanc donationem & concessionem ratam & gratam habentes eam pro nobis & heredibus nostris concedimus & sigillo nostro confirmamus. Hiis testibus, predicto Hugone de Burgo Comite Cancie Justiciario Anglie, Stephano de Segrave, Philippo de Albeneto, Radulfo filio Nicholai, Johanne filio Philippi, Ricardo filio Hugonis, Radulfo de Ralege, Henrico de Capella & aliis. Dat. per manum venerabilis patris R. Cicestrensis Episcopi cancellarii nostri apud Weston xxxi die Januarii, anno Regni xliii.

NUM. CCCCXXXII.

Conventio inter Elam Comitissam & Rectorem Ecclesiæ de Lacock circa immunitatem dictæ Ecclesiæ parochialis. fol. 5. a.

CONVENIT inter dominam Comitissam Sarum requirentem assensum Johannis Rectoris Ecclesie de Lacock ad edificandam abbatiam monialium in parochia sua de Lacok ex una parte, & eundem Johannem Rectorem ex altera, videlicet, quod dicta Ela Comitissa ut predictum ipsius propositum ingressum pacificum penitus & progressum perpetuo fortiretur obligavit se & heredes suos per prefens scriptum de omnimoda indemnitate dictæ Ecclesie de Lacok imperpetuum conservanda tam in decimis majoribus & minoribus quarumcunque rerum, secundum quod debentur a laicis decimari quam in sepulturis mortuorum, & in obventionibus & legatis & in aliis quibuscunque proventibus jure pastoralis ad Ecclesiam pertinentibus memoratam, non obstante aliquo privilegio generali vel speciali impetrato vel in posterum impetrando; Ita tamen quod liceat libere familie abbatisse predictæ quocunque voluerint alibi sive in vita sive in morte ecclesiastica percipere sacramenta & oblationes facere & legata. Capellani vero qui in abbatia jam dicta divina pro tempore celebrabunt Rectori prefate Ecclesie Parochialis fidelitatem jurabunt de indemnitate ejusdem ecclesie conservanda; & cum fuerit ibi Abbatissa disponente domino constituta, ipsa & ejus conventus per cartam suam cavebunt de indemnitate omnimoda dictæ matricis Ecclesie conservanda sicut predictum est. Et hoc faciet queque Abbatissa post aliam. Quod si forte actis ibi aliquibus indiscrete limam correctionis apponere sit necesse, dicta Comitissa dictam domum jurisdictioni Episcopi & Capituli Sarum subjecit, ac ejusdem excessus commisit eis.

dem appellatione postposita corrigendos. Ut autem ista conventio robur optineat perpetue firmitatis confectum est inter prefatos Comitissam & Rectorem prefens Cyrographum bipartitum, cujus partes hinc inde acceptate & sigillis eorum signate remaneant penes ipsos in istius conventionis perpetuum argumentum. Actum apud Saresburiam in presentia domini Roberti Sarisburiensis Episcopi, Domini Walteri Decani, Rogeri Precentoris, Roberti Cancellarii, Edmundi Thesaurarii, tertio Nonas Aprilis, Anno gratie M^o. CC^o. XX^o. Nono.

NUM. CCCCXXXIII.

fol. 5 b.

Robertus Episcopus Sarisburiensis cartas Elæ Comitissæ, & Regis Henrici tertii de fundatione Abbatissæ de Lacock confirmat.

UNIVERSIS sancte Matris Ecclesie filiis ad quos prefens scriptum pervenerit Robertus miseratione divina Sarisburiensis Ecclesie minister humilis salutem eternam in domino. Cartam dilecte in Christo filie Nobilis Elæ Comitissæ Sarum inspeximus in hæc verba. *(Hic recitat de verbo ad verbum Cartam dictæ Comitissæ sicut superius, & post eam Cartam confirmationis Regis Henrici tertii sicut supra, & deinde procedit in hæc verba)* Quamobrem ex commissa nobis cura pastoralis officii eorum vota divinitus inspirata quorum per cotidianam instantiam sollicitudinem gerimus tene-mur ex iustitie debito & ex gratie beneficio paterna diligentia promovere quod dicta nobilis in hac parte tam salubri consilio providit affectione sincera prosequendum duximus & favore. Nolentes quod tam pii tam sancti propositi consummatio retardetur per quod & cultus dei crescere & ecclesie decorem per spiritus sancti gratiam magnifice poterit dilatar; habito igitur cum dilectis filiis Capituli super hiis cum debita deliberatione tractatu, inspecto etiam cyrographo inter Comitissam predictam & Johannem ecclesie de Lacok Rectorem de indemnitate ecclesie memorate confecto, pulsati insuper devotis supplicationibus W. Longespæye ejusdem Comitissæ filii & heredis de voluntate gratissima & assensu unanimi dilectorum in Christo filiorum ac fratrum nostrorum dictorum W. Decani & Capituli Sarum ob honorem & reverentiam dei & gloriose genetricis sue semperque virginis Marie, & ad cultum ampliandum divinum auctoritate pontificali concedimus quod predicta Elæ Comitissa abbatiam fundet & constituat in manerio supradicto de Lacok, ac moniales de ordine Sancti Augustini ibidem constituat; statuentes ut quecumque fuerint ibi pro tempore constitute ejusdem sancti regulam similiter & ordinem exercent & in perpetuum imitentur, & ecclesie Sarum & nobis nostrisque successoribus per omnia & in omnibus canonice perpetuis temporibus sint subiecte; Salva etiam indemnitate per omnia sancte Matris ecclesie, sicut in memorato cyrographo continetur quod quidem in suo robore in perpetuum statuimus duraturum. Quod ut robur optineat perpetue firmitatis prefens scriptum sigillo nostro & sigillo capituli nostri fecimus communiri. Dat. apud

Remnesberiam per manum W. de Purl clerici nostri, xii. Kal. Maii, pontificatus nostri anno primo. Hijs testibus, Domino W. Decano, R. Precentore, R. Cancellario & E. Thesaurario Sarum, Magistris W. Archidiacono Berkesire, H. Teysson, R. de Croschal, Thoma de Ebelesborn, & W. de Len. Gilberto de Stapelbrig, & P. Picot Cantore, Sarum. Magistris Thoma de Warwick & Johanne de Bermingham clericis nostris, Waltero & Ricardo Capellanis nostris & multis alijs.

NUM. CCCCXXXIV.

W. Longespæye per cartam suam promittit quod nihil exiget contra cyrographum inter ipsam & se confectum ratione cartæ quam mater sua Elæ Comitissa ei fecit de concessione maneriorum suorum, &c.

Jordanus de Heydon dedit Abbatissæ de Lacock & Conventui ejusdem loci duas acras terræ arabiles in campis de Hatton, pro qua concessione dicta Abbatissa dedit ei tres marcas & dimidiam in Gersuma.

W. Longespæye iterum confirmat omnes Donationes matris suæ.

NUM. CCCCXXXV.

Carta Henrici tertii Regis Angliæ de Mercato Monialibus concessa apud Lacock.

HENRICUS dei gratia Rex Angliæ Dominus Hibernie, Dux Normannie & Aquitanie, Comes Andegavie, Archiepiscopis, Episcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Justiciariis, Vicecomitibus, Prepositis, Ministris & omnibus Ballivis & fidelibus suis salutem. Sciatis nos concessisse & hac carta nostra confirmasse pro nobis & heredibus nostris dilectis nobis in Christo Elæ Abbatissæ de Lacock & Monialibus ibidem deo fervientibus quod ipse & successores earum in perpetuum habeant quoddam mercatum ad manerium suum de Lacok singulis septimanis per diem martis nisi mercatum illud sit ad nocumentum vicinorum mercatorum. Quare volumus & firmiter precipimus pro nobis & heredibus nostris quod predictæ Elæ Abbatissa & Moniales ibidem deo fervientes & successores earum in perpetuum habeant & teneant predictum mercatum apud manerium predictum de Lacok, bene & in pace & libere & quiete cum omnibus libertatibus & liberis consuetudinibus ad hujusmodi mercatum pertinentibus, sicut predictum est. Hijs testibus, venerabilibus patribus W. Eboracensi Archiepiscopo, W. Karleolensi, W. Wigornensi, & W. Exoniensi Episcopis, B. Comite le Bigot, W. de Cantulo, Johanne filio Galfridi, Galfrido Dispensario, Waltero de Linton, & alijs, Dat. per manum nostram apud Portesmouth sexto die Maii, anno Regni nostri vicesimo sexto.

NUM.

NUM. CCCCXXXVI.

fol. 9. a.

SEQUUNTUR in Registro istæ Cartæ, viz. Conventio inter W. Comitem Sarum, & B. Bluet vicinum suum super Advocatione Ecclesiæ de Lacock, quod unus eorum habeat Donationem dictæ Ecclesiæ una vice & alter altera vice, & quod neuter eorum possit alienare dictam Advocationem.

Carta W. Longespeye confirmans Monialibus de Lacock Manerium de Lacock & Manerium de Hætherop, & iungens Militibus & libere tenentibus ut faciant omnia servitia sua predictis Monialibus.

fol. 9. b.

Repetuntur Cartæ W. Longespeye duæ, & Henrici Regis quæ supra habentur NUM. CCCCXXXIV. & NUM. CCCCXXXV.

NUM. CCCCXXXVII.

fol. 10. b.

Carta Henrici tertii Regis Angliæ de Feria Monialibus de Lacock concessa.

HENRICUS dei gratia Rex Angliæ, &c. Archiepiscopis, Episcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Justiciariis, Vicecomitibus, Prepositis, Ministris, & omnibus fidelibus & Ballivis suis salutem. Sciatis nos concessisse & hac Cartâ nostrâ confirmasse pro nobis & heredibus nostris Priorissæ de Lacock & monialibus ibidem deo servientibus quod ipse & successores sui habeant in perpetuum quandam Feriam apud manerium de Lacock duraturam per tres dies, scilicet, in vigilia & in die & in crastino translationis Sancti Thome Martyris, nisi feria illa sit ad nocumentum vicinarum Feriarum. Quare volumus & firmiter precipimus pro nobis & heredibus nostris quod predictæ Priorissa & Moniales & successores sui habeant & teneant in perpetuum Feriam predictam bene & in pace libere & quiete & integre cum omnibus libertatibus & liberis consuetudinibus ad huiusmodi Feras pertinentibus nisi Feria illa sit ad nocumentum Feriarum vicinarum, sicut predictum est. Hiis testibus, W. de Raleg Thesaurario Exon. Aunrico de sancto Amando, Johanne filio Galfridi, Johanne filio Philippi, Bartholomeo Pecch. Johanne de Pleffeis, Hamone filio Philippi, & aliis. Dat. per manum venerabilis patris Radulphi Cicestrensis Episcopi & Cancellarii nostri, apud Wyndeshour septimo die Augusti, anno Regni nostri vicesimo primo.

NUM. CCCCXXXVIII.

fol. 11. a.

Carta Regis Henrici tertii de Bosco mortuo Monialibus de Lacock concessa.

HENRICUS dei gratia Rex Angliæ, &c. omnibus Ballivis & fidelibus suis ad quos presentes littere pervenerint salutem. Sciatis nos concessisse dilectæ nobis in Christo Abbatisse de Lacok quod singulis septimanis habeat unam car-

rectam semel itinerantem in foresta nostra de Melkelham ad mortuum boscum ad focum suum sine dampno eidem foreste quandiu nobis placuerit. In cuius rei testimonium litteras nostras eidem Abbatisse fieri fecimus patentes. Teste meipso apud Portsmouth sexto die Maii, anno Regni nostri xxvi^o.

NUM. CCCCXXXIX.

Carta ejusdem Regis Henrici de Placea in Foresta Monialibus de Lacok concessa.

HENRICUS dei gratia Rex Angliæ, Dominus Hiberniæ & Dux Aquitanie, Archiepiscopis, Episcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Justiciariis, Vicecomitibus, Ministris & omnibus Ballivis & fidelibus suis salutem. Noverit universitas vestra quod cum dilecta affinis nostra Ela dicta Patrona domus de Lacok nos attente rogasset ut eidem domui sue ad sustentationem suam de gratia nostra subveniremus de una caretata buste diurna de mortuo vel sicco bosco vel de viridi in foresta nostra de Melkelham & per inquisitionem captam inde per dilectum & fidelem nostrum Robertum Walerauns tunc Justiciarium foreste nostre citra Trentam fieri fecimus accepissemus quod mortuus vel siccus boscus non sufficeret ad unam caretatam diurnam, & quod utilius esset nobis assignare Abbatisse & Monialibus dicte domus quandam placeam in quadam parte foreste, nos pro salute anime nostre & animarum antecessorum nostrorum & heredum nostrorum dedimus, concessimus & hac carta nostra confirmavimus pro nobis & heredibus nostris predictis Abbatisse & Monialibus quadraginta acras bosci in predicta foresta nostra per perticam nostram de foresta infra metas subscriptas, viz. de haya & fossato de Lunteleye ascendendo juxta Wodenesdick usque de super viam que vocatur Haggestrete versus Chetowe & de super ipsam viam usque parvam Hefewych ad fossatum quod vocatur Aldefritheisdich, & de dicto fossato de Aldefritheisdich usque ad predictum fossatum & haiam de Lunteleye juxta Milletile ex parte Australi, habendas & tenendas eisdem Abbatisse & Monialibus & successoribus suis ad sustentationem domus sue de nobis & heredibus nostris in liberam, puram & perpetuam elemosynam quietas de vasto & regardo & de visu forestariorum viridariorum & de omnibus aliis ad forestam & forestarios viridarios & eorum ministros pertinentibus. Ita tamen quod liceat eisdem monialibus placeam illam fossato & haya pro voluntate sua includere ita quod fere nostre eam ingredi non possint & eam sic inclusam sibi & successoribus suis tenere in perpetuum. Et si contingat quod Fere nostre per defectum clausure sue placeam illam ingrediantur fere ille nobis remaneant capiende ad voluntatem nostram. Ita quod cum voluerint dicte moniales placeam illam recludant quod fere nostre eam ingredi non possint sicut predictum est. Hiis testibus, Ricardo de Clare Comite Gloucestrie & Herefordie, Rogero le Bigot Comite Norfolcie & Marefcallo Angliæ, Hugone le Bigot Justiciario Angliæ, Philippo Basset, Johanne Merunfell Thesaurario Eborum, Johanne de Burgo, Henrico de Bathowia, Rogero de Thurkelby, Gilberto

Gilberto de Preston, Nicholao de Hauslo & aliis. Datum per manum nostram apud Westmonasterium tertio die Junii, anno regni nostri quadagesimo quarto.

N U M. CCCCXL.

fol. 12. a.

CONVENTIO inter Moniales de Lacock & Rogerum de Bloet personam de Lacok super quodam Molendino cum stagno, & quodam Ponte a predictis monialibus erectis, viz. quod predictus persona nihil possit exigere de monialibus nomine molendini, & quod eadem moniales teneantur predictum pontem erigere si ceciderit, & satisfaciant dicto personæ pro omnibus damnis si dictus pons non fuerit erectus.

fol. 12. b.

Beatrix Abbatisa de Lacok & Willielmus Bluet Miles fecerunt inter se excambium terrarum. Dicitur Miles dedit Abbatisse totam terram suam in la Scorteforlange continentem quinque acras jure hereditario in perpetuum, & quod moniales possint includere predictam terram & totam terram suam in Buriforlange, & etiam concessit unum fontem super terram suam in Lackhamesleie, ita quod possent eum includere, & ultra quod possent moniales conducere aquam dicti fontis super terras ejusdem Willielmi ad aqueductum suum. Pro hac concessione moniales dederunt prædicto Willielmo Bluet croftam quam tenuit Thomas de Ponte & terram quam tenuit Alditha de la Hele, & terram quam Petrus Pulche tenuit & unam acram terræ in Wivelethange, & dimidiam acram terræ in la Nihoke, que omnes particulæ continent quinque acras.

fol. 13. b.

Sequitur alia Carta de Aquæductu supradicto.

fol. 14. a.

Conventio inter supradictum Willielmum Bluet & Moniales de Lacock de cursu aquæ ad Molendinum juxta Claustrum.

fol. 15. a.

Roberti de Holta licentia concessa monialibus de Lacock ducendiaquam per terram suam.

Licentia Willielmi Bluet de eodem conductu.

fol. 17. a.

Johannes Sewal per cartam suam confirmavit Julianæ de Lacock Abbatisæ & ejusdem loci Conventui pro quatuor marcis argenti quas ei præ manibus dederunt omnia messuagia sua in villa de Lacock. Cartæ præcedentes exhibent jus quod idem Johannes habuit in dictis messuagiis.

fol. 18. a.

Ricardus Malloc quietum clamavit eidem Abbatisæ & Conventui totum jus quod habuit vel habere potuit in uno Messuagio in villa de Lacock.

Alditha Pilevel quietum clamavit Aliciæ Abbatisæ & Conventui de Lacock totum jus quod habuit in quodam Burgagio in villa de Lacock.

fol. 19. a.

Willielmus de Chippeham Scissor dedit Beatrici Abbatisæ & Conventui de Lacock messuagium cum Domibus, Curtilagiis & omnibus pertinentiis suis in villa de Lacock, pro qua Donatione dicta Abbatisa & Conventus dederunt ei quadraginta solidos sterlingorum.

fol. 23. a.

Nicholaus Flour consensu Mariæ uxoris suæ confirmavit donationem quam Johannes filius Rogeri de Hedyngton fecit per cartam suam Abbatisæ de Lacock & ejusdem loci Conventui de omnibus Burgagiis seu Tenementis quæ aliquando contingebant & contigisse poterant prædictam Mariam uxorem suam nomine Dotis per mortem Rogeri de Hedyngton quondam viri sui.

Nicholaus filius Rogeri de Hedyngton reddidit fol. 23. b. & concessit Abbatisæ & Conventui de Lacock omnia tenementa quæ de eis tenuit in Lacock.

Edwardus Sweyn de Lacock dedit & concessit Monialibus de Lacock totam terram & tenementum &c. quæ aliquando habuit vel habere potuit in Lacock, pro qua donatione dictæ Moniales concesserunt ei & Isabellæ uxori suæ ad totam vitam utriusque unam liberationem secundum quod continebatur in quodam scripto inde inter eos confecto.

24. a.

Edwardus Sweyn dedit eisdem monialibus totam terram & tenementum quod Ricardus Pater suus habuit de Dono Ricardi de Wyck in Lacock & Lacham, & terram quam pater suus habuit de Willelmo Clodegiffre, & duas acras terræ in Stretforlange, & unam Croftam quæ vocabatur Wodecroft in Lacock & Lacham, reddendo inde annuatim duodecim Denarios heredibus Ricardi de Wycke, & unum Obolum heredibus Willielmi Clodegilofre, & dimidiam libram Cumini hæredibus Ricardi Albi, & unum obolum heredibus Sewell, & unum Denarium Capellæ de Lacham ad Lumen Beatæ Mariæ, & unum obolum hæredibus Johannis filii Jordani, pro omni servitio seculari.

25. a.

Petrus de Bristoll dedit Monialibus de Lacock duo messuagia cum pertinentiis in villa de Lacock, reddendo inde tres Obolos annuatim, Rogero de Hedyngton, & Hugoni Clerico unum Denarium pro omni servitio.

25. b.

Isabella filia Roberti Burel pro decem marcis argenti sibi præ manibus solutis relaxavit & quietum clamavit Monialibus de Lacock totum jus & clamium quod habuit in duabus virgatis terræ cum pertinentiis in Villa de Lacock & Natton.

26. b.

Willielmus Burel filius Isabellæ supradictæ confirmavit Donationem matris suæ.

27. a.

Hugo de Lacock Clericus dimisit monialibus de Lacock terram & tenementum quod habuit in villa de Natton de dono Thomæ de la Ford Clerici, pro qua dimissione dictæ moniales dederunt dicto Hugoni viginti & duas marcas sterlingorum in gersuma.

28. b.

Ricardus Purchas quietum clamavit Beatrici Abbatisæ & Monialibus de Lacock totum jus & clamium quod habuit in toto tenemento quod Willielmus de Donelis & Isabella uxor ejus tenuerunt in Lacock apud Wycke, cum ædificiis, pratis, &c. pro qua quietâ clamatione dictæ moniales dederunt prædicto Ricardo Purchas & Ricardo filio suo ad valenciam tertiæ partis prædictæ terræ excepto messuagio ad totam vitam suam, reddendo inde annuatim unum Denarium pro omni servitio.

29. a.

Robertus de la Lupegate dedit Monialibus de Lacock duas acras & dimidiam terræ arabilis cum pertinentiis in cultura quæ vocatur Kechelcroft juxta novum clausum dictæ domus de Lacock.

30. a.

Henricus Crok dedit eisdem Quarreram inter terram Domini Sampsonis de la Bore & Walteri Campedene, cum libero ingressu & egressu quamdiu ipsa durare poterit.

30. b.

Robertus Abbas de Stanlega in Wiltesfire & Conventus ejusdem loci dederunt eisdem Monialibus unam partem quarreræ suæ de Haselbyria habentem in latitudine sexaginta & sexdecim pedes & in latitudine quicquid eorum fuit, ad capiendam petram quantam inde capere poterant, in escambium illius quarreræ quam moniales emerunt de Henrico Crok. Dat. anno gratiæ M^o. CC^o. quadagesimo primo, die Sancti Johannis ante portam Latinam.

Matheus filius Johannis Carpentarii dedit dictis Monialibus

33. b.

Monialibus unum mesuagium in villa de Lacock, pro qua donatione dictæ Moniales dederunt ei unam marcā Esterlingorum.

fol. 34. b.

Robertus de Holta concessit quod eadem Moniales liberam habeant potestatem fodiendi & aquam suam ducendi per terram suam, & conductum suum reparandi.

NUM. CCCCXLI.

35. b.

Carta Willelmi Episcopi Sarum, compositionem initam inter Nicholaum Longespee Rectorem Ecclesie de Lacock, & Moniales de Lacock, recitans & confirmans.

PA T E A T Universis quod nos Willelmus dei permissione Episcopus Sarum inspeximus quandam compositionem initam inter discretum virum dominum Nicholaum Longespee Thesaurarium Ecclesie nostre Sarum Rectorem Ecclesie de Lacock vero sigillo dicti Domini Nicholai signatum ex parte una; & religiosas dominas dominam Julianam dei gratia Abbatissam Monasterii de Lacock & ejus conventum ex altera, sub eo qui sequitur tenore. Universis sancte Matris Ecclesie filiis presentes literas inspecturis Nicholaus Longespee Rector Ecclesie de Lacok Sarum Dyocesis salutem in Domino. Ad universitatis vestre notitiam tenore presentium volo pervenire quod cum suscitata esset querela inter me & religiosas Dominas, Dominam Julianam dei gratia Abbatissam Monasterii de Lacok & ejus Conventum super tertia parte decimarum garbarum de dominico suo provenientium, videlicet de terris hiis que jacent in le Hinhoc in Weteleye, in le Langeley, Suthbiria in Asselleye, in le Inlonde super Cockeleye & in Monlesham, quas infra limites Parrochie mee de Lacok percipiunt, & se percipere debere dicunt Abbatissa & Conventus supradicte de dono venerabilis Domine, Domine Ele Longespee Comitisse Sarum Matris mee predicti Monasterii Fundatricis. Hec tandem ad perpetue pacis fundamentum compositio inter nos amabilis intercessit, viz. quod ego quam tenuis & exilis sit earum portio decimarum predictarum quas sine gravi detrimento predictæ Ecclesie de Lacok percipere possunt & habere, quamque jugis & intenta sit earum devocio apud deum devote perpendens, de voluntate & assensu expresso Reverendi Patris Domini Willelmi dei gratia Episcopi ac venerabilium Dominorum Symonis Decani & Capituli Sarum pro me & successoribus meis sponte, pure & absolute concedo ut dictum Monasterium de Lacok & Santimoniales ibidem deo servientes & futuris temporibus servitute habeant, percipiant & in perpetuum possideant integre, pacifice & inconcussa tertiam partem decimarum predictarum de supradicto dominico suo provenientium, sicut a tempore fundacionis sue perceperunt & percipiunt in presenti. Renunciāns simpliciter pro me & successoribus meis omni exceptioni, prosecutioni & juri quod michi & eisdem competunt in hac parte vel in futurum competere possunt quoquo modo. In cujus rei testimonium presens scriptum sigilli mei impressione munivi. Hujus rei sunt testes Dominus Johannes de Schryvenham vicarius perpetuus de Lacok, Willelmus

de Wollesleye vicarius de Kalne, Johannes vicarius de Canyngg, Benedictus de Lincoln Clericus, Willielmus scriptor, Johannes de Herterigg, Lamberbus de Roscumbe, Nicholaus de Rudham & plures alii. Datum apud Kalne tertio Nonas Septembris, Anno Domini M^o. CC^o. Nonagesimo. Quam compositionem ratam habentes & acceptam ipsam auctoritate pontificali ad petitionem dictarum parcium de consensu Decani & Capituli Ecclesie nostre Sarum duximus confirmandam. In cujus rei testimonium presentes literas tam sigilli nostri quam Decani & Capituli nostri Sarum impressione fecimus communiri. Datum apud Sunningg tercio decimo Kal. Aprilis, anno domini Millelmo Ducentesimo Nonagesimo, & consecrationis nostre secundo.

NUM. CCCCXLII.

Carta Edwardi primi Regis Angliæ licentiam concedens Roberto de Bardeneye quod ipse possit dare Monialibus de Lacock quedam tenementa & terras.

fol. 40. b.

EDWARDUS dei gratia Rex Anglie Dominus Hibernie & Dux Aquitanie, omnibus ad quos presentes littere pervenerint salutem. Licet de communi concilio regni nostri statuerimus quod non liceat viris religiosi seu aliis ingredi feodum alicujus ita quod ad manum mortuam deveniat, sine licencia nostra & capitalis domini de quo res illa immediate tenetur; per finem tamen quem dilecta nobis in Christo Abbatissa de Lacok fecit nobiscum in Cancellaria nostra concessimus & licentiam dedimus pro nobis & heredibus nostris quantum in nobis est Roberto de Bardeneye quod ipse duo mesuagia & duas virgatas terre & dimidiam cum pertinentiis in Natton juxta Lacok dare possit & assignare prefate Abbatisse & Monialibus ejusdem loci, Habenda & tenenda eisdem Abbatisse & Monialibus & earum successoribus in perpetuum. Et eisdem Abbatisse & Monialibus quod ipsæ predicta mesuagia & terram cum pertinentiis a prefato Roberto recipere possint & tenere sicut predictum est, tenore presentium similiter licentiam dedimus specialem. Nolentes quod predictus Robertus aut heredes sui, prefate Abbatissa & Moniales vel eorum successores ratione statuti predicti per nos vel heredes nostros inde occasionentur, molestentur in aliquo vel graventur. In cujus rei testimonium has litteras nostras sibi fieri fecimus patentes. Teste meipso apud Dunfermelin vicesimo quinto die Novembris, anno regni nostri tricesimo secundo.

NUM. CCCCXLIII.

FI N A L I S Concordia facta in Curia Regis Edwardi primi apud Eboracum anno tricesimo secundo dicti Regis inter Johannam Abbatissam & Conventum de Lacock ex una parte & Robertum de Bardeneye ex altera de duobus mesuagiis duabus virgatis terre & dimidia cum pertinentiis in Natton juxta

fol. 41. b.

R r r

juxta Lacock. Dicitur Robertus recognovit predicta cum pertinentiis esse jus ipsius Abbatis & Ecclesie sue, & pro hac recognitione Abbatis dedit ei quadraginta marcas argenti.

Idem Robertus de Bardeneye per cartam suam dedit dictis Monialibus duo mesuagia & unam virgatam terræ & dimidiam in Natton & Lacock.

fol. 41. b. Idem per aliam cartam dedit eisdem omnes terras & omnia tenementa sua in Natton.

42. a. Willielmus filius Thomæ de la Chambre de Natton quietum clamavit dictis Monialibus totum jus quod habuit in quinque solidatis septem denariis & una libra cymini annui redditus provenientis de terris & tenementis in Natton, & totum clamium quod habuit in dictis terris.

43. 2. Willielmus Longespæye dedit eisdem totam terram de Cetre, exceptis feodis militum cum eorum serviciis & una virgata terræ, & una dimidia acra prati, & tota terra Elæ Comitissæ de Warwick.

b. Henricus tertius Rex Angliæ confirmavit prædictam donationem per cartam suam, de anno Regni sui tricesimo secundo.

49. a. Alicia de Cetre quietum clamavit dictis Monialibus totum jus quod habuit in una virgata terræ in villa de Cetra & in una Domo & placea in Lacock ante Portam Cymiterii Abbathie.

52. a. Anno regni Regis Henrici tertii tricesimo tertio Nicholaus de Hedyngton coram justiciariis Regis recognovit tres carucas terræ cum pertinentiis in Cetra esse jus Monialium de Lacock.

b. Anno ejusdem Regis quinquagesimo secundo Walterus Giffard, Priores & Conventus de Bromore & Ferheg, Willielmus le Droys, Symon de Brokebyria & Benedictus Silvester concesserunt quod prædictæ Moniales imperpetuum tenerent clausum suum apud Ciclet tam vetus quam novum.

53. b. Johanna filia Willelmi Larcher quietum clamavit dictis Monialibus totum jus & clamium quod habuit in aliqua terra & tenemento & custodia nemoris de Chicled.

54. b. Walterus le Fauconer remisit Monialibus unam annuam caretatam virgarum de Bosco ipsarum de Chicklad quam debebant ei ratione tenementi quod de eis tenebat in Cetra.

56. b. Ela Abbatisa de Lacock & Conventus ejusdem loci remiserunt Johanni Falconario servitium quod eis debebat pro tribus virgatis terræ in villa de Cetra, viz. mutationem unius espervarii & unius falconis, & pro hac remissione dictus Johannes obligavit se & heredes suos singulis annis reddere dictæ Abbatisæ & Conventui dimidiam marcā argenti.

57. a. Johannes Falconarius remisit Monialibus de Lacock totum jus suum in quinque acris terræ quas habebat in Campo de Cetra Orientali; pro qua remissione dictæ Moniales dederunt ei quatuor marcas & dimidiam argenti, quatuor quarteria frumenti, & quinque quarteria orde.

57. b. Johannes Parcarius recognovit se debere eisdem Monialibus octo solidos redditus annuos.

Alicia de Cormailes remisit eisdem redditum Casei quod ei debebatur de Manerio de Cetra.

58. a. Willielmus de Horton remisit eisdem pro viginti solidis quos ei dictæ Moniales dederunt totum jus quod habebat in uno mesuagio & duabus carucatis terræ in Chitterne. Dat. anno regis Edwardi primi decimo septimo.

b. Margareta vidua Edmundi le Rous de Beremham remisit Julianæ Abbatisæ & Conventui de Lacock totum jus suum in uno mesuagio & duabus Carucatis terræ in Chytterne, pro qua remissi-

one dictæ Moniales dederunt ei viginti solidos argenti.

Matildis vidua Johannis de Merweden remisit eisdem Monialibus totum jus quod habuit in uno mesuagio & duabus carucatis terræ in Chitterne, anno regni regis Edwardi primi decimo septimo, & pro hac remissione dictæ Moniales dederunt ei viginti solidos.

NUM. CCCCXLIV. A.

Carta Roberti Episcopi Sarum.

ROBERTUS dei gratia Episcopus Sarum dilectis in Christo filiabus Ele eadem gratia Abbatisæ & Conventui Monialium de Lacok salutem, gratiam & benedictionem. Cum juxta merita deceat premia dispensare; non est gerendum graviter aut indigne si clarioribus virtutum radiis choruscantes, suis hoc meritis quasi ex debito vendicantibus in optinendis graciis ceteris preferantur, ut dum bene meritos congruis premiis alii conspiciunt muneratos ad bene merendum emulatione laudabili forcius amentur. Cum igitur tu filia Abbatisa dum olim inter seculi nobiles dignitate seculari fulgeres eo tibi qui ubi vult spiritu spirat desuper inspirante patrimonium tuum domino dedicans, illud quibusdam monasteriis que in eodem ut cultum divinum ampliaret de novo fundasti, de salute propria cogitans provide duxeris applicandum; ac postmodum tuateque salubriter obnegans habitu religionis suscepto, ea que prius te gracia prosequente adeo virtutum profeceris incrementis, quod meritis tuis exigentibus auctoritate & assensu quorum interfuit in hac parte disponente domino in primam predicti Monasterii Abbatisam assumpta, gregis tui numerum ac hospitalitatis graciā tui regiminis tempore laudabiliter duxeris ampliandos; quare possessiones predicti monasterii que nunc sunt expensarum eidem incumbendum honora nequeunt sustinere; nos ob vite mundiciam & religionis fervorem que in novella monasterii vestri plantacione florere cognovimus ac meritorum tuorum optentu quo magis in vobis unitatis interioris federa sinceriori caritate solidentur ac hospitalitatis munera liberalius & libentius exhibeantur, capituli nostri Sarum accedente assensu, de ecclesia de Wynterborn Sirreveton vestri patronatus taliter duximus ordinandum; videlicet quod Hosberto nunc Rectore ejusdem cedente vel decedente decima garbarum totius parrochie ejusdem, pratum dominicum & mansus capitalis Ecclesie predictæ quem tamen vicarius ejusdem precario tenebit donec in alio manso competenti eidem provideritis, in usus vestros proprios & perpetuos cedere debeant in futurum. Residuo fructuum ecclesie memorate ad perpetuum ipsius vicarium pro tempore futurum qui extraordinariis oneribus inter vos & ipsum pro rata porcionum vestrarum parciendis, onera ordinaria eidem incumbencia sustinebit nomine perpetue vicarie spectaturo; in qua nobis & successoribus nostris de assensu vestro jus patronatus reservamus. Interim vero duas marcas annuas a prefato rectore in beati Michaelis & resurrectionis dominice festis pro equalibus porcionibus percipiendas de ejusdem Rectoris assensu ecclesie ipsius pensionis nomine vobis duximus constituendas. Ut autem hec donacio nostra perpetue firmitatis robor optineat, presens scriptum tam sigillo capituli nostri

nostri Sarum quam nostro fecimus consignari. Hiis testibus, Domino Roberto Decano Sarum, Magistro Rogero Precentore, Magistro Radulfo Cancellario, Domino Henrico Thesaurario Sarum, Magistris Egidio Archidiacono Berkfire & Stephano Archidiacono Sarum, Magistro Raddulfo de Eboraco, Thoma de la Wile, Waltero de la Wile, Petro de Cumbe, Galfrido de Bedesford Canonicis Sarum, Magistro Ricardo de Bienham, Petro de Wynborn Capellano, Magistro Rogero de la Grene, Roberto de Wychampton & aliis. Dat. 1 Kal. Januarii pontificatus nostri anno tercio decimo.

N U M. CCCCXLIV. B.

fol. 60. b.

HOSBERTUS Rector Ecclesiæ de Wynterbon Sireveton supranominatus per cartam suam confirmavit eisdem Monialibus supradictas duas marcas annui redditus sicut in carta Episcopi.

61. a.

Ivo Mercator dedit eisdem Monialibus tementum suum in Manerio de Wynterborn Syreveton.

b.

Hugo Burgonensis dedit viginti solidos per annum in Manerio de Wynterborn Syreveton qui reddebantur ei pro duabus virgatis terræ, & totum jus suum in dictis duabus virgatis.

63. b.

Matildis Eborardi dedit eisdem totam terram suam in Manerio de Ambresburia, reddendo inde debitum dominis feodi.

Philippus de Depesford recognovit se teneri solvere dicto Conventui quadraginta solidos annuatim imperpetuum in villa de Westambresbury pro terra que fuit Matildis uxoris dicti Philippi.

65. a.

Anastasia de Pavely dedit viginti solidos annui redditus in manerio de Westbyria percipiendos.

b.

Walterus de Pavely confirmavit prædictam donationem filię suæ Anastasiæ.

66. a.

Willielmus Longespeye per tres cartas suas contulit dictis Monialibus totum manerium de Bissopestre, terram de Hathrop & Advocationem Ecclesiæ parochialis de Lacock. Hæc concessio facta fuit Anno regni Henrici tertii vicesimo.

67. a.

Adam Sweyn concessit eisdem totam terram & medietatem molendini cum pertinentiis quæ habuit in manerio Abbatissæ de Lacock apud Bissopestriam, pro qua donatione Beatrix Abbatissa dedit dicto Adæ sex marcas & dimidiam argenti.

b.

Anno 1259, Anastasia relicta Helyæ de Byssopestre remisit eisdem Monialibus totam partem suam Molendini de Bissopestre cum pertinentiis.

68. a.

Anno 1259, Willielmus de Smalebrok remisit eisdem totam partem suam Molendini de Bissopestre, & prati.

b.

Edwardus filius Adæ Serle dedit eisdem duas acras terræ cum pertinentiis in villa de Bissopestre.

Emma quæ fuit uxor Eliæ Burgeys de Weremenestre remisit eisdem totum claviu quod habuit in Molendino in villa de Bissopestre, & in uno mesuagio in eadem villa, pro qua remissione dictæ Moniales dederunt dictæ Emmæ quadraginta solidos sterlingorum in gersumam.

69. b.

Rogerus Capellanus renunciavit totum jus quod habuit in terra quæ fuit Patris sui in Lacock.

71. a.

Agnes Waspayl concessit eidem Conventui mesuagium suum, cum gardiniis, Croftis & pratis &

tota terra sua in Horspol, & septem acras terræ super Croftam Jordani de Smalebroke, & duas acras terræ supra Mothull, & unam acram terræ ex australi parte ecclesiæ Sancti Aldelmi de Bissopestre, & duas acras terræ apud Rubge, & unam acram terræ in Kenescumbe, & unam acram terræ super caput de la Langeforburdesende, & quatuor averia & unum affrum in mora de Smalebrok quæta de pannagio & herbagio, reddendo inde annuatim unam Rosam dictæ Agneti, & unum denarium domino feodi pro omni servicio, &c. salvo regali servitio.

Anno Regis Henrici tertii quadragesimo quinto dicta Agnes finem fecit cum prædictis monialibus coram Justiciariis Regis de supradicta donatione.

Anno ejusdem Regis tricesimo tertio Willielmus Mandut concessit prædictis Monialibus communam pasturæ ad ducentas oves in Bruera sua apud Wermenestre per totam Brueram & per totum annum pascendis, excepto claufo suo, reddendo inde duos solidos sterlingorum pro omni servitio.

Robertus Swotyng quietum clamavit eisdem totum jus suum in una crofta apud Mamborn cum sepibus & fossatis ad dictam Croftam spectantibus desuper Hullewode, pro qua quæta clamazione dictæ Moniales dederunt ei unam acram terræ arabilis cum pertinentiis in villa de Bissopestre.

Willielmus Longespeye concessit quod mater sua Ela conferret domui de Lacock medietatem manerii de Hedyngton, & ipsa relaxavit prædicto Willielmo excambium terræ Prioris & Canonicorum de Bradenestok in Hatherop dicto Priori & Canonicis faciendum, & decem libratas redditus Esterlingorum de Villa de Seperige & de Heanton die Sancti Martini annuatim percipiendas.

Johannes de Ripariis per Cartam suam notam facit hominibus suis de Hedinton tam liberis quam tenentibus in vilenagio se dedisse monialibus de Lacock totam terram suam & redditum de Hedyngton pro sustentatione duorum Capellanorum cantantium pro fidelibus defunctis usque ad finem sæculi.

Idem significat per aliam cartam.

Michael de Cheldrinton dedit eisdem Monialibus unam virgatam terræ cum pertinentiis in villa de Hedyngton, pro qua concessione Ela Abbatissa dedit ei viginti quatuor marcas argenti.

Johannes Pie dedit eisdem Monialibus unam Marleram pro decem solidis argenti.

Radulphus Angens concessit eisdem totam terram quam habuit in manerio de Hedyngton.

Katherina Luvel concessit eisdem totam terram suam de Wycheescote, absque omni servitio, &c.

Alia carta ejusdem Katherinæ eandem concessionem recitat, sed addit quod Moniales redderent inde Rogero Lof a quo terram illam emerat unam libram Cimini ad Festum sancti Michaelis, & facerent nihilominus capitalibus dominis feodi illius servitium inde debitum.

Philippus Basset frater prædictæ Katherinæ, cartam ejus superius memoratam recitat & confirmat.

Idem Philippus remisit dictis monialibus sectam curiæ quam ei debebant in manerio suo de Wotton pro prædicta terra de Wekelescote.

Rogerus Lof remisit dictis monialibus totum jus quod habuit in prædicta terra de Wycleescote, pro qua remissione dictæ moniales dederunt ei quinque marcas argenti.

Johannes Lof filius Rogeri idem confirmavit.

Willielmus

- fol. 86. a. Willelmus Longespere dedit eidem Conventui totam terram cum pertinentiis quæ quondam fuit Nicholai de Hamptun in Upeham.
- b. Stephanus Longespere dedit eisdem duas acras prati sui in Nineam.
87. a. Hunfridus de Boun Comes Herfordiæ & Essexiæ, Constabularius Angliæ, dedit eisdem viginti solidos & quatuor denarios annui redditus, viz. de Waltero de la Frithe pro tenemento suo & medietate unius dimidiæ hidæ terræ in campis ibidem s. s. annuatim; de Waltero de Okeborn pro tenemento suo & una virgata terræ apud Hofchote sex solidos & octo denarios; de Petro Bonhome de Hofchote pro tenemento suo & una virgata terræ in campis de Hofchote 6 s. 8 d. & de Priore Hospitalis Sancti Johannis de Calne pro tenemento suo & una virgata terræ in campis de Hofchote 12 d. cum homagiis, &c. libere & quiete ab omnibus sectis, &c. Præterea remisit eis 12 d. de annuo redditu quos ei reddere consueverunt pro tenemento quod de eo tenuerunt in villa de Hedington.
- Idem Comes mandavit Waltero Mandut de la Frithe quod in omnibus servitiis quæ ei facere solebat pro tenemento in la Frithe intendens esset in futurum Abbatissæ & Conventui de Lacock. Datum apud Horsfeld die Purificationis Beatæ Mariæ Virginis, anno Regni Regis Edwardi 2^o.
88. a. Eodem modo mandavit Waltero de Okeburn pro una virgata terræ apud Hofcote & Petro Bonhome de Ofchote pro tenemento & una virgata terræ in campis de Ofchote; & Priori Hospitalis Sancti Johannis de Calne pro tenemento & una virgata terræ in campis de Ofchote.
- b. Hunfridus de Boun &c. Nepos prædicti Hunfridi Comitis in carta sua recitat & confirmat superiorem donationem Avi sui.
89. b. Magister Hospitalis Sancti Johannis de Calne recognovit, anno octavo Regis Edwardi primi se teneri Abbatissæ & Conventui de Lacock in 12 d. annui redditus pro quodam tenemento in Ofcote quod de eis tenebat in capite, & pro eodem tenemento sectam ad Curiam de Lacock de tribus septimanis in tres septimanas cum scutagio. Abbatissa vero & Conventus divinæ charitatis intuitu duxerunt dictam sectam bis per annum, cum solutione 12 d. pro scutagio.
94. a. Rogerus de Stodleigh dedit eisdem Monialibus 8 d. redditus annuos quos Galiena relicta Herberti filii Petri ei reddere consuevit de tenemento quod de eo tenuit in villa de Caln.
- b. Galiena de Caln dedit dictis monialibus unum mesuagium in villa de Caln de feodo domini Regis, & unum mesuagium in Churcheestrete, & unam acram terræ in Rixforlonge, & aliam acram ad Berneftede cum quodam mesuagio, & sex acras terræ quas emit de Nicholao Cynnoc, & duas acras terræ quas emit de Waltero filio Mathei le Bret, & totam terram quæ jacet inter Hernewiestrete & terras quas habuerunt Gille Pistor & Hunfridus Bere; reddendo inde annuatim domino Regi sex denarios, & Rectori Ecclesiæ de Caln 12 d. & quadrantem, & heredibus Nicholai Cynnoc 6 d. & regale Servitium quantum ad illos pertinet; & heredibus Walteri filii Mathei le Bret 3 d. & heredibus Alexandri de Stodele 8 d. pro omni servitio.
95. a. Eadem Galiena per aliam Cartam dedit eisdem Monialibus totum mesuagium suum in villa de Caln.
96. b. Agnes de Roudon dedit totam terram quam Rogerus Soper aliquando tenuit cum ædificiis &
- omnibus Pertinentiis in villa de Chippeham, & unam placeam terræ.
- Henricus de Bechampton dedit totam terram suam & tenementum in villa de Chippeham (nunc Chippenham) 97. a.
- Radulfus le Franceis dedit eidem Conventui Burgagium & totam terram quam habuit de dono Adæ Aurifabri in villa de Treubrige, reddendo inde annuatim dicto Adæ unum denarium & Capitali domino unam libræm piperis, pro omni servitio.
- Johanna de Osevilla relicta Willelmi de Rugdon dedit eisdem redditum quadraginta solidorum annuatim percipiendum de Tenemento quod Walterus de la Slad tenuit in Parrochia de Boxa, cum eodem Waltero, cum omni servitio debito ab eodem Waltero & hæredibus suis; hæc omnia libera ab omni servitio seculari.
- Walterus de Pavely dictæ Johannæ cartam recitat & donationem confirmat.
- Walterus de Godarvilla relaxavit eisdem Monialibus sectam quam supradictus Walterus de la Slade facere ei solebant in Hundredo suo de Chippeham de tribus septimanis in tres septimanas.
- Ela Comitissa Sarum dedit totum manerium suum de Hatherop cum pertinentiis.
- Willelmus Longespere dictæ Elæ filius confirmavit Donationem matris suæ.

NUM. CCCCXLV.

Conventio inter Hugonem Abbatem Cyrencestriæ, & ejusdem loci Conventum ex una parte & Wimarcam Priorissam & Conventum de Lacock ex altera.

HÆC est Conventio facta inter Hugonem Abbatem Cyrencestrie & ejusdem loci Conventum & Wimarcam Priorissam de Lacock & ejusdem loci Conventum, videlicet quod predicti Abbas & Conventus Cyrencestrie concesserunt pro se & successoribus suis imperpetuum quod eorum Baillivi tantummodo bis in anno venient apud Hetherop ad visum franchi plegii faciendum in Curia predictæ Priorisse & Conventus de Lacok, scilicet de loquelis ad coronam domini Regis spectantibus, & omnibus aliis ad visum franchi plegii pertinentibus, videlicet, circiter festum sancti Martini, & circiter Hockeday, quando Baillivi predictorum Abbatis & Conventus curiam predictam facient summoniri; ita quod omnes homines infra libertatem predictæ Priorisse & Conventus de Lacok manentes, nisi qui rationabilem causam habeant quare venire non possint, ad predictos duos dies venient ubi omnes loquelas ad visum franchi plegii Baillivis predictorum Abbatis & Conventus monstrabunt que ad dictos duos dies per visum Baillivorum Abbatis & Conventus terminabuntur; & homines infra libertatem predictæ Priorisse & Conventus de Lacok manentes ad singulos duorum dierum dabunt predictis Abbati & Conventui Tringinta Denarios siue Curia amerciata fuerit siue non, pro omnibus occasionibus & amerciamentis ad predictum visum pertinentibus, & amerciamenta si que ibi evenierint, predictæ Priorisse & ejus Conventui remaneant; ita quod si latro & latrocinium capta

capta fuerint in libertate predictæ Priorissæ & Conventus de Lacok, ducentur sine dilatione ad prisonam Abbatis & Conventus Cyrencestrie & ibidem recipientur & judicabuntur. Similiter si clamor levatus fuerit in libertate predictæ Priorissæ & Conventus de Lacok & per stultitiam conquerentis vel per fortiam Vicecomitis, vel per Baillivos suos trahatur illa predicta loquela ad Comitatum Gloucestrie, & per Abbatem & Conventum vel per eorum Baillivos extrahatur eadem loquela, vel si aliquis alius clamor in libertate prædictæ Priorissæ & Conventus de Lacok levatus fuerit & per Baillivos eorum vel per Baillivos Abbatis & Conventus Cyrencestrie attachiatus, Abbas & Conventus Cyrencestrie de omnibus extraneis extra libertatem predictæ Priorissæ & Conventus de Lacok manentibus occasione predictorum clamorum attachiatis, amerciamenta habebunt. Similiter predicta Priorissa & ejus Conventus de omnibus hominibus in libertate sua manentibus & occasione predictorum clamorum attachiatis habebunt amerciamenta. Similiter si aliqua querimonia facta fuerit per aliquem de averiis captis & retentis contra vadium & plegium de predicta Priorissa & Conventu de Lacok, vel aliquo alio in eorum libertate manente, Abbas & Conventus Cyrencestrie loquelas illas & amerciamenta inde provenientia habebunt. Similiter si quis inventus fuerit in libertate predictæ Priorissæ & Conventus sui de Lacok qui sit extra assisam domini Regis & ibidem ultra unum annum & unum diem moratus fuerit sine licentia Baillivorum Abbatis & Conventus, Abbas & Conventus Cyrencestrie amerciamenta si que inde inciderint, habebunt. Et omnis quicumque fuerint qui in Tethyngam intrare debebunt coram Baillivis Abbatis & Conventus Cyrencestrie in Tethingham intrabunt; Salvo denario de ingressu Tethynge Tethingmanno predictæ Priorissæ & Conventus de Lacok. Et omnis alie loquela & querele prædictæ Priorissæ & ejus conventui remanebunt. Et ut hæc conventio rata & stabilis imperpetuum permaneat, presens scriptum inter predictum Abbatem & Conventum Cyrencestrie & Priorissam sepe dictam & Conventum suum de Lacok est ad modum Cyrographi confectum, & parti predictorum Abbatis & Conventus sigillum dictæ Priorissæ & Conventus de Lacok est appensum; & similiter parti Priorissæ & sui Conventus sigillum predictorum Abbatis & Conventus est appositum.

NUM. CCCXLVI.

HUGELINA relicta Randulfi de Landebroil quietum clamavit eisdem Monialibus tertiam partem unius hyde terre in villa de Hetherop, anno Regni Regis Henrici filii Regis Johannis xx^{mo}. pro qua quæta clamazione dictæ Moniales ei dederunt quinquaginta solidos.

Ela Longespeye Comitissa Warriwici quietum clamavit eisdem totum jus quod habuit in Manerio de Hatherop, pro qua quæta clamazione dictæ Moniales obligaverunt se reddere dictæ Comitissæ 20 l. sterlingorum annuatim ad vitam suam; sub pena 10 l. argenti in subsidium terre sancte solvendarum pro singulis terminis & loco non observatis una cum dampnis & expensis, &c. Dat. apud Lacok die sabbati proximo post festum sancti Edwardi Regis & Martyris, anno Regni Regis Edwardi filii Regis Henrici sextodecimo.

Eadem Ela Comitissa per aliam Cartam dedit eisdem totam terram quam emit de domino Ingeramo le Waleys in villa de Hatherop, cum omnibus villanis & sequelis eorum, pratis, pascuis, pascuis, viis, semitis, &c.

NUM. CCCXLVII.

Licentia Regis Edwardi primi Elæ Comitissæ de Warwick concessa de ponendo terras in Hatherop ad manum mortuam.

EDWARDUS dei gratia Rex Anglie, Dominus Hibernie & dux Aquitanie, omnibus ad quos presentes littere pervenerint salutem. Licet de communi consilio regni nostri providerimus quod non liceat viris Religiosis seu aliis ingredi feodum alicujus ita quod ad mortuam manum deveniat sine licentia nostra & capitalis domini de quo res illa immediate tenetur, volentes tamen dilecte nobis Ele Comitissæ Warwyk gratiam facere specialem dedimus ei licentiam quantum in nobis est, quod unum mesuagium & duodecim virgatas terre cum pertinentiis in Etherop dare possit & assignare dilectis nobis in Christo Abbatissæ & Monialibus de Lacok. Tenenda & habenda sibi & successoribus suis imperpetuum, & eisdem Abbatissæ & Monialibus quod mesuagium illud & terram ab eadem Abbatissa recipere possint, tenore presentium similiter licenciam concedimus specialem. Nolentes quod prefata Comitissa, seu predictæ Abbatissa & Moniales ratione predicti statuti per nos vel heredes nostros inde occasionentur in aliquo vel graventur. Salvis tamen capitalibus dominis feodi illius serviciis inde debitis & consuetis. In cujus rei testimonium has litteras nostras fieri fecimus patentes. Teste meipso apud Karnarvan iv^{to} die Maii, anno regni nostri duodecimo.

NUM. CCCXLVIII.

ELA Comitissa Warwick coram Justiciariis Domini Regis apud Walton, anno tricesimo Regis Henrici filii Regis Johannis, recognovit manerium de Heythrop cum pertinentiis esse jus Abbatissæ & Conventus de Lacok; & pro hac recognitione predicta Abbatissa concessit predictæ Comitissæ predictum manerium tenendum tota vita sua de predicta Abbatissa & successoribus suis reddendo inde per annum centum solidos sterlingorum. Et post mortem ipsius Comitissæ predictum manerium redire debebat ad dictas Abbatissas. Pro hac concessione & remissione ipsa Comitissa remisit & quietum clamavit de se & heredibus suis predictæ Abbatissæ &c. totum jus & clamium quod habuit in viginti libris terre quas predicta Comitissa prius tenuit de Wilhelmo Longespeye in Cetre imperpetuum.

Constancia de Lega vidua dedit eisdem Monialibus redditum suum de Calemundesden, scilicet 35 s. per annum quos ei solebant reddere Hospitalarii Jerosolimitani.

S f f f

Willelmus

104. b.

105. 2.

105. b.

106. b.

103. 2.

b.

107. a. Willelmus de Marre de Ryndecumbe remisit eidem Conventui pro septemdecim marcis sterlingorum, homagium, fidelitatem, Relevium, Herietum, Tallagia ad eum pertinentia, auxilia arandi, feminandi, herciandi, ferculandi, merendi & cariandi, & omnimodas escaetas & sectas omnium curiarum ad se & ad heredes suos spectantium. Excepta secta ad visum franci plegii domini Comitis Gloucestrie bis per annum apud Rindcumbe facienda. Remisit etiam eidem omnes distractiones factas & faciendas, Auxilium ad faciendum militem filium suum primogenitum, & ad filiam suam primogenitam maritandam; omne Scuragium & servitium militare, & redditum annuum sex denariorum, & omnimodas demandas quæ aliquo casu fieri possent de manerio de Wodemancote; & idem tenentibus Abbatisse & Villanis in dicto manerio.

b. Constanca de Lega dedit Deo & Beate Marie totum manerium de Wudemancote, ad faciendam in villa de Lacok Abbathiam Monialium, quam voluit nominari locum Beate Marie.

Nicholaus de Mara Rector Ecclesie de Thodesthorn remisit Monialibus de Lacok totum jus quod habuit de duabus Carucatis terre & 21 solidis redditus in Wudemancote.

111. a. Walterus dictus filius Capellani de Egeswurth remisit eidem monialibus totam terram suam quam habuit in Wudemancote.

b. Radulphus de Maurathin dedit eidem Monialibus pratum quod habuit in manerio de Wodemancote juxta Pontem de Beroford, quod vocabatur Malewardesham.

112. a. Agnes relicta Radulfi de Mauerdin dedit eidem tertiam partem cujusdam prati quod vocatur Malewardesham.

112. a. Gilbertus de Henleie dedit duas acras terræ arabiles in campis de Wodemancote, pro qua donatione moniales dederunt ei undecim solidos & decem denarios in Garfuma.

b. Idem Gilbertus per aliam Cartam dedit quatuor acras terræ & dimidiam in eisdem campis de Wodemancote, pro viginti solidis argenti.

113. a. Alia Carta ejusdem remittit eidem Monialibus easdem quatuor acras & dimidiam.

b. Idem Gilbertus per aliam cartam concessit eidem decem acras terræ in Wodemancote, pro qua concessione dictæ moniales dederunt ei quadraginta & tres solidos & sex denarios sterlingorum.

114. a. Idem concessit alias duas acras terræ arabilis in eadem villa, pro qua donatione recepit a monialibus octo solidos sterlingorum.

b. Duas alias acras concessit, pro quibus dederunt ei moniales decem solidos.

115. b. Gilbertus de Henlega concessit conventui de Lacok quod ipse non venderet ad terminum nec in perpetuum aliquam terram vel aliquid de tenemento suo sine licentia conventus; & si faceret quod liberum possent habere ingressum dictæ moniales in omnibus tenementis suis & ea habere in perpetuum.

117. a. Henricus Peverel de Wodemancote concessit eidem Monialibus duodecim acras terræ arabilis in Wodemancote, jacentes in campo qui vocatur Morecumbe, reddendo inde ad Pascha Johanni Gerard unum par Cyrothecarum, de pretio unius oboli cum eas querat ad domum suam in Wodemancote pro omni servitio, salvo Regali servitio.

118. a. Henricus Peverel de Wodemancote remisit eidem totum tenementum cum pertinentiis quod de eis tenebat in Wodemancote, reddendo inde annuatim Galfrido Peverel & hæredibus suis sex denarios annuatim pro omnibus serviciis.

Anno regni Regis Henrici filii Regis Johannis, Constantia de Lega coram Justiciariis Domini Regis recognovit duas Catucatas terræ cum pertinentiis in Wodemancote unde placitum warantiæ fuerat inter eas, esse jus Conventus de Lacok.

Petrónilla filia Roberti de Dameneyilla concessit eidem monialibus viginti duas acras terræ arabiles de dominica terra sua in manerio de Button, videlicet in Northfelde, &c.

Robertus Marmium remisit eidem totum jus quod habuit in terris & tenementis quæ Robertus Perpunt tenuit apud Hanum, pro qua remissione dictæ moniales dederunt ei 40 s.

Petrónilla de Dameneyilla dedit eidem totam terram quam habuit in manerio de Button, faciendam inde Regi debitum servitium.

Agnes relicta Athelmi Germund dedit eidem duo Stalla in villa de Bristoll, reddendo inde annuatim domino Regi duodecim denarios annuatim pro omni servitio.

Matildis filia Athelelmi Germund dedit eidem duos solidos annui redditus de domo sua quæ erat sita inter domum Gerardi le Franceis & Ecclesiam Sancti Laurentii, solutos ab omni seculari servitio.

Johannes Tyke de Bristoll dedit domum quam tenuit versus Monekebrige cum terra vacua ad eandem domum pertinente, solutam ab omni seculari servitio.

Walterus filius & heres Radulfi Godwyne de Rubrigge dedit & quietum clamavit eidem Monialibus unum mesuagiū & totam terram & tenementum cum communi pastura & omnibus assamentis & pertinentiis suis quæ habuit de hereditate sua in Rùthrugge, tenendum ab eisdem tanquam jus earum pertinens ad liberum manerium earum de North Schorell libere, quiete, &c. ab omni exactione. Pro hac concessione dictæ Moniales dederunt ei centum solidos argenti in Garfuma.

Beatrix relicta Egidii de Sancto Stephano reddidit & quietum clamavit totum jus & clāmum quod habuit in terra quæ vocatur Sydewynesfurlang in Northcorewell.

Amicia Comitissa Devonæ & Domina Insulæ, in viduitate sua, pro animabus mariti sui & omnium parentum suorum, dedit Monialibus de Lacok cum corde suo totum manerium suum de Schorewell cum omnibus pertinentiis suis & cum omnibus hominibus in predicta terra degentibus & eorum sequelis, & omnibus aliis pertinentiis. Preterea concessit eidem prædictum manerium cum omnibus pertinentiis suis defaforestatum, ita quod nihil occasione forestæ vel warennæ ab eis aliquo tempore exigatur.

Isabella de Fortibus Comitissa Albemarlæ & Devonæ & Domina Insulæ filia Amiciæ Comitissæ prædictæ confirmavit donationem matris suæ.

Eadem Isabella remisit eidem monialibus sectam Curiarum, Wardam & Relevium quæ ei debebant de manerio de Schorewell supradicto.

Eadem Isabella per aliam cartam suam concessit quod dictæ moniales habeant omnia amerciamenta hominum suorum manerii de Schorewell supradicti in Insula de Wycht quotiescunque dictos homines in Curia sua de Newport amerciari contigerit; salvis tamen eidem Isabellæ Comitissæ & heredibus suis amerciamendis de transgressionibus sibi, heredibus, Ballivis & ministris suis per prædictam Abbatisam seu homines suos qualitercumque illatis. Ita etiam quod omnis homines dictæ Abbatisæ dicti manerii sui de Schorewell veniant ad visum franchi plegii, vel Lagheday, sive Hundredum de Westmedeme

119. b.

120. a.

123. a.

123. b.

128. a.

128. b.

129. b.

Westmedeme apud Caresbrok bis per annum coram Baillivis prædictæ Isabellæ Comitissæ & heredum suorum ad pacem domini regis attingendam, & ibidem faciant presentationes & responsiones sicut alii de prædicto Hundredo ibidem faciunt de omnibus articulis qui ad visum franchi plegii sive Lagheday spectant secundum consuetudinem in partibus illis usitatam. Et si aliquis vel aliqui hominum seu tenentium dictarum Abbatissæ & Conventus dicti manerii sui de Schorewell pro assisa panis & Cervisie fracta, vel pro aliquo alio delicto pro quo iudicium meruerint corporale puniri debeant per Ballivos & considerationem curie prædictæ Isabelle & heredum suorum fiat de eis iudicium secundum legem & consuetudinem Regni. Et prædicta Abbatissa & Conventus concedunt pro se & successoribus suis quod si aliquod scriptum in manibus suis vel successorum suorum de cetero inveniat per quod homines & tenentes sui quieti esse debeant vel esse consueverunt de veniendo ad Hundredum prædictæ Isabelle Comitissæ vel heredum suorum quod appellatur Lagheday sive visus franchi plegii, vel per quod dicta Abbatissa & Conventus vel earum successores visum franchi plegii sive Lagheday de hominibus & tenentibus suis tenere poterant vel consueverant quod idem scriptum quoad articulum illum, scilicet franchi plegii sive Lagheday Hundredi pro nullo habeatur quia quicquid juris vel clamii habuerunt in prædicto visu habendo seu tenendo tenore presentis scripti remiserunt prædictæ Comitissæ.

131. a. Willermus de Poldon remisit monialibus de Laycock totum jus quod habuit in Manerio de Northschorewell in Insula de Wyght, anno Regis Edwardi (*primi*) terciodecimo, pro qua remissione Moniales ei dederunt triginta marcas argenti.

b. Willermus Huse de Poledon, anno quartodecimo Regis Edwardi filii regis Henrici, coram Iusticiariis dicti regis, recognovit unum mesuagium & duas carucas terræ cum pertinentiis in Northschorewell esse jus monialium de Laycock, & pro hac recognitione dictæ Moniales dederunt ei triginta marcas argenti.

132. a. Jordanus de Kynggeston quietum clamavit eisdem unam virgatam terræ cum pertinentiis in Schorewell, exceptis duabus carectatis spinarum & una carectata virgarum quas annuatim recipiebat in Boscis dictarum monialium; ita tamen quod prædictus Conventus haberet annuatim de prædicta virgata terræ unam marcā argenti in die Purificationis beatæ Mariæ ad Pitanciam.

N U M. CCCCXLIX.

136. b. **PLACITA** coram domino Rege apud Westmonasterium de Termino Sanctæ Trinitatis, anno regni Regis Henrici viii^{vi}. viii^{no}. Rot. xiii. inter placita Regis. Memorandum quod Reverendissimus in Christo Pater Thomas permissione divina Cardinalis Archiepiscopus Eboracensis, Domini Regis Cancellarius, die Veneris proxima post Octabas Sancti Johannis Baptistæ isto eodem termino coram domino Rege apud Westmonasterium per manus suas proprias deliberavit hic in Curia quoddam Recordum coram domino Rege in Cancellaria sua apud Westmonasterium secundo die Junii, anno regni Regis Henrici viii^{vi} post Conquestum Angliæ viii^{vo}. Suth.

Compertum est per quandam Inquisitionem captam apud Castrum de Carsbroke in Insula Vecta in Comitatu Suthampton tertio die Novembris anno regni Regis Henrici septimi vicelesimo quarto coram Abbate de Quarre, Amicio Paulet Milite, Nicholao Wadham Milite, Thoma Wodshawe, & Thoma Thomas Armigeris necnon Johanne Grengie Jurisperitis Commissionariis dicti domini Regis in Insula prædicta virtute commissionis dicti domini Regis eisdem commissionariis directæ & huic Inquisitioni consignatis per sacramentum xii^{ciar}. &c. Qui inter alia dicunt super sacramentum suum quod Abbatissa domus & ecclesiæ de Laycock in Comitatu Wiltes ex fundacione dicti domini Regis fuit seista de manerio de Schorewell cum pertinentiis in Insula prædicta in dominico suo & de feodo & tenuit manerium prædictum cum pertinentiis de Edwardo quarto nuper Rege Angliæ in capite per servitium militare, & quod manerium prædictum cum pertinentiis valet per annum in omnibus exitibus ultra reprimas sexdecim libras, & quod prædicta Abbatissa obiit sexto die Februarii, Anno regni Edwardi quarti nuper Regis Angliæ vicelesimo secundo; & quod Margeria Gloucestriæ Abbatissa immediate post mortem prædictæ Abbatissæ intravit & intravit in manerium prædictum cum pertinentiis, & manerium prædictum cum pertinentiis a tempore mortis prædictæ Abbatissæ prædecessoris suæ tenuit & occupavit & omnia exitus & proficua inde per totum idem tempus & deinceps usque tempus captionis Inquisitionis prædictæ habuit & percepit absque aliqua restitutione inde habita extra manus regias prout per Inquisitionem illam in Cancellariam domini regis retornatam & in filaciis ejusdem Cancellariæ remanente plenius apparet. Et modo hic Terminus Sanctæ Trinitatis, videlicet secundo die mensis Junii anno regni regis Henrici octavi viii^{vo} venit hic in curiam Cancellariæ ejusdem Domini Regis coram eodem domino Rege Johanna Temys Abbatissa de Laycock per Ricardum Wellys Attornatum suum, & queritur prædictam Margeriam nuper Abbatissam de Laycock prædictam in dicta Inquisitione nominatam prædecessorem ipsius Johanne nunc Abbatissæ a possessione manerii prædicti colore Inquisitionis prædictæ ammotam fore & expulsam. Et hoc minus iuste quia protestando quod prædicta Inquisitio minus sufficiens est in lege ad quam ipsa nunc Abbatissa necesse non habet nec per legem terre tenetur respondere pro placito die quod prædictæ domus & Ecclesiæ de Laycock in Inquisitione prædicta specificate sunt ac toto tempore dictorum nuper regis Henrici viii^{vi} & Edwardi iv^{ti} & diu antea fuerunt ex fundacione domini Regis ratione ducatus sui Lancastrie, ac quod prædicta nuper Abbatissa in dicta Inquisitione primo nominata prædecessor ipsius nunc Abbatissæ fuit seista in dicto manerio de Shorewell cum pertinentiis in dominico suo ut de feodo in jure domus & ecclesiæ suarum prædictarum, & illud tenuit de heredibus Amicie quondam Comitissæ Devonie & Domine de Insula prædicta in liberam, puram & perpetuam elemosinam & obiit de tali statu inde seista post cujus mortem prædicta Margeria nuper Abbatissa in Abbatissam domus & ecclesiæ prædictarum debite electa & prefecta fuit per quod eadem Margeria nuper Abbatissa &c. in manerium prædictum cum pertinentiis intravit & inde fuit seista in dominico suo ut de feodo in jure domus & ecclesiæ suarum prædictarum ac exitus & proficua inde per tempus prædictum habuit & percepit prout ei bene licuit quousque ipsa a possessione manerii prædicti colore Inquisitionis prædictæ

predicte minus iuste amota fuit & expulsa dictaque Margeria nuper Abbatisa postea obiit, post cuius mortem eadem Johanna nunc Abbatisa in Abbatisam domus & ecclesie predictae debite electa & prefecta fuit absque hoc quod predictae domus & ecclesia sunt aut unquam fuere ex fundatione dicti nuper Regis Henrici septimi aut aliquorum progenitorum suorum Regum Anglie ut de jure corone sue Anglie prout per inquisitionem predictam compertum existit. Et absque hoc quod predicta nuper Abbatisa in dicta Inquisitione primo nominata tenuit predictum manerium cum pertinentiis seu aliquam inde parcellam de dicto nuper Rege E. quarto in capite per servitium militare aut aliter vel aliquo alio modo quam per eandem transactionem allegatur aut quod habeat seu unquam habeatur aliquod recordum preter recordum inquisitionis predictae per quod liquere potest quod predictum manerium seu aliqua inde parcella unquam tenebatur de predicto nuper Rege Edwardo quarto aut aliquo alio Rege Anglie in capite aut per servitium militare prout per Inquisitionem predictam similiter compertum existit. Que omnia & singula eadem nunc Abbatisa parata est verificare prout Curie constabit, &c. unde petit iudicium & quod manus domini regis inde amoveatur, &c.

Et Johannes Erneley qui pro domino Rege sequitur in hac parte inde allocutus dicit protestando quod predictae domus & ecclesia sunt & a tempore quo non extat memoria fuerunt ex fundatione predicti nuper Regis Henrici viii^{mi} & progenitorum suorum Regum Anglie prout per Inquisitionem predictam superius compertum existit. Pro placito dicit quod predicta nuper Abbatisa in inquisitione predicta primo nominata tenuit predictum manerium cum pertinentiis de predicto nuper Rege E. quarto in capite per servitium militare prout per inquisitionem predictam superius similiter compertum existit. Et hoc pro eodem domino Rege petit quod inquiratur per prieram. Et predicta nunc Abbatisa similiter. Igitur dies data est eidem nunc Abbatisae coram domino rege in octava Sancti Johannis Baptiste ubicumque tunc fuerit in Anglia ad faciendum & recipiendum quod iustum fuerit in premissis. Et preceptum est Vicecomiti Suthampton quod venire faciat coram eodem domino Rege ad diem illum xxiv^{or}. tam milites quam alios probos & legales homines de visneco manerii de Shorwell qui prefatam nunc Abbatisam nulla affinitate attingant ad recognoscendum per eorum sacramentum super premissis plenius veritatem. Ad quas quidem octavas Sancti Johannis Baptiste isto eodem Terminum coram domino Rege apud Westmonasterium venit predicta Johanna Temys nunc Abbatisa de Lacok per Willelmum Inffard attornatum suum. Et Vicecomes retornavit xxiv^{or} Juratores quorum nullus, &c. Igitur preceptum est Vicecomiti quod non omittat, &c. quin discretos per omnia terre, &c. Et quod de Exit. Et quod habeat corpora eorum coram Rege in Octavis Sancti Michaelis ubicumque, &c. vel coram Justiciariis domini Regis ad Assisas in Comitatu predicto capiendas assignatos die Lune proximo ante festum Sancte Marie Magdalene apud Wynton per fornam statuti, &c. Venerunt ad faciendum jure predicto, &c. Idem dies datus est tam prefato Johanni Erneley qui sequitur, &c. quam prefate nunc Abbatisae &c. ad quas quidem Octavas Sancti Michaelis coram domino Rege apud Westmonasterium venit dicta Abbatisa per Attornatum suum predictum & prefatos Justiciarios domini Regis ad assisas coram quibus, &c. missum hic recordum

suum coram eis habitum in hec verba. Postea die & loco infra comento coram Ricardo Elyot & Lodowico Pollard Justiciariis domini Regis ad assisas in Comitatu Suthampton capiendas assignatos per formam statuti, &c. Venit infra nominata Johanna Temys Abbatisa domus & ecclesie de Laycok per Ricardum Mathewe attornatum suum. Et Jurati juramenti unde fit mensio exactis similiter venerunt & super hoc proclamacio pro domino Rege solempniter facta si quis pro ipso domino Rege Justiciariis predictis, servientes & attornatos ipsius domini Regis & juratos predictos informare vellet veniret & audiretur. Et Thomas Ellyot pro domino Rege ad faciendum se optulit per quod procedatur ad captionem Inquisitionis predictae Jurati predicti ad hoc electi, triati & jurati dicunt super sacramentum suum quod infra scripte domus & ecclesia de Laycok non sunt nec unquam fuere ex fundacione infra nominati nuper Regis Henrici viii^{mi} aut aliquorum progenitorum suorum Regum Anglie ut de jure corone sue Anglie. Set dicunt super sacramentum suum quod predictae domus & ecclesia de Laycok infra scripte in Inquisitione specificate sunt & unquam fuerunt ex fundacione domini Regis ratione Ducatus sui Lancastrie. Et ulterius dicunt super sacramentum suum quod infra nominata Abbatisa in infra scripta Inquisitione prius nominata nunquam tenuit manerium infra scriptum de Shorewell seu aliquam inde parcellam de infra nominato Rege E. quarto per servitium militare, vel immediate aliquo alio modo. Set iidem Jurati dicunt quod predicta Abbatisa in Inquisitione predicta primo nominata tenuit manerium predictum cum pertinentiis de heredibus infra nominate Amicie quondam Comitisse Devonie & Domine de Insula Vecte in liberam puram & perpetuam elemosinam modo & forma prout predicta Johanna Temys inferius allegavit. Super quovis premissis & per Curiam hic intellectis omnibus & singulis premissis servientes domini Regis ad Leges ac ipsius Regis Attornatus ad hoc convocatis & presentibus concessum est quod manus domini Regis a possessione ipsius Regis predicti manerii de Shorewell cum pertinentiis in Insula predicta amoveatur, &c. Et quod predicta Abbatisa domus & ecclesie de Laycok in Comitatu Wiltes ad possessionem ejusdem manerii de Shorewell cum pertinentiis in Insula predicta una cum exitibus & proficuis inde a tempore captionis Inquisitionis predictae hucusque perceptis restituatur. Salvo semper jure Regis si quod, &c.

Sequitur in hoc registro de Lacock Petitio Willelmi Sands Militis, Vicecomitis Suthamptoniae petens exonerari de 16 l. de exitu manerii de Shorwell supradicti, de qua summa Barones Scaccarii eum exoneraverunt, que petitio, ut non pertinens directe ad Monasterium hic omittitur.

Notandum quod Chartae in hoc registro non sunt dispositae secundum ordinem temporis, & quod maxima ex parte deest data, sicut videre est in his excerptis.

NUM. CCCCL.

Fed. & Con-
vent. Vol. 5.
p. 729. A.D.
1351. A. 25.
E. 3. Clauf.
25. E. 3.
m. 5.

*Charta Regis Edwardi tertii, pro Ab-
bate Abbatia de Croxton, per Pesti-
lentiā desolatā, de eo & Conventu
ejus a Collectione Decimā, exone-
randis.*

Rex, Venerabili in Christo Patri, G. eadem gra-
tia, Episcopo Londoniensi, Salutem.

QUIA ex Testimonio quorundam, quibus
fidem adhibemus, accepimus quod Abbatia
de Croxton, Ordinis Præmonstratensis, a Ju-
risdictione Episcopali exempta, nuper per Incendi-
um Ecclesiæ, & aliarum Domorum ejusdem Ab-
batia, in non modica parte destructa fuit, & per
Pestilentiam postmodum de Hiis, quorum Scien-
tia & Abilitate illa tunc gubernabatur (Abbatē &
Priore loci illius duntaxat exceptis) eadem Abbatia
totaliter extitit desolata.

Quodque dictus Abbas, jam nimia Infirmirate
Corporis sui detentus existit, & quatenus poterit,
circa Agenda sua dictæ Abbatia dirigenda, dictus-
que Prior, circa Regimen Cultus divini & Noviti-
orum, ibidem post dictam Pestilentiam, in Con-
ventum ibidem receptorum, in tantum sunt occu-
pati, quod idem Abbas (quem Collectorem Deci-
mæ, jam nobis concessæ, in Comitatus Leyce-
stria, Northamptoniæ & Bedfordiæ, constituistis)
ad decimam illam colligendum, absque Subver-
sione dictæ Domus, intendere non potest quovis-
modo.

Quo prætextu, ac pro eo quod dicta Abbatia
ita Ruralis est, & quasi in Deserto sita, quod
de salva Custodia Denariorum, dictam Decimam
concernentium, facienda timendum esset in E-
ventu,

Ipso Abbatem & Conventum, tam pro Indemp-
nitate nostra, quam sua, ac aliis quibusdam de
causis, de Collectione hujusmodi ad præsens vo-
lumus exonerari,

Et ideo vobis mandamus quod Alium, idoneum
& sufficientem, ad dictam Decimam, ad opus no-
strum, colligendum assignetis; nos de Nomine
sic per vos assignandi certificantes indilate;

Et hoc, sub periculo quod incumbit, nullatenus
omittatis.

Teste Rege apud Westmonasterium decimo sex-
to die Novembris.

NUM. CCCCLI.

Penes Rad.
Thoresby
Armig.

*Carta Roberti de Acastris de duabus acris
terræ concessis Monasterio de Nebo,
vel Neubo, in agro Lincolnensi.*

OMNIBUS sanctæ matris ecclesiæ filiis ad
quos præsens scriptum pervenerit, Robertus
de Acastra salutem in domino. Noverit univer-
satis vestra, me pro salute animæ meæ & Hauwifæ
sponsæ meæ, & omnium antecessorum & successo-
rum meorum, dedisse, concessisse, & hac presenti

carta mea confirmasse deo & ecclesiæ sanctæ Ma-
riæ de Nebo, & canonicis Premonstratensis Ordini
ibidem deo fervientibus duas acras terræ arabilis
in campis de Kniveton, cum pertinentiis suis, ja-
centes in hiis locis, scilicet, tres selliones super
Fuellthe juxta terram Willielmi filii Swani, & tres
rodas super Fossefurlang jacentes juxta terram e-
jusdem Willielmi filii Swani, tenendas & habendas
dictas duas acras plenarie & intègre in liberam, &
puram, & perpetuam elemosinam. Et ego prædic-
tus Robertus, & heredes mei totam dictam terram,
cum pertinentiis dictis Ecclesiæ & canonicis de
Nebo contra omnes homines warrantizabimus, &
defendemus in perpetuum, & ut hæc meæ donatio,
concessio, warrantizatio rata & stabilis permaneat
præsens scriptum sigilli mei munimine roboravi.
Hiis testibus, Nicholao de Kniveton, Henrico
fratre suo, Nicholao de Flintham, Roberto de
Frisebi, Willielmo Pedelere, Willielmo filio Ra-
dulphi, Willielmo filio ejus, Hugone fratre suo,
Radulpho filio Roise, Roberto Hode, Henrico de
Hoftingham, & multis aliis.

NUM. CCCCLII.

*Litera Regis Edwardi 2^{di} ad Papam pro
Fratribus Ordinis Beate Mariæ de
Monte Carmeli.*

Fed & Con-
vent. Vol. 3.
p. 276. An.
1311. 5. Ed.
2.

Papæ Rex devota pedum oscula beatorum.

ETSI cunctos Religiosos, sub nostra Protecti-
one & Dominio degentes, favore benévolo
prosequamur, ad Fratres tamen Ordinis Beate
Mariæ de Monte Carmeli noster affectus eo speci-
alius est directus, ipsosque & eorum Ordinem Apo-
stolicæ mansuetudinis favore & gratia obnixius cu-
pimus communiri, quo idem Ordo in honore me-
moratæ gloriosæ Virginis est fundatus, & prædicti
Fratres in Potestate & Dominio nostro prædictis
degentes, sub debitæ Religionis honestate hæcenus
se gesserunt, & adhuc gerunt in præsentem.

Vestræ igitur sanctitati devotis præcibus suppli-
camus, quatinus prænominatos Fratres, & eorum
Ordinem ac ejusdem Ordinis Antiquitatem, intui-
tu prænotatæ Virginis gloriosæ, nostrorumque ro-
gaminum interventu, peculiari favore commenda-
tos habere; & eundem Ordinem, in instanti Con-
cilio Generali, per vos, divina suffragante Cle-
mentia, celebrando, de Apostolatus vestri liberali-
tate munifica, confirmare ac perpetuare; ut, sicut
ipsa gloriosa, a Domino præelecta, est in cælis
præ cæteris collocata, sic præfati Præfates, qui ob-
sequiis ejusdem in terris sunt astricti, Apostolicæ
benignitatis gratia suffulti, quietius & devotius Deo
poterunt famulari.

Confervet &c.

Dat. London. vicesimo quarto die Au-
gusti.

NUM. CCCCLIII. A.

Fæd. & Con-
vent. Vol. 3.
p. 610. An.
1317. 10.
Ed. 2.

*Littera Regis Edwardi 2^{di} ad Papam,
pro Fratribus de Monte Carmeli.*

Papæ Rex &c. devota pedum &c.

INTER cætera devotionis & pietatis opera fructuosa, illud altissimo gratum fore speramus non immerito & acceptum, per quod, ad honorem Dei, Divini cultus procuratur augmentum & Religioforum, circa divinæ laudis exercitium in domo Domini assidue laborantium, numerus feliciter ampliatur.

Nos itaque ad Ordinem Fratrum Beatæ Mariæ de Monte Carmeli in regno nostro,

Quem ob sanctitatem vitæ, ac conversationis honestatem Fratrum eorundem, fructusque uberes, quos iidem Fratres, verbi Dei semine, ac aliis bonis operibus & exemplis, indies producant in Ecclesia Anglicana, intimis affectibus, favore prosequimur gratiofo,

Nostre mentis intuitum dirigentes; ac sperantes, per Missarum, & aliarum devotarum orationum suffragia eorundem, nos posse tam in expiatione delictorum, quam etiam in regimine, nostris humeris regiis incumbente, efficacius prosequendo, felicius & uberius adjuvari;

Vestram clementiam affectuosis precibus requirimus & rogamus quatinus,

Dilectos nobis in Christo Fratres, Johannem Priorem Provinciale Ordinis prædicti in Anglia, Sacræ Theologie Professore, & Willielmum, Fratrum ejusdem Ordinis Oxoniæ commorantium Priorem, ad vestræ sanctitatis præsentiam pro negotiis dicti Ordinis accedentes, habentes, si placet, favore propitio commendatos,

Eisdem, ut ipsi, & alii Fratres Ordinis illius, in Regno nostro commorantes, duodecim loca, infra idem regnum, in diversis Diocesis constituta, pro divini cultus augmento, Fratrumque dicti Ordinis numero ampliando, de novo recipere; & in locis illis Ecclesias & Domos construere, ibique Priores & Fratres,

Ad divina ibidem, ad honorem Dei, & pro nobis, Hæredibus & Successoribus nostris, Regni que nostri tranquillitate & quiete, ac animarum omnium salute fidelium, imperpetuum celebranda,

Valeant collocare, divinæ caritatis intuitu, nostrique rogamini interventu, liberam concedere dignemini facultatem, prout in petitione Fratrum eorundem, quam vestræ porrigent Beatitudini, in præmissis, & quam coram vobis benigne admitti, & gratiose cupimus exaudiri, plenius continetur.

Conservet, &c.

Dat. apud Claryndon, 12 die Martii.

NUM. CCCCLIII. B.

Ibid.

*Littera ejusdem Regis ad Cardinales pro
iisdem Fratribus.*

VENERABILI in Christo Patri, Domino A. Dei Gratia, Albanensi Episcopo, amico suo

carissimo, Edwardus ejusdem gratia &c. salutem & sinceræ dilectionis affectum.

Ad vitæ sanctitatem, morum & conversationis honestatem, ac alia virtutum merita, quibus Fratres de Ordine Beatæ Mariæ de Monte Carmeli, in regno nostro degentes, insigniri noscuntur; necnon ad alia ipsorum opera fructuosa, tam verbi Dei semine, quam exemplis etiam salutiferis, fructus uberes producentia, in Ecclesia Anglicana, nostræ mentis oculos convertentes, & Ordinem prædictum, ex causis prædictis, favore propitio prosequi cupientes;

Dilectos nobis in Christo Fratres, Johannem Priorem Provinciale Ordinis prædicti in Anglia Sacræ Theologiæ Professore, & Willielmum, Fratrem ejusdem Ordinis Oxoniæ commorantium Priorem, ad Domini Summi Pontificis, & vestram præsentiam pro negotiis dicti Ordinis accedentes, vestræ amicitie affectione, qua possumus, duximus commendandos.

Rogantes attente quatinus erga dictum Dominum Summum Pontificem, ut Fratribus Ordinis prædicti, in regno nostro commorantibus, duodecim loca, infra idem regnum, &c. prout supra mutatis competenter mutandis.

Eodem modo scribitur Domino G. tituli sancti Ciriaci Presbitero Cardinali.

NUM. CCCCLIV.

*Fundatio Domus Fratrum de Blakeney
alias Sniterley in Com. Norff.*

Bibl. Bodl.
MS. Dodsw.
Vol. 85. fol.
38. a.

SCIENDUM est quod anno regni Regis Edwardi filii Regis Henrici xxiv^{to} Johannes Thobur, Ricardus Storm. Johannes — junior, Johannes Storm, & Thomas Thobur nativi Domini Willielmi de Roos Militis & Matilde consortis sue, filie & unice heredis Johannis de Vallibus fecerunt fidelitatem suam servilem pro omnibus terris & tenementis suis quæ tenent de prædicto Domino in Snyterle & Cley in com. Norff. Et postea prefati Nativi dederunt separatim parcelлам dictarum terrarum suarum continentem xiii acras & Dimidiam de feodo dicti Domini de Roos olim Johannis de Vallibus Deo & gloriosæ virgini Mariæ Matri ejus, & omnibus Sanctis suis ad effectum, ut fratres ordinis dicti dei Genetricis Marie de Monte Carmeli, dictam terram licentia Regia ac dicti Domini Willielmi obtentam inhabitare possent in perpetuum. Et Capellam sive Ecclesiam, & alia domos & edificia necessaria super eandem terram construere, levare, & edificare, que ad laudem & Honorem Dei, ac dicte gloriosissime virginis Marie Matris sue necnon dictorum fratrum & successorum suorum magis commodum & placibile facere, ac gaudere & in perpetuum in puram & perpetuam elemosinam pacifice tenere, & inhabitare liceret. Super quibus donis & concessionibus, sic ut profertur, dictis fratribus concessis, Quamdiu Rogerus le Groos Miles ad tunc Senescallus terrarum & dominiorum que nuper fuerunt dicti Johannis de Vallibus in com. predicto seissivit dictas terras in manus Willhelmi de Roos, tam pro redditibus & servitiis eidem Domino inde ad tunc ibidem debitis licentia sua inde minime prosecuta sive obtenta. Et sic in manibus dicti Domini fuerunt causis predictis per unum annum & dimidium,

Sic in MS.

dimidium, & amplius, quousque quidam Rogerus ordinis Carmelitarum in Boston, easdem terras cum pertinentiis ex Manus dicti Domini sub certis conditionibus subsequens. viz. quod omnes fratres ibidem in posterum inhabitantes, & eorum successores specialiter & nominatim predictos dominum Willielmum de Roos & Matildam suam uxorem & heredes suos in omnibus oracionibus, Missis matutinis, & ceteris divinis officiis in predicta ecclesia sive capella in perpetuum ministrandis sive celebrandis de die in diem nocteque in noctem, ac de hora in horam haberent, & quilibet eorum haberet singular' ——— recommendacionem sub juramento & sub pena excommunicationis majoris super eos & eorum quemlibet totiens quotiens defecerint, seu eorum aliquis defecerit in posterum incursura. Et insuper predicti fratres ibidem inhabitantes, sub juramento predicta lege pro se & successoribus suis promiserunt quod, predictum Dominum Willielmum de Roos & Matildam uxorem suam & heredes suos recipient, habebunt & in perpetuum tenebunt ut eorum principales & speciales fundatores & protectores Capelle, sive ecclesie aut Domus supradicte. Super quibus Motionibus & ob causis supradictis predictus Dominus Willielmus de Roos prefatis fratribus ibidem adtunc inhabitantibus Contulit centum Marcas Cunie Anglicane ad fabricam consummacionem sive edificationem Capelle sive ecclesie ac domorum antedictorum ibidem necessariorum, pro quibus prefati fratres promiserunt, & concesserunt, pro se & successoribus suis in perpetuum quod predictus Dominus Willielmus de Roos, & Matilda uxor ejus & heredes sui, ut eorum veri, & principales fundatores Domus predictae sunt & erunt in perpetuum & cum Domus ipse plenarie edificata fuerint, ordinabunt & edificabunt pro eodem Domino & heredibus suis unam Aulam cum coquina, ac Cameris competentibus pro eodem fundatore & heredibus suis infra Locum predictum situata in perpetuum deservitura cum liberis introitu & exitu ad easdem quotiescunque & quandocunque ibidem commorare voluerint, sine interruptione alicujus fratrum Domus predictae vel successorum suorum in perpetuum ad Custas & expensas eorundem fratrum, & successorum suorum omnia in omnibus reparanda & sustentanda futuris temporibus in perpetuum, totiens, quotiens necesse fuerit, preter temporibus illis, quibus dictus Willielmus de Roos, vel heredes sui ibidem moram trahere voluerint, in quibus cultus ejusdem Willhelmi & heredum suorum omnes hujusmodi Domus ibidem per eum vel eos, sic occupate debent reparari & sustentari. Sigillum dicti Domini Willielmi de Roos & Matilde presentibus est appensum, eo quod prefati fratres, die concessionis & consecutionis earundem, nullum sigillum commune aut autenticum dixerunt super Sacramenta sua habere, suae domui predictae pertinere &c.

NUM. CCCCLV.

Fad. & Con-
vent, Vol. 7.
p. 690. A. D.
1390. A. 14.
R. 2. Pat.
14. R. 2. p.
1. m. 6.

Litterae Regis Ricardi secundi de Fratribus Apostatis de Ordine Praedicatorum ad Gradum Magisterii non promovendis.

Rex omnibus ad quos &c. Salutem.

SUPPLICARUNT nobis Fratres Ordinis Praedicatorum, in Regno nostro Angliae, ut,

Cum praedictus Ordo institutus fuerit in Subsidium Ecclesiae, & ad expugnandum Haereses & Errores, & ad praedicandum Populo Verbum Dei, ad quae Scientia & bona Vita maxime requiruntur,

In quibus Doctores dicti Ordinis, in Universitatibus Oxoniae & Canterbruggiae, per Praesentationem dicti Ordinis consueverunt examinari, & sic ad Gradum Magisterii promoveri,

Et nunc quidam Fratres, dictorum Regni & Ordinis, notabiliter vitiosi, utputa Apostatae; & propter sua Scelera Carceribus in Ordine condemnati, Mare transeuntes, subdole & fraudulenter procurant sibi Gradum Magisterii, & alias Exemptiones, in Detrimentum Ecclesiae, Laesionem Fidei Catholicae, Prajudicium & Scandalum nostrum & Regni nostri, ac Verecundiam Ordinis antedicti,

Velimus, ob Zelum Dei & Fidei, quem habemus ad Ecclesiam & Ordinem antedictum, super praemissis de Remedio congruo providere,

Nos igitur,

Ordinem antedictum & Statum ejusdem cordi specialiter habentes,

Damus universis & singulis Fratribus Regni nostri, Ordinis antedicti, Tenore praesentium, firmiter in Mandatis quatinus ipsi, sub Forisfactura omnium quae nobis forisfacere poterunt, nullum Fratrem Apostatam ejusdem Ordinis, seu in Ordine antedicto Carceri condemnatum, seu notabiliter vitiosum, qui sibi Gradum Magisterii, seu Gratias exemptionis procuravit, admittant ad Libertates, Honores, seu Favores, Doctoribus in Theologia in Ordine praedicto consuetos, nec alicui tali Fratri faveant in aliquo praemissorum, set omnem talem Fratrem solummodo secundum Conversationem suam, & Demerita, & Statuta dicti Ordinis, pertractent, & etiam quantum poterunt, nullum talem Apostatam, seu Notabiliter vitiosum tolerent, seu permittant Gratiis, seu hujusmodi Privilegiis exemptionis gaudere, set Procurantem tales Gratias exemptionis, seu eisdem utentem, sub pena praemissa, secundum Regulam dicti Ordinis & Statuta, tanquam suis Professioni & Ordini contrarium, tractent in omnibus secundum sui Ordinis Disciplinam.

In cujus &c.

Teste Rege apud Westmonasterium primo die Decembris.

Per Breve de Privato Sigillo.

NUM. CCCCLVI.

Aliae Litterae ejusdem Regis contra eosdem Fratres Apostatas.

Ib. Vol. 8. p.
8. A. D.
1397. A. 21.
R. 2. Claus.
21. R. 2. p.
1. m. 26.

REX Vicario & Diffinitoribus Capituli Provincialis, Fratrum Ordinis Praedicatorum Regni nostri Angliae, apud Novum Castrum super Tynam, in proximo celebrandi, salutem.

Quia, Jura condere, & ea Executioni debite minime demandare Cassum redditur & Inane, Vobis, & cuilibet vestrum praecipimus, & districtius quo possimus injungimus, & Mandamus, quod Ordinationem nostram, in ultimo Parlamento nostro, apud Westmonasterium tento, pro Conservatione Ordinum Quatuor Mendicantium

I

editam,

editam, quam vobis sub Magno Sigillo nostro, in forma Patenti mittimus exemplificatam, in dicto Capitulo vestro Provinciali manifeste publicetis, & Executioni debitæ demandare curetis, sub Periculo quod incumbit,

Et si aliquis Frater dicti Ordinis infra Regnum nostrum, Gradum vel Gratiam contra Ordinationem nostram prædictam, impetravit clam vel palam, & Gradum vel Gratiam hujusmodi resignare noluerit, juxta formam in dicta Ordinatione Expressatam, & sic extra Protectionem nostram, in nostri Contemptum manere præsumpserit;

Vobis ac omnibus & singulis Prioribus & Conventibus dicti Ordinis, sub Forisfactura omnium quæ nobis Forisfacere poteritis vel poterunt, Inhibemus, ne aliquem hujusmodi Fratrem in Socium vel in Conventum vestrum recipiatis, vel recipiant, set omnes & singuli hujusmodi Fratres rebelles, Ordinationem nostram prædictam contempnentes, in stricto Carcere, sub arta Custodia, sub Forisfactura hujusmodi detineatis, sive detineant, donec de eorum Punitione & Castigatione, pro Rebellionem & Contemptu hujusmodi, aliter duxerimus ordinandum, & vobis expressius demandandum.

Teste Rege apud *Westmonasterium* vicefimo septimo die Julii.

Et erat Patens.

NUM. CCCCLVII.

Literæ Regis Ricardi secundi de Nephariis Opinionibus contra Fratres Mendicantes non Manutenendis.

It. Vol. 8. p. 87. A. D. 1399. A. 23. R. 2. Claus. 23. R. 2. m. 2. d.

Rex Vicecomiti Norffolciæ & Suffolciæ, qui nunc est, vel qui pro tempore fuerit, Salutem.

QUIA, ex insinuatione credibili, certidunaliter informamur, quod quidam Malevoli diversas Opiniones Nepharias, & Conclusiones detestabiles, Sacræ Doctrinæ multipliciter contrariantes, ac Canonicis Determinationibus & Sanctionibus Sanctæ Matris Ecclesiæ repugnantes, necnon in Gradus & Ordinis Fratrum Mendicantium Scandalum & Opprobrium redundantes, in Ecclesiis & aliis locis Clandestinis & Privatis Prædicant & Exponunt, per quod Vota Fidelium, Eleemosinæque Deo devotorum ab eisdem Fratribus Mendicantibus maxime subtrahuntur, in ipsorum Fratrum Mendicantium Derogationem & Depauperationem manifestam,

Nos,

Malitiæ ipsorum Malivolorum, in eorum Opinionibus pravis & nephariis, resistere, ac hujusmodi Ordinem Fratrum Mendicantium, ut & ipsi Deo & Ecclesiæ Sanctæ quietius & beatius, in ipsorum Suffragiis & Orationibus deservire valeant & place-re, confovere volentes,

Tibi,

De Assensu, Venerabilis Patris, *Thomæ Archiepiscopi Cantuariensis*, & carissimi Consanguinei nostri *Henrici Ducis Lancastriæ*, cæterorumque Procerum & Magnatum,

Præcipimus, firmiter injungentes, quod in singulis Civitatibus, Burgis & Villis Mercatoriis, ac alibi infra Ballivam tuam, ubi melius expedire vide-

ris, prout ex parte prædictorum Fratrum Prædicantium fueris præmunitus, publice proclamari facias, ne quis, cujuscunque Status, Gradus, seu Conditionis fuerit, sub Pæna Imprisonamenti Corporis sui ad Voluntatem nostram, aliquas hujusmodi pravas & nepharias Opiniones exercere, manutenere, docere, pertinaciterque defendere, clam vel palam, præsumat quovis modo.

Teste Rege apud *Westmonasterium* vicefimo die Septembris.

Per Concilium.

Et erat Patens.

NUM. CCCCLVIII.

Innocentius Papa Fratribus Prædicantibus & Minoribus, cum Rege transfretantibus equitandi facultatem concedit.

Fed. & Convent. &c. p. 137. A. D. 1204. A. 6. Joh. Ex Orig.

INNOCENCIUS Episcopus servus servorum Dei, charissimo in Christo Filio Johanni Regi Angliæ illustri Salutem & Benedictionem Apostolicam.

Celsitudinis tuæ precibus benignum impertientes assensum, Fratribus Prædicantibus & Minoribus, quos tecum duxeris ultra mare, equitandi, quotiens a te requisiti fuerint, non obstante contrario statuto suorum ordinum, liberam concedimus facultatem.

Dat. Lugdun. 2. Kal. Maii, Pontificatus nostri anno 7.

Sub filo canabeo.

NUM. CCCCLIX.

Fratres Prædicatores Warwici admittunt Thomam Cannings & uxorem ejus Agnetem ad participationem omnium bonorum operum Conventus ejusdem.

Antogr. Penes Franc. Canning de Foxcote in Com. Warw. Armig.

DEVOTIS & in Christo sibi dilectis *Thomæ Cannys & Agnete* uxori sue frater *Willielmus Savage*, Prior Conventus fratrum Predicatorum Warwici indignus salutem & augmentum continuum celestium gratiarum. Exigente vestre devotionis affectu quem ad nostrum habetis ordinem vobis omnium Missarum, Orationum, Predicationum, Jejuniarum, Abstinendarum, Vigiliarum, Laborum, ceterorumque bonorum que per fratres nostri Conventus dominus fieri dederit universos participationem concedo tenore presentium specialem in vita pariter & in morte. Volo insuper & ordino ut post decessus vestros anime vestre fratrum totius conventus orationibus recomendantur in conventuali Capitulo, si vestri ibidem obitus fuerint nuntiati & injungantur pro ipsis Missæ & oraciones sicut pro fratribus nostris defunctis consuevit. In

cujus

cujus concessionis testimonium sigillum officii mei presentibus est appensum.

Data *Warwici* iv^{to}. Non: Octob. Anno Domini. M.C.C.C. XL. VII^o.

Sigillum perit.

NUM. CCCCLX.

Fad. & Con-vent. Vol. 3. p. 345. An. 1312. 6. Ed. 2.
Littera Regis Edwardi 2^{di} ad Papam, pro Ordine Fratrum Prædicatorum, contra Oxonienses.

Papæ Rex devota pedum oscula beatorum,

SPECIALIS devotio, quam ad statum Ordinis Fratrum Prædicatorum gerimus, ac evidens utilitas quæ, ex eis proveniens, ipsos reddit multipliciter commendatos, nos excitant & inducunt ut super hiis, quæ ipsorum commodum & honorem concernunt, vestram interpellemus Clementiam sæpius prece pia.

De vestræ igitur exuberantis gratiæ affluentia confisi, vestræ Sanctitati supplicamus humiliter & devote, quatenus Fratribus dicti Ordinis, in villa nostra Oxoniensi commorantibus, in causa quæ vertitur inter ipsos, & Cancellarium, ac Magistros Universitatis dictæ Villæ, paterni favoris gratiam dignemini, nostri intuitu impertiri; sic, si placeat, ut iidem Fratres consuetudinibus, quibus hætenus in dicta Universitate usi sunt, subductis novitatibus, libere uti valeant & gaudere.

Conservet &c.

Dat. apud Westm. 6 die Septemb.

NUM. CCCCLXI.

Ib. p. 380. An. 1313. 6. Ed. 2.
Littera ejusdem Regis ad Cardinales pro eisdem Fratribus Prædicatoribus.

VENERABILI in Christo Patri, Domino A. Dei gratia, in Porticu Diacono Cardinali, amico suo karissimo, Edwardus ejusdem gratia &c. salutem, & sinceræ dilectionis affectum.

Negotia quæ dilecti nobis in Christo, Fratres Prædicatores, in universitate Oxoniensi degentes, versus Cancellarium & Magistros universitatis illius jam habent in Romana Curia expedire, cupientes ex animo feliciter prosperari;

Vestram amicitiam attente requirimus & rogamus, quatinus negotia prædicta affectualiter promovere velitis nostri rogamini interventu, ita si placet, quod negotia illa, vestro mediante subsidio, felicem & optatum, pro dictis Fratribus, exitum fortiantur.

Dat. apud Westmonasterium, primo die Februarii.

Eodem modo mandatum est Domino R. Sanctæ Mariæ Novæ, Diacono Cardinali.

Eodem modo mandatum est Fratri Vitali, Diacono Cardinali.

Eodem modo mandatum est Fratri Guilielmo Petri, Presbitero Cardinali.

NUM. CCCCLXII.

Ib. p. 588. An. 1316. 10. Ed. 2.
Litteræ ejusdem Regis ad Papam, de Concordia inter Magistros & Scholares Oxonienses & supradictos Fratres Prædicatores reformanda.

Papæ Rex devota pedum oscula beatorum.

ILLOS quos altissimus in terris supernæ gratiæ virtutibus dignatus est multipliciter illustrare, Regiam decet benevolentiam attollere favoribus, & Apostolicis munificentis procurare pro viribus communiri.

Desiderantes itaque, Pater Sancte, Ordinis Fratrum Prædicatorum Oxonii,

Ubi Religionis devotio, & honestatis laudabilis decor viget, per quem etiam honor Universitatis Oxoniensis, & utilitas ibidem studentium; necnon & per totum Regnum nostrum Fides Catholica, per verbi divini prædicationem, benedicto altissimo, augmentantur, quemque Ordinem Progenitores nostri, præ cæteris Ordinibus in Regno nostro, favoribus propitiis prosecuti fuerunt, & nos affectibus Regiis specialiter conjunximus,

Per vestræ Sanctitatis providentiâ tranquillitati consuli & quieti;

Clementiæ vestræ devotis precibus supplicamus, quatinus super quadam dissensione, inter dictos Fratres & Magistros & Scholares Universitatis prædictæ, nuper mota, & in vestra sacra curia jam ventilata, de quibusdam impedimentis, quæ prædicti Magistri & Scholares præfatis Fratribus, in Universitate prædicta voluntarie, ut intelleximus, irrogarunt, dignemini concordiam taliter reformare, quod privilegia dictorum Fratrum, quibus ipsi, temporibus Progenitorum nostrorum, & nostro usque ad Tempus impedimentorum prædictorum, in dicta Universitate uti consueverunt & gaudere, sibi, de vestræ benignitatis mansuetudine confirmentur.

Ad hæc, Pater Sancte, Religiosum Virum, & nobis in Christo dilectum Fratrem Thomam Everard, de Ordine prædicto (quem pro negotiis prædictis erga vestram Sanctitatem proseguendis ad vos destinamus) vestræ benignitati plenius affectibus commendamus; supplicantes quatinus præfato Thomæ, in prosecutione negotiorum prædictorum, sinum liberalis gratiæ aperire dignetur vestra Paternitas Sacrosancta.

Conservet &c.

Dat. apud Nottinghamiam vicefimo sexto die Decembris.

NUM. CCCCLXIII.

Ibid.
Litteræ ejusdem Regis ad Cardinales, de antedictis Dissensionibus concordandis.

VENERABILI in Christo Patri, Domino A. Dei Gratia, Sanctæ Mariæ in Porticu Diacono Cardinali, amico suo carissimo, Edwardus &c. Salutem & sinceræ dilectionis affectum.

Ordinem Fratrum Prædicatorum Oxonii, prout supra, mutatis mutandis, usque ibi, viz.

U u u u

Paternitatem

Paternitatem vestram Affectuosis Precibus requiramus & rogamus, quatinus ut super dissensione prædicta, per Dominum Summum Pontificem (cui super hoc scribimus) inter partes prædictas Concordia taliter reformetur, quod Privilegia dictorum Fratrum, quibus ipsi temporibus Progenitorum nostrorum, & nostro, usque ad tempus impedimentorum prædictorum in dicta Universitate uti & gaudere consueverunt, apud dictum Summum Pontificem, velitis, nostris precibus, cum efficacia, interponere partes vestras, & dilecto nobis in Christo Fratri Thomæ Everard (quem ad dictam Curiam pro prædictis negotiis prosequendis destinamus) in hac parte impertiri oportuna consilium & favorem.

Dat. apud Nottinghamiam vicesimo sexto die Decembris.

Sub ista forma scribitur singulis Cardinalibus, in Curia Romana existentibus.

NUM. CCCCLXIV.

Charta Regis Henrici Octavi de transferendo Collegio de Abergwilly ad Domum Fratrum Prædicatorum juxta Oppidum Brecknock in Wallia.

Hist. Abb.
per B. Wil-
lis, Arm.
Vol. 2. p. 304.

Rex omnibus ad quos præsentis literæ pervenerint salutem,

CUM Collegium de *Abergwilly* in loco inidoneo existit, ubi nulla Occasio Hospitalitatis aliis per viros dicti Collegii administrandæ datur ad commodum & utilitatem subditorum nostrorum, in locis dicto Collegio adjacentibus ad grave dampnum dictorum ligiorum nostrorum, cumque etiam Domus sive Prioratus *Fratrum Prædicatorum* in Oppido nostro de *Brecknock* in australibus partibus *Walliæ*, cum omnibus & omnimodis messuagiis, Terris & Tenementis, bonis, rebus necessariis & implementis ad dictum nuper Prioratum spectantibus, in manibus & possessione nostra jam existant & existere deberent, prætextu Doni, Concessionis ac sursum Redditionis *Ricardi David* nuper Prioris, & Conventus ejusdem nuper Prioratus nobis inde factæ; Virtute cujus Nos, in Jure Coronæ nostræ *Angliæ* de dicto nuper Prioratu, Messuagiis, Terris & Tenementis, ac cæteris omnibus & singulis præmissis seisciti sumus in Dominico ut in Feodo,

Cumque etiam Subditi & Ligei nostri in dictis partibus Australibus *Walliæ* cominorantes, summa egestate oppressi, filios suos in bonis literis educare non possunt; & in dictis partibus Australibus *Walliæ* nullus ludus literarius habetur, per quod non solum & Clerici & Laici omnis ætatis & Conditionis rudes & ignari redduntur, tum sui Officii erga Deum, quam debitæ suæ Obedientiæ erga Nos; sed etiam linguæ vulgaris *Angliæ* minime periti, sic quod Statuta nostra in hujusmodi casu edita & provisæ observare nequeunt; & quod debuerunt & tenentur facere secundum formam & effectum dictorum statutorum, intelligere non possunt propter ignorantiam dictæ linguæ *Anglicanæ*.

Cumque etiam in dicto Collegio de *Abergwilly* pro Cantatoribus in eodem Collegio stipendia atque salaria ad summam quinquaginta trium librarum sterlingorum annuatim attingentia providen-

tur. Quæ quidem summa quinquaginta trium librarum in meliores usus potest disponi, utpote in Adolescentibus & aliis Juvenibus in bonis literis instruendis, & quotidiana lectura per aliquem virum pium & eruditum dictanda, unde possint veritatem callere, & quid Deo & Regi faciendum foret satis possint intelligere, in maximum commodum totius populi nostri ibidem cominoraturi, sicut per relationem dilecti nobis in Christo *Willielmi* Episcopi *Menevensis* plenius & planius accepimus.

Nos igitur volentes ex intima Charitate nostra, quam erga Deum & totum Populum nostrum gerimus, congruum Remedium in hac parte providere, & in multo meliores usus quam nunc disponuntur convertere, clare percipientes quod præmissa omnia & singula melius disponi possunt; Volentesque multum Statum Subditorum nostrorum melius consulere, de gratia nostra speciali, ac ex certa scientia & mero motu nostris, dedimus, concessimus & confirmavimus, ac per præsentis damus, concedimus & confirmamus præfato *Willielmo* nunc Episcopo totam illam Domum sive Prioratum *Fratrum Prædicatorum*, ac totum solum & fundum, præcinctum & ambitum, dicti nuper Prioratus, ac omnia ædificia, terras & tenementa, redditus, reversiones & servitia, messuagia, sola, funda, proficua, commoditates, advantagia & hæreditamenta quæcumque dicto nuper Prioratui quoquo modo spectantia sive pertinentia, ac etiam omnia Catalla, Res, Hostilimenta necessaria & implementa in dicto nuper Prioratu, tempore dissolutionis ejusdem, vel unquam postea existentia, vel ab eundem nuper Prioratum aliquantulum spectantia vel pertinentia, cujusunque generis vel speciei fuerint, ac in tam amplis modo & forma, prout dictus *Ricardus David* ultimus Prior dictæ nuper Domus *Fratrum Prædicatorum*, vel aliquis Prædecessorum prædicti *Ricardi David* nuper Prioris ejusdem nuper Domus sive Prioratus, terras & tenementa, solum, fundum, ædificia, ac cætera hæreditamenta quæcumque, bona, catalla, res, hostilimenta, implementa necessaria, dicto nuper Prioratui spectantia, vel aliquo modo pertinentia, ad reversionem dicti nuper Prioratus, & cæterorum præmissorum quorumcunque.

Ac etiam dedimus & concessimus, & de gratia nostra speciali, certa scientia, & mero motu nostris, damus & concedimus eidem nunc Episcopo & Successoribus suis, totum jus nostrum, statum, titulum, clameum, possessionem, interesse & demandum quæ nos in prædicto nuper Prioratu sive Domo *Fratrum Prædicatorum*, ac cæteris præmissis cum pertinentiis, ac in reversione dicti nuper Prioratus sive Domus *Fratrum Prædicatorum* ac cæterorum præmissorum cum omnibus & singulis suis pertinentiis universis, ac in manibus & possessione nostris jam existentibus habemus, seu quovismodo in futurum habere poterimus, aut hæredes vel successores nostri habere seu clamare debent, aut poterunt quovis modo in futurum, jure, titulo, materia vel causa quibuscunque juxta omnem juris effectum, ac omnia & omnimodas libertates & franchises, jura & jurisdictiones quæcumque dicto nuper Prioratui, terris, vel tenementis, vel cæteris hæreditamentis quibuscunque, sive alicui inde parcellæ quoquo modo spectantia, vel pertinentia, adeo plene & integre prout antedictus *Ricardus David* nuper Prior Prioratus prædicti, aut aliquis Prædecessorum suorum nuper Priorum dicti nuper Prioratus sive Domus *Prædicatorum* in jure illius Prioratus dictam nuper Domum sive Prioratum *Fratrum Prædicatorum*, ac prædicta Bona & Catalla, res,

res, necessaria vel implementa prædicta, vel aliquam partem inde unquam habuerunt, tenuerunt, vel gavisi fuerunt, habuit tenuit vel gavissus fuit, aut habere, tenere seu gaudere debuerunt vel deberent, debuit sive deberet, aut adeo plene & integre prout ea omnia & singula ad manus nostras ratione & prætextu dissolutionis dicti nuper Prioratus sive Domus devenerunt, seu devenire debuerunt vel deberent, aut alio modo quocunque in manibus nostris jam existunt vel existere debent seu deberent.

Habendum, tenendum & gaudendum prædictam Domum sive prædictum nuper Prioratum, solum, fundum & præcinctum ejusdem, ac omnia & singula ædificia dicti nuper Prioratus, ac omnia messuagia, terras & tenementa, redditus, reversiones & servitia, commoditates & proficua, ac cætera hæreditamenta quæcunque, bona, catalla, res, hystilimenta, implementa & necessaria quæcunque, ac cætera omnia & singula præmissa superius expressa & specificata, cum suis juribus & pertinentiis universis, una cum omnibus & omnimodis proficuis, emolumentis & commoditatibus quibuscunque, ad dictum nuper Prioratum spectantibus vel pertinentibus præfato *Willielmo* nunc Episcopo *Menevensi*, & successoribus suis in perpetuum tenendum de Nobis, Hæredibus & Successoribus nostris per Fidelitatem tantum pro omni servitio & exactione quacunque.

Et ulterius ex speciali gratia nostra, certa scientia, & mero motu nostris, damus & per præsentem concedimus præfato nunc Episcopo *Menevensi* & Successoribus suis omnes & omnimodos exitus, reversiones & proficua dicti nuper Prioratus sive Domus *Fratrum Prædicatorum*, ac cæterorum omnium & singulorum præmissorum a tempore Dissolutionis dicti nuper Prioratus sive Domus hucusque, & semper postea emergentia & provenientia, Habendum & percipiendum dictum nuper Prioratum, terras, & tenementa, ac cætera hæreditamenta, redditus, reversiones & servitia, reversiones & proficua, ac omnia & singula præmissa cum pertinentiis, eidem nunc Episcopo & Successoribus suis ex dono nostro absque compoto seu aliquo alio proinde Nobis, Hæredibus vel Successoribus nostris quoquo modo reddendo, solvendo vel faciundo.

Et ulterius ex speciali gratia Nostra, certa scientia & mero motu nostris, volumus & concedimus ac per præsentem damus & concedimus, pro Nobis, Hæredibus & Successoribus nostris, præfato *Willielmo* nunc Episcopo *Menevensi*, & Successoribus suis dictum Collegium de *Abergwilly*, ac dictum nuper Prioratum, ac unam clausuram terræ quæ dicitur le clofe *Imaendly*, ac omnia terras & tenementa, redditus, reversiones & servitia, messuagia, sola, fundæ, commoditates, advantagia & hæreditamenta quæcunque, dicto Collegio ac dicto nuper Prioratui, & eorum cuilibet aliquo tempore quoquo modo spectantia sive pertinentia; ac etiam volumus & per præsentem concedimus præfato nunc Episcopo quod habeat has literas nostras patentes, sub magno Sigillo nostro Angliæ debito modo factas & sigillatas, absque fine vel feodo magno vel parvo in Hanaperio nostro, seu alibi ad usum nostrum quoquo modo reddendo, solvendo vel faciundo, eo quod expressa mentio de certitudine aut valore præmissorum aut de aliis donis sive concessionibus, per nos vel aliquem Progenitorum nostrorum præfato nunc Episcopo ante hæc tempora factis in præsentibus minime facta existit, aut aliquibus Statutis, Actu, Ordina-

tionem, Provisionem sive Restrictionem in contrarium factis, editis, ordinatis sive provis, aut alia aliqua re, causa vel materia quacunque in aliquo non obstante.

Insuper noveritis quod nos de gratia nostra speciali, certa scientia & mero motu nostris, volumus & concedimus, ac per præsentem licentiam, potestatem & auctoritatem, Ordinario ac loci illius Diocæsano & Patrono, Fundatori & Decano dicti Collegii de *Abergwilly* damus quod ipsi possint absque aliquibus impetitione vel perturbatione nostri, hæredum aut successorum nostrorum, Vicecomitum, Justiciariorum, Escaetorum, Officiariorum, aut Ministrorum nostrorum quorumcunque libere & impune dictas annuas quinquaginta tres libras pro stipendiis dictorum cantatorum, ut præmittitur, assignatas expendendas in meliorem usum secundum eorum sanas discretionem convertendas, & quod ipsi libere & impune valeant quendam ludum literarium erigere & fundare apud *Brecknock* prædictum, ac ipsas quinquaginta tres libras annuas ad sustentationem quorundam proborum hominum, viz. Eruditi Ludimagistri & Pædagogi, Lectoris Theologiæ, Concionatoris, qui apud *Brecknock* prædictum omnibus personis doceri volentibus in bonis literis erudient, ac sanctum Evangelium cunctis ligeis & fidelibus nostris ibidem pure & sincere gratis & libere elucidabunt, secundum Ordinationes & Statuta in ea parte per dictum Diocesanum, & loci illius Ordinarium, & Fundatorem Collegii prædicti de tempore in tempus edenda & constituenda, libere & impune, absque impetitione Nostri, Hæredum aut Successorum nostrorum, Justiciariorum, Ministrorum aut Officiariorum quorumcunque, aliquibus Statutis, Actibus, Ordinationibus, vel Provisionibus in contrarium factis, editis aut provis, non obstantibus, & absque aliquo ab ipsis Pueris vel eorum Parentibus pro educatione prædictorum adolescentium capiendo vel clamando.

Ac etiam de gratia nostra speciali, certa scientia & mero motu nostro, volumus & concedimus per præsentem, quod dictus nuper Prioratus *Fratrum Prædicatorum*, Collegium Christi de *Brecknock* de cætero nuncupetur, & ab omnibus appelletur; ac pro tali Collegio acceptamus & reputamus per præsentem, & non alio modo neque aliter in posterum vocari, appellari vel nuncupari volumus. Et quod antedictus nunc Episcopus *Menevensis*, ac omnes & singuli Præbendarii, Canonici, Choristæ, Vicarii, alique ministri dicti Collegii de *Abergwilly*, ac omnes Ludimagistri, Pædagogi, Lectores, Concionatores ac aliæ personæ quæcunque, illic pro tempore existentes & successores sui libere & impune apud prædictum oppidum de *Brecknock* & in Ecclesia prædicta nuper Prioratus, ac aliis Possessionibus, Terris & Tenementis, ac aliis hæreditamentis quibuscunque dicto nuper Prioratui spectantibus & infra ambitum & præcinctum ejusdem nuper Prioratus cohabitare, residere possint & manere. Et quod idem nunc Episcopus *Menevensis* & Successores sui ad ejus & eorum cujuslibet Beneplacitum libere transferre possint dictos Residentarios, Præbendarios, Canonicos, Choristas, aliosque Ministros dicti Collegii de *Abergwilly* ad dictum Collegium Christi de *Brecknock* prædictum, atque eos & eorum quemlibet sub pænis Statutorum dicti Collegii de *Abergwilly*, aliquo tempore antehac usitatis, consuetis, specificatis & declaratis, absque impetitione, molestatione vel turbatione nostri, hæredum vel successorum nostrorum, Justiciariorum, Escaetorum, Vicecomitum, Ballivo-

rum, Servientium, Officiariorum vel Ministrorum, nostrorum, hæredum aut successorum nostrorum quorumcunque, vel eorum alicujus cohabitare faciat.

Et ulterius volumus & concedimus per præsentem, de speciali gratia nostra, certa scientia, & mero motu nostris, quod idem nunc Episcopus *Menevensis* & successores sui, ac omnes alii Residentarii, Præbendarii, Canonici, Vicarii, Choristæ, alique Ministri dicti Collegii de *Abergwilly*, & successores sui, pure, libere, quiete & hæreditarie habeant & teneant sibi & successoribus suis in perpetuum omnia & omnimoda Maneria, Messuagia, Terras & Tenementa, Redditus, Reversiones & Servitia, Advocationes Ecclesiarum, Vicariarum & Capellarum, Proficua, Emolumenta, Commoditates & Hæreditamenta, Libertates, Franchefias, Præheminentias & Jura quæcunque aliquo modo antehac data, concessa, debita vel spectantia dicto Collegio de *Abergwilly*, vel fabricæ dicti Collegii. Et quod ipse nunc Episcopus *Menevensis*, Canonici, Residentarii, Præbendarii, Vicarii, Choristæ, vel Collegiati aliive Ministri quicunque dicti Collegii de *Abergwilly* & successores sui habeant gaudeant & utantur omnibus & omnimodis Privilegiis, Libertatibus, Franchefiis, Præheminentiis, & Juri- bus quibuscunque, adeo plene & integre, ac in tam amplis modo & forma, prout ipsi Prædecessores sui in Collegio de *Abergwilly* antea habuerunt, tenuerunt & gavisi fuerunt, aut habere, tenere, gaudere, vel uti solebant vel debuerunt, vel eorum aliquis in dicto Collegio de *Abergwilly* aliquo tempore præ antea habuit, tenuit vel gavissus fuit, aut habere, tenere, gaudere vel uti solebat vel debuit, ad opus & usum sustentationis & manutentionis prædicti Collegii Christi de *Brecknock*, ac ea omnia & singula præmissa, Prioratum, Collegium, Maneria, Messuagia, Terras & Tenementa, ac omnia alia Jura, Commoditates, Proficua & Hæreditamenta quæcunque, quæ aliquo tempore habita, cognita, accepta, reputata vel capta fuerunt ut partes, parcellæ, sive membra dicta dicti nuper Prioratus, Collegii, Maneriorum, Messuagiorum, Terrarum & Tenementorum, Reddituum, Reversionum vel Servitorum aut cæterorum præmissorum, sive alicujus inde parcellæ vel præmissorum, vel alicui præmissorum aliquo modo appendentia, pertinentia, sive spectantia; ex speciali gratia nostra, certa scientia & mero motu nostris, damus, concedimus & confirmamus per præsentem dicto nunc Episcopo *Menevensi* & successoribus suis tam libere & effectualiter, bene, sufficienter, integraliter, ac si omnia & singula præmissa cum suis pertinentiis universis realiter, distincte, nominatim, specialiter ac certitudinaliter, melioribus modis, viis & mediis, ac clarioribus & efficacioribus terminis, verbis atque sententiis, juxta omnem juris effectum, & juxta omnes meliores & maxime sufficientes intelligentias, in lege dictum nuper Prioratum, Collegium, Maneria, Messuagia, Terras, Tenementa, Redditus, Reversiones & Servitia, ac cætera Hæreditamenta quæcunque, cum omnibus & singulis suis Pertinentiis & Commoditatibus universis declarat. Dat. explanat. pronunciat. & publicat. fuissent & essent aptissimis verbis atque sententiis in lege ad præmissa & quamlibet inde parcellam clariss. accommodatiss. & specialiss. quæ possunt exco- gitari.

Eo quod expressa mentio &c.

In cujus rei Testimonium has literas nostras fieri fecimus Patentes.

Teste meipso apud *Westm.* decimo nono die Januarii, Anno Regni Regis Henrici Octavi tricesimo tertio.

Thomas Bevens

*Per Breve de Privato Sigillo,
& de dat. &c. Convenit
cum Record & Examinat.*

Per me Humfredum Harris.

NUM. CCCCLXV.

*Littera Regis Edwardi 2^{di} ad Papam,
de Fundatione Domus Sororum Ordinis
Prædicatorum, apud Langeleye, in
Diocesi Wintoniensi.*

*Fæd. & Collat.
vent. Vol. 3.
p. 702. An.
1318. 11
Ed. 2.*

Papæ Rex devota pedum oscula beatorum.

QUIA proponimus, Divina disponente Clementia, quandam Domum Sororum, Ordinis Fratrum Prædicatorum, in regno nostro fundare; quæ mediante Elemosina nostra, quam annis singulis facimus, pro salute Progenitorum & Successorum nostrorum, ac nostra, Fratribus Ordinis antedicti, qui apud Langeleye Lincolnensi Diocesi commorantur, continuetur imposterum; super quo diffusius per nostras Litteras vestræ scribimus Sanctitati.

Vestræ Paternitati dignissimæ humiliter supplicamus quatinus, dilectos nobis in Christo, Fratres, Richardum de Birton, & Andream de Aslakeby, memorati Ordinis Professores, recommendatos habere dignemini; quos ad vestram Beatitudinem missimus, ut dictum negotium exequantur; quibus, in ejusdem Promotione negotii, vestræ placeat pietati gratiam impendere, benignitatem & favorem.

Conservet &c.

NUM. CCCCLXVI.

*Litteræ ejusdem Regis ad Cardinales, lb. p. 704
de eadem Domo pro prædictis Sororibus
fundanda.*

Venerabili Viro Domino Nicholao, Hostiensi & Vellertrensi Episcopo Cardinali, Edwardus, &c. salutem.

QUIA decrevimus, ex deliberato Consilio, quendam locum in regno nostro fundare pro in habitatione Sororum, Ordinis Fratrum Prædicatorum, & eundem redditibus sic dotare, quod, Dote hujusmodi mediante, Elemosina nostra, quam Fratribus ejusdem Ordinis, apud Langeleye commorantibus, conferimus annuatim in subsidium, continuari possit competentius in futuro; super quo diffusius scribimus Sanctissimo Patri nostro, Domino Summo Pontifici.

Dilectionem vestram affectuose rogamus, quatinus erga Patrem & Dominum Summum Pontificem memoratum instare velitis, ut promoveatur negotium,

negotium prætaxatum, & pro expeditione illius dare operam efficacem.

Dat. apud Walyngford Vicefimo secundo die Aprilis.

Eodem modo scribitur subscriptis videlicet,
Domino Nicholao, Tituli Sancti Eusebii Presbitero Cardinali.

Domino G. Sabinensi Episcopo Cardinali.

N U M. CCCCLXVII.

ibid.

Littera ejusdem Regis ad Magistrum prædicti Ordinis, de præfatis Sororibus.

Rex approbatæ Religionis Viro, Magistro Ordinis Fratrum Prædicatorum, salutem.

QUIA intendimus, Domino disponente, Domum quandam Sororum Ordinis vestri in regno nostro fundare, in loco decenti, pro salute Progenitorum, & Successorum nostrorum & nostra;

Dilectionem vestram attente rogamus, quatinus ordinare curetis de septem Sororibus ad nos in brevi mittendis (quæ sint vitæ probatæ, & conversationis honestæ) ut sint paratæ venire cum fuerit opportunum.

Dat. ut supra.

N U M. CCCCLXVIII.

ib. p. 734.
An. 1318.
12 Ed. 2.

Littera Regis Edwardi 2^{di} ad Papam, pro Sororibus Ordinis Fratrum Prædicatorum apud Gildeford.

Papæ Rex devota pedum oscula beatorum.

SANCTITATI vestræ alias diffusius meminimus nos scripsisse qualiter, favente Domino quandam Domum Sororum Ordinis Fratrum Prædicatorum apud Gildeford in Diocesi Wintoniensi de Novo fundare, & certis Possessionibus dotare proponimus; in loco, videlicet, ubi Fratres illius Ordinis hætenus habitant,

Vestræ clementiæ humiliter supplicando quatinus hujusmodi nostro desiderio benignum præbere auditum, & illud dignaremini effectui mancipare.

Verum quia jam eisdem Sororibus, in subventionem sustentationis suæ, Ecclesiam de Kingeschere, nostri Patronatus, donare volumus in proprios usus Canonice possidendam, ut pro nostra & Progenitorum & Successorum nostrorum salute juges effundant preces summo Deo;

Beatitudini vestræ devota precum instantia supplicamus, quatinus præfatam Ecclesiam dictis Sororibus appropriare velitis, ad suam & Successorum suorum sustentationem, divinæ intuitu pietatis.

Conservet &c.

Dat. apud Eborum vicesimo sexto die Octobris.

N U M. CCCCLXIX.

Littera Regis ad Papæ Notarium pro eisdem Sororibus. ^{ibid.}

Rex discreto viro, Magistro Petro Fabrii, Domini Papæ Notario, salutem, cum sinceræ dilectionis affectu.

QUIA, ex deliberato consilio, ordinavimus quandam Domum Sororum, Ordinis Fratrum Prædicatorum, in regno nostro fundare, & eam Redditibus sic dotare quod, Dote hujusmodi mediante, Elemosina nostra, quam Fratribus Ordinis memorati, in vitæ subsidium, conferimus annuatim, continuetur impofterum; super quo scripsimus diffusius Sanctissimo Patri nostro, Domino Summo Pontifici.

Dilectionem vestram affectuose rogamus, quatinus erga dictum Patrem, pro promotione præfati negotii, instare velitis, & pro expeditione illius dare operam efficacem;

Recommendatos habentes, nostri intuitu, Fratres Richardum de Burton, & Andream de Aslakeby, dicti Ordinis Professores, qui ad dictum negotium exequendum transmittuntur, eis auxilium & consilium efficaciter impendendo.

Dat. apud Eborum vicesimo sexto die Octobris.

N U M. CCCCLXX.

Littera Regis ad Papam, pro eisdem Sororibus. <sup>ib. p. 753.
An. 1319.
12 Ed. 2.</sup>

Papæ Rex devota pedum oscula beatorum.

NUPER, illius instinctu Spiritus, qui ubi vult & quando vult, & in quo vult spirat, desiderio desideravimus Domum quandam, pro congregatione Sororum, de Ordine Prædicatorum, ad honorem ejus, qui nonnunquam jocundatur in devoto femineo sexu, infra regnum nostrum, vestra interveniente auctoritate, fundare.

Et Elemosinas, quas pro salute animarum Antecessorum, & Successorum nostrorum, & nostra, Fratribus dicti Ordinis apud locum qui dicitur Langeleye, Lincolnienſe Diocesi (per nos eisdem collatum, & per felicitis recordationis, Clementem, nuper Papam, Quintum, Prædecessorem vestrum, ipsis & eorum Ordini confirmatum) commorantibus, singulis annis temporaliter conferimus, una cum loco illo de Langeleye, in usum dictarum Sororum perpetua commutatione transferre;

Super quo mentis nostræ affectum alias Sanctitati vestræ nos aperuisse meminimus, vosque, ut Transactioni hujusmodi faciendæ auctoritatem præberetis, precum instantia requisivisse.

Verum quia preces nostræ (fortassis ut probetis si Spiritus ille sit ex Deo) hucusque manent sub gratiæ expectatione suspensæ,

Clementiam vestram nostris pulsamus precibus iteratis, quatinus dictum cordis nostri desiderium optato effectui mancipare dignemini; & dilectos nobis in Christo Fratres, Richardum de Burton, & Andream de Aslakeby, dicti Ordinis Professores,

X x x x

qui

qui in prosecutione memorati negotii vos plenius informabunt, vestra, si placet, Beatitudo suscipiat, nostri contemplatione, propensius commendatos.

Conservet &c.

Dat. apud Eborum, 12 die Januarii.

NUM. CCCCLXXI.

Fzd. & Con-
vent. Vol. 9.
p. 611. A.D.
1418. A. 6.
H. 5. Bill.
Cott. Tibe-
rius. B. 6.
fol. 41.

*Bulla Martini Quinti Papæ, de Appro-
batione, Foundationis Monasterii de
Syon in Comitatu Middlesexia, &
Appropriatione duarum Ecclesiarum
ad idem.*

M*A*R**T**I**N**U**S** *Episcopus*, Servus Servorum
Dei, Carissimo in Christo Filio, *Henrico*,
Regi Angliæ Illustri, Salutem & Apostolicam Be-
nedictionem.

Eximie Devotionis & Sinceritatis Affectus, quem
ad nos & Romanam geris Ecclesiam, promeretur
ut piis desideriis tuis gratum adhibeamus Assensum;
& illis, quæ sacræ Religionis & divini Cultus Aug-
mentum respiciunt, ut votivis continue proficiant
Incrementis, Apostolicæ Sedis Præsidium benevolis
Favoribus præbeamus.

Cum igitur (sicut exhibita Nobis nuper pro par-
te tua Petitio continebat) Tu, inter alia Monaste-
ria & loca religiosa, in Regno per Te Fundata,
Venerabile Monasterium de *Syon*, Ordinis *Sancti*
Augustini, *Sancti Salvatoris* nuncupati, *Londiniensi*
Diocese,

Pro una Abbatisa, quæ ipsi Monasterio de *Syon*
pro Tempore præesse debeat, & uno Confessore,
ac aliis utriusque Sexus Personis, inibi pro Tem-
pore Religiose, sub Regula & secundum Instituta
Sanctæ Brigittæ, perpetuo Domino servituris

Solempniter, sumptuoseque, in Dei Omnipoten-
tis Laudem, Divini Cultus Augmentum, Religio-
nisque Propagationem, ac pro Tuæ, & Progenito-
rum tuorum, Divinæ memoriæ, Angliæ Regum, A-
nimarum Salute, fundaveris & erigi feceris,

Nonnullaque etiam alia, ejusdem Ordinis, Mo-
nasteria & Loca, Deo tibi propitio, Fundare, & Do-
tare proponas,

Pro parte tua Nobis fuit humiliter Supplicatum,
ut Foundationem & Erectionem prædictas Aucto-
ritate Apostolica ratificare & approbare, ac tibi hu-
jusmodi alia Monasteria & Loca, ejusdem Ordinis
fundandi & dotandi Licentiam concedere, necnon
de *Yevele* & the *Crofton*, Wellensi & Lichfeldensi
Diocesi, Parochiales Ecclesias (quarum Jus Patro-
natus, quod ad te pertinere dinoscitur, ad hoc li-
bere donare paratus es) cum omnibus Juribus &
Pertinentiis suis, in Subsidium & Partem Dotis ei-
dem Monasterio de *Syon*, quod nondum dotatum
est, & quod tu, Domino concedente, ulterius de
Bonis tuis sufficienter dotare intendis, appropriare
& in perpetuum incorporare, annectere & unire, de
Benignitate Apostolica, dignaremur;

Nos igitur, (tuum prius & laudabile Proposi-
tum plurimum in Domino Commendantes) hujus-
modi Supplicationibus inclinati, Foundationem &
Erectionem prædictas, Auctoritate Apostolica Ra-
tificamus & Approbamus; ac tibi hujusmodi alia
Monasteria & Loca dicti Ordinis fundandi & do-
tandi plenam licentiam, Præsentium Auctoritate,
relargimur,

Et nichilominus de *Yevele* (quæ perpetuum Vi-
carium ab antiquo habere dinoscitur) & cujus Du-
centarum, necnon de *Crofton*, cujus Centum &
Quadraginta Marcharum Sterlingorum, Fructus,
Redditus & Proventus, secundum communem Ex-
timationem, Valorem Annuum, ut asseritur, non
excedunt, Parochiales Ecclesias prædictas, cum
omnibus Juribus & Pertinentiis suis, eidem Mona-
sterio de *Syon*, in Subsidium & Partem Dotis hu-
jusmodi, eadem Auctoritate, Appropriamus ac in-
corporamus, Anneximus & Unimus;

Ita quod Abbatisa ipsius Monasterii, quæ tunc
fuerit, earundem Ecclesiarum, cum, cedentibus,
vel decedentibus earum Rectoribus, vel Ecclesiis
ipsas alias quomodolibet dimittentibus, vacave-
rint, seu ad præsens vacent, corporalem Possessio-
nem (Diocesano-um Locorum, & alterius cujus-
cunque Licentia super hoc minime requisita) Auc-
toritate propria apprehendere, & perpetue in suos
& dicti Monasterii usus retinere;

Non obstantibus si aliqui, super Provisionibus
sibi faciendis de hujusmodi Parochialibus Ecclesiis,
aut aliis Beneficiis Ecclesiasticis in illis Partibus,
speciales vel generales prædictæ Sedis, vel Legato-
rum ejus, Literas impetraverint,

Etiamsi per eas ad Inhibitionem, Reservationem
& Decretum, vel alias quomodolibet sit pro-
cessum,

Quas quidem Literas, & Processus, habitos per
easdem, ad dictas Ecclesias volumus non extendi;
sed nullum per hoc eis, quoad Affecutionem Paro-
chialium Ecclesiarum, aut Beneficiorum aliorum,
præjudicium generari;

Et quibuscunque Privilegiis & Indulgentiis, ac
Literis Apostolicis, generalibus vel specialibus,
quorumcumque Tenorum existant, per quæ, Præ-
sentibus non expressa vel totaliter non inserta, Ef-
fectus earum impediri valeat quomodolibet vel dif-
ferri, & de quibus, quorumcumque totis Tenori-
bus, Datis habenda sit in nostris Literis mentio
specialis.

Volumus tamen quod, de hujusmodi Fructibus,
Redditibus & Proventibus ipsius Ecclesiæ de *Crof-
ton*, congrua pro perpetuo Vicario, inibi pro tem-
pore instituendo, per Loci Ordinarium reservetur
Portio; de qua idem Vicarius valeat congrue su-
stentari, Episcopalia Jura solvere, & alia sibi in-
cumbentia Onera supportare; alioquin præsentis
Literæ nullius existant Roboris vel Momenti,

Et, insuper, ex nunc irritum decernimus & in-
ane, si secus super hiis a quoquam, quavis Aucto-
ritate, scienter vel ignoranter, contigerit attemp-
tari.

Nulli ergo Hominum liceat hanc Paginam no-
stre Ratificationis, Approbationis, Concessionis,
Appropriationis, Incorporationis, Annexionis, U-
nionis, Voluntatis & Constitutionis, infringere,
vel ei ausu temerario contraire; si quis autem hoc
attemperare præsumpserit, Indignationem Omnipoten-
tis Dei, & Beatorum Petri & Pauli, Apostolo-
rum ejus, se noverit incursum.

Dat. *Gebennis* xv. Kal. Septembris Pontificatus
nostri Anno Primo.

Bibl. Cot.
Vespasianus.
E. 9 fol. 4
B. 2.

Registrum Cartarum Monasterii de Westwode in Comitatu Wigornienfi, erat autem Conventus Monialium de ordine Fontis Ebraldi.

NUM. CCCCLXII.

Carta Alicie de Salewarp de dimidia Virgata terre Monialibus de Westwood concessa.

SCIANT tam presentes quam futuri quod ego Avicia Domina de Salewarp Consensu & precepto filii mei Willielmi de Bello Campo Antequam universe carnis viam ingrederetur dedi & concessi Deo & Sancte Marie Fontisebraldi & maxime monialibus de Westwood pro anima Domini mei Willielmi de Bello Campo & Willielmi filii mei & pro salute anime mee & liberorum nostrorum dimidiam virgatam terre in Boicota, quam tenet Osbertus filius Walteri del Broc & predictum Osbertum cum liberis suis in puram & perpetuam elemosinam tenendam & habendam libere & quiete ab omni seculari servicio & exactione. Et ut hec mea donatio rata & inconcussa permaneat in dedicatione Ecclesie de Westwood sigilli mei impressione eam in dotem confirmavi. Hiis Testibus &c.

NUM. CCCCLXIII.

Carta Walteri de Bello Campo de eadem media Virgata terre.

SCIANT presentes & futuri quod Ego Walterus de Bello Campo dedi & concessi & hac mea presenti Carta confirmavi in puram & perpetuam elemosinam Deo & Beate Marie de Fontebraudi & precipue Monialibus de Westwode ibidem Deo servientibus pro salute anime mee & omnium antecessorum meorum & Successorum, Totam illam dimidiam virgatam terre in Boicota cum pertinentiis quam Osbertus filius Walteri de Broc ibidem tenuit & predictum Osbertum cum omni sequela sua, Tenendam & habendam libere & quiete pacifice & honorifice integre cum omnibus Libertatibus & liberis consuetudinibus in omnibus rebus & locis ab omni seculari servitio. Et ut hec mea donatio & concessio imperpetuum firmitatis robur optineat eam sigilli mei impressione confirmavi. Hiis Testibus &c.

NUM. CCCCLXIV.

Carta Johannis Anglici de Molendino & terra ejusdem Monialibus concessa.

SCIANT presentes & futuri quod Ego Johannes Anglicus Dedi Concessi & hac presenti carta mea Confirmavi Ecclesie Beate Marie de Westwood & Conventui ibidem Deo servienti Molendinum extra Wichium quod vocatur Middtemulne, cum quadam terra impendenti ad caput de Eppellona, que terra est inter pratum Henrici Luver & viam que ducit ad Boicote & cum Hammis & cum omnibus suis pertinentiis. Habendum & tenendum de me & de heredibus meis predictis Ecclesie & Conventui ad feodifirmam imperpetuum libere quiete honorifice bene & in pace, Cum omnibus libertatibus sicut Dominus Adam de Duderhalla unquam illud melius & liberius tenuit. Reddendo inde annuatim mihi & heredibus meis per predictam Ecclesiam & Conventum Tres Marcas Argenti, ad quatuor anni Terminos, videlicet ad Purificationem Beate Marie quatuor solidos & quinque Denarios, Et ad Pentecosten quatuor solidos & quinque denarios, & ad Festum Sancti Michaelis septemdecim solidos & decem Denarios, & ad Festum Beate Marie in Marcio unam Marcam pro omni servicio exactione querela & demanda. Et pro hac donatione & concessione mea & sigilli mei appositione predicta Ecclesia & ejusdem loci Conventus dederunt mihi tres Marcas sterlingorum in Gersumam. Prenominatum vero Molendinum cum predictis terris & cum omnibus suis pertinentiis Ego Johannes & heredes mei warrantizabimus predictis Ecclesie de Westwood & Conventui contra omnes homines & feminas per predictum servicium. Et ut hec mea Donatio & Concessio firma & stabilis permaneat imperpetuum presentem cartam sigilli mei appositione confirmavi. Hiis Testibus, &c.

NUM. CCCCLXV.

Carta Uxoris ejusdem de eodem Molendino.

SCIANT presentes & futuri quod ego Mabilla uxor Johannis Anglici, hac presenti carta mea confirmavi Ecclesie Beate Marie de Westwood & Conventui ibidem deo servienti Molendinum extra Wichium quod vocatur Middelmulne, & &c.

Hec carta est in cophino.

NUM. CCCCLXVI.

Carta Johannis Vicarii Ecclesie de Duderhall de eodem Molendino.

SCIANT presentes & futuri quod Ego Johannes vicarius Ecclesie de Duderhall hac presenti

Transcript.
Richardi
Graves de
Mickleton
in Com.
Glouc. Aa-
mig.

Ibid.

Ibid.

Ibid.

fenti carta mea confirmavi Ecclesie Beate Marie & Conventui de Westwood Molendinum extra Wichium quod vocatur Middelmulne &c.

Hæc carta est in copbino.

Est & alia Carta Mabilie Vidue ejusdem supernominati Johannis Anglici ejusdem tenoris cum superiore dicti mariti sui, quæ ea de causa hic omittitur.

NUM. CCCCLXVII.

Ib. fol. 3.

Carta Willielmi de Bray de redditu trium solidorum, &c. Monialibus de Westwood concessio.

SCIANT presentes & futuri quod Ego Willielmus de Bray consilio & assensu heredum meorum Dedi & concessi in perpetuam elemosinam & hac presenti Carta mea confirmavi Deo & Sancte Marie & Monialibus de Westwood ibidem Deo servientibus cum filia mea Amabilia servitium dimidie Hide terre quam tenui de Hospitalariis in Pidele. Reddendo eis annuatim duos solidos ad duos terminos, scilicet duodecim denarios ad Pascha, & duodecim Denarios ad Festum Sancti Michaelis. Idem Hospitalarii eandem dimidiam hidam terre de Helia de Pidele tenuerunt, & servitium unius virgate terre quam Henricus Luvet de me tenuit, Reddendo annuatim tres solidos ad duos terminos scilicet, decem & octo denarios ad Pascha, & decem & octo denarios ad Festum Sancti Michaelis. Preterea concessi eis quoddam Cotagium quod Rogerus Lestur de me tenuit, cum quatuor Acris terre, duabus scilicet in uno campo & duabus in alio campo cum prato pertinente, Reddendo annuatim Helie de Pidele & de predicta virgata terre & de prefato Cotagio unam libram Cimini ad Natale Domini. Quare volo ut predictæ Moniales predictas terras et servitia earum libere & quiete & integre habeant & quicquid inde pertinet ad me, vel ad heredes meos poterit pertinere, faciendo predictis Dominis servicia predictis terris pertinentia. Et ego & heredes mei hanc Donationem contra omnes homines warrantizabimus, & si forte servicia predictarum terrarum prefatis Monialibus warrantizare non poterimus de propria hereditate mea escambiabimus. Hiis testibus, &c.

NUM. CCCCLXVIII.

Ibid.

Conventio inter Moniales de Westwood & Henricum Lovet.

HEC est Conventio facta inter Domum de Westwood & Henricum Luvet, quod Henricus Luvet, relaxavit eidem Domui de ipso & de heredibus suis quatuor solidos redditus in unam Mittam salis in Wichio & forinsecum quod ipsa Domus debuit eidem Henrico de Molendino, quod vocatur Bierhalla & de dimidia virgata terre que appellatur Eppelour: Et ipsa Domus de West-

wood relaxavit eidem Henrico & heredibus suis tenementum suum quod habebat in Pidele. Reddendo singulis annis eidem Domui per manum Eustachii de Edbriton, vel per manum illius qui tenementum illud post decessum suum tenebit sexdecim Denarios ad Festum Sancti Michaelis. Et ipsa Domus warrantizabit hanc Conventionem eidem Henrico & heredibus suis contra omnes homines & feminas. Et idem Henricus & heredes sui * simpliciter illam Conventionem eidem Domui warrantizabunt. Quod ut ratum sit & stabile sigillorum suorum appositione roboraverunt. Hiis Testibus, &c.

* Similiter.

NUM. CCCCLXIX.

Carta Willielmi filii Alewy de Wych de Redditu trium solidorum Monialibus de Westwood concessio.

NOVERINT omnes Sancte Matris Ecclesie Filii quod ego Willielmus filius Alewy de Wych Dedi & Concessi & hac presenti Carta mea confirmavi Deo & Beate Marie de Westwood & sanctimonialibus ibidem Deo servientibus in puram & perpetuam elemosinam tres solidatas redditus in Estwood cum omnibus suis pertinentiis de una dimidia virgata terre A la Broke quam Ricardus filius Aclwyn Dun tenuit de me que etiam est de feodo Thome le Mey. Percipient etiam dicti Ecclesia beate Marie de Westwood & Conventus Monialium dictum Redditem a Domino Ricardo filio Ailwyni Dun. & de heredibus suis annuatim ad quatuor anni terminos videlicet, ad Festum Sancti Michaelis Novem Denarios, Ad Festum Sancti Andree novem Denarios, ad Annunciationem beate Marie Novem Denarios, & ad Nativitatem Sancti Johannis Baptiste Novem Denarios. **HABENDUM & TENENDUM** predictum Tenementum, cum omnibus suis pertinentiis dictis Ecclesie & Conventui libere & quiete pacifice & honorifice integre imperpetuum, Reddendo inde annuatim Capitali Domino unum Clavium Gilorosi ad Festum Sancti Michaelis pro omni Servizio Exactione Querela & Demanda. Predictum autem Tenementum cum omnibus pertinentiis Ego Willielmus & mei Assignati warrantizabimus predictis Ecclesie & Conventui contra omnes homines & feminas imperpetuum. Et ut hec mea Donatio Concessio & Warrantizatio perpetue firmitatis Robur optineant presentem Cartam sigilli mei appositione munivi. Hiis Testibus, &c.

NUM. CCCCLXX.

Carta Cecilie de Turberville de Terra sua in Kyndone Monialibus de Westwood concessio.

SCiant tam presentes quam futuri quod ego Cecilia de Turbervilla Concessu & Assensu Walteri filii mei & cæterorum filiorum meorum Dedi & Concessi in perpetuam elemosinam Deo & beatæ

beate Marie Virgini & Monialibus de Westwod de Fonte Ebraldi pro salute anime Domini Willielmi de Turberville & anime mee & antecessorum meorum terram meam de Kindone cum pertinenciis suis quam Dominus Hugo de Arderne dedit Domino meo Willielmo & mihi in franco mariagio libere & quiete ab omni servicio salvo jure Domini fundi, scilicet Reddendo annuatim Thome de Arderne & heredibus suis *Sox nifum* sive xii Denarios ad Festum Sancti Petri in Augusto. Et ut hec mea Donacio & Concessio rata & inconcussa habeatur sigilli mei impressione eam Roboravi. Hiis testibus, &c.

NUM. CCCCLXXI.

Ibid.

Confirmatio ejusdem Concessionis per Thomam de Arderne.

OMNIBUS Christi fidelibus ad quos presens Carta pervenerit Thomas de Hardenlia salutem in vero salutari. Noverit Universitas vestra quod Ego inspexi & confirmavi Cartam Cecilie de Turberville in hec verba.

Sciant tam presentes quam futuri quod Ego Cecilia de Turberville, &c. *sicut superius.*

Quare volui Assensu uxoris mee Aaliz & heredum meorum, concessi & confirmavi ut Moniales de Westwood de Ordine Fontis Ebraldi, habeant & teneant predictam donacionem & concessionem de Terra de Kyndone quam fecit eis Cecilia de Turberville concessu & assensu Walteri filii sui & ceterorum filiorum ejus de me & de heredibus meis libere & quiete & honorifice & sine gravamine in perpetuam & liberam elemosinam inde reddendo mihi & heredibus meis annuatim xii Denarios ad Festum Sancti Petri in Augusto. Hanc concessionem & confirmationem Ego & heredes mei warrantizabimus contra omnes homines. Et ut hec mea concessio & confirmacio in posterum rata & inconcussa habeatur, hac presenti Carta mea & Sigilli mei appositione eam Roboravi. Hiis Testibus, &c.

NUM. CCCCLXXII.

Ibid.

Carta Rogeri de Lenz de una virgata terræ & una Crofta Monialibus de Westwood concessis.

SCIANT presentes & futuri quod Ego Rogerus de Lenz consensu & Assensu uxoris mee & heredum meorum Dedi & Concessi & hac presenti Carta mea confirmavi Deo & beate Marie & Conventui de Westwood ibidem Deo servienti unam virgatam terre cum una Crofta in Villa de Willingwich, scilicet illam virgatam terre & Croftam quas Willielmus filius Turkil & Rogerius filius Gorulf tenuerunt, & eos cum omni sequela eorum cum omnibus pertinentiis suis pro anima mea & uxoris mee & heredum meorum & animabus Antecessorum meorum & successorum, Habendum & tenendum de me & de heredibus meis in puram & perpetuam elemosinam libere quiete honorifice in bono & in pace in omnibus liberta-

tibus & liberis consuetudinibus & communiis absque omni servicio seculari & exactione & consuetudine & insuper de servicio Regali. Hanc vero donacionem & concessionem meam Ego Rogerus & heredes mei warrantizabimus & acquietabimus predicto Conventui contra omnes gentes in perpetuum. Et si warrantizare non poterimus nos ei ad valenciam predictæ in eadem villa excambiam competentem faciemus. Ut autem hec mea Donacio, Concessio & Confirmacio perpetuam obtineat firmitatem presentem Cartam Sigilli mei appositione confirmavi. Hiis testibus &c.

NUM. CCCCLXXIII.

Carta Matildis de Hointone de servitio & Homagio terrarum Monialibus de Westwood concessis. Ibid.

UNIVERSIS Christi Fidelibus hoc scriptum visuris & audituris Matildis de Hointone filia Willielmi Vavasur salutem in Domino qui est salus omnium. Noverit universitas vestra, nos divine Caritatis intuitu pro anima nostra & animabus antecessorum nostrorum Concessisse & hac presenti Carta nostra Confirmasse Deo & Ecclesie beate Marie de Westwood & Sanctimonialibus ibidem Deo servientibus totum illud Servitium cum Homagio quod Rogerus Clericus filius Willielmi nobis debuit & reddere consuevit de quibusdam terris in Hodintone sicut in Carta nostra continetur, videlicet, de terra quam Reginaldus filius Ingulsi tenuit, cum Messuagio & aliis pertinenciis, & de terra quam Willielmus Geldewin tenuit cum messuagio & suis pertinenciis, & de tota terra quam Frewinus tenuit cum pertinenciis extra Messuagia, & de duabus Cotlandis cum pertinentiis quæ Rodericus & Philippus tenuerunt, & de uno assarto quod dicitur Pirithurne de Lega usque Lombale & de toto assarto inter Hocfetof & Chammesling sub Wadleng & de pratis & omnibus parcelis sicut per Cartam predicti Rogeri quam de nobis habet divisum est. Habendum & tenendum in perpetuam & puram elemosinam honorifice libere quiete ab omnibus. Et ut hec Donatio & Concessio nostra firma & stabilis permaneat presentem Cartam Sigilli nostri munimine confirmavimus. Hiis Testibus, &c.

NUM. CCCCLXXIV.

Carta Rogeri de Hodinton de quinque Solidatis redditus Monialibus de Westwood concessis. Ibid.

SCIANT presentes & futuri quod Ego Rogerus de Hodinton Dedi & Concessi & presenti Carta mea Confirmavi & quiete Clamavi Deo & Ecclesie beate Marie de Westwood & Sanctimonialibus ibidem Deo servientibus totum illud Servitium quod Willielmus Capellanus de Malvetina mihi debuit de Terra quam de me tenuit in Hodinton, videlicet, quinque Solidos Redditus cum pertinentiis, Habendos & tenendos dictos quinque Solidos
Y y y percepturos

percepturos annuatim de predicto Willielmo Capellano & de suis assignatis libere quiete integre bene & in pace, Videlicet ad Festum Sancti Michaelis quindecim Denarios, & ad Festum Sancti Andree xv Denarios & ad Festum beate Marie in Marcio quindecim Denarios, & ad Nativitatem Sancti Johannis Baptiste quindecim Denarios. Et pro hac Donatione & Concessione & quiete Clamacione——& Conventus de Westwood dedit mihi quatuor Marcas Argenti & quatuor Solidos in Gerfumam. Et hanc Donationem & Concessionem meam & quietam Clamentiam Ego Rogerus —— dederunt sicut Carte predictarum Sanctimonialium quas inde habent testantur. Quare volo quod supradicte Sanctimoniales habeant & teneant omnia Tenementa sua de Westwood cum omnibus pertinenciis suis sicut melius & liberior unquam tenuerunt in puram & perpetuam elemosinam, & quicquid ad me vel heredes meos pertinet vel pertinere poterit possideant et teneant libere et quiete integre et plenarie pacifice & honorifice cum omnibus libertatibus & liberis consuetudinibus suis absque omni servicio & consuetudine & exactione seculari juxta tenorem predictarum Cartarum quas inde habent de Antecessoribus meis. Et ut hec nostra Donatio futuris temporibus rata & illibata permaneat presenti eam scripto & sigilli mei patrocinio roboravimus. Hiis Testibus, &c.

NUM. CCCCLXXV.

Quieta Clamatio Willielmi de Stotevill de una Moniali in Domo de Westwood.

SCIANT presentes & futuri quod Ego Willielmus de Stotevilla quiete clamavi quandam demandam Deo & Ecclesie beate Marie de Westwood & Sanctimonialibus ibidem Deo servientibus, videlicet quod datum fuit mihi intelligi quod Ego & heredes mei habere deberemus de debito unam Monialem semper in eadem Domo, quod vero percepi per Cartam quam habent in predicta Domo de Antecessore meo Domino Hugone de Say quod nullam de debito Monialem facere debeant mihi vel heredibus meis. Quare volo de cetero quod predicta Domus soluta & quieta sit de me & de heredibus meis de tali Exactione & Demanda. Et ut hec quieta Clamatio perpetuam optineat firmitatem presens scriptum Sigilli mei Appositione confirmavi. His Testibus, &c.

Est & alia consimilis Carta Margaretæ de Say de quieta Clamacione ejusdem Demanda, & verbatim sicut Carta Willielmi de Stuteville.

NUM. CCCCLXXVI.

Carta Willielmi de Stuteville, de Bosco de Westwood & Terris Monialibus de Westwood concessis.

UNIVERSIS Christi fidelibus presens scriptum visuris vel audituris Willielmus de Stutevilla salutem in Domino. Noverit universitas vestra me vidisse & audivisse Cartam bone memorie

Osberti filii Hugonis Fundatoris Ecclesie beate Marie de Westwood & Monialium ibidem Deo servientium, quam fecit dicte Ecclesie & dictis Monialibus de Bosco de Westwood & Terris circa boscum cum omnibus pertinenciis in pratis pascuis & pasturis & aliis; Et de terra de —— struch cum omnibus suis pertinenciis sine ullo retenemento; Et Cartas Hugonis de Say, Roberti scilicet de Mortuo Mari & Margarete de Say Antecessorum meorum, Quas fecerunt dicte Ecclesie & Monialibus secundum tenorem Carte predicti Osberti filii Hugonis in puram & perpetuam elemosinam. Ego autem dictas Cartas & quicquid in eis continetur stabilitum habens & ratum & pro salute anime mee & pro salute anime Margaretæ prius dicte quondam uxoris mee presenti scripto confirmavi in puram & perpetuam elemosinam. Et quicquid ad me vel ad successores meos pertinet vel pertinere poterit in dicto Bosco de Westwood, & hominibus dictarum Monialium in omnibus & de omnibus quietum clamavi in perpetuum. In hujus rei testimonium presenti scripto Sigillum meum apposui. His Testibus, &c.

NUM. CCCCLXXVII.

De Ecclesia de Wiche Monialibus de Westwood concessa.

PHILIPPUS Flandriæ & Unom. Comes Reverendo Patri Venerabili Episcopo Wigornienfi, omnibusque ad quos presens scriptum pervenerit tam futuris quam presentibus salutem. Volo vos scire quod Frater meus Matheus Comes Sanctimonialibus de Fonte Ebraude dedit & concessit Ecclesiam Sancti Nicholai de Wicheio libere possidendam & quiete, quod Donum ego Concedo & confirmo pro salute anime mee & sue, hoc autem ut ratum habeatur & inconcussum presentem paginam Sigilli mei munimine feci corroborari.

NUM. CCCCLXXVIII.

Carta Idæ Comitissæ Bononiæ de eadem Ecclesia.

EGO Ida Bononiæ Comitissæ hujus attestacione scripti presentibus & posteris notifico quod pro salute anime mee & animarum antecessorum meorum Capellam Sancti Nicholai de Wicheio cum omnibus pertinenciis suis Deo & Ecclesie Fontis Ebraldi & Conventui de Westwood dedi & concessi in perpetuam elemosinam quiete & pacifice possidendam sicut Pater meus Matheus Comes Bononiæ eam eidem Conventui pro remedio anime sue & animarum predecessorum suorum in perpetuum concessit habendam. Hanc Donationem meam & Patris mei Philippus Flandrie Comes Avunculus meus Literarum suarum attestacione & sigilli sui impressione roboravit, quod ut ratum in perpetuum teneatur & inconcussum presentem paginam sigilli mei munimine consignavi & confirmavi. His Testibus, &c.

NUM. CCCCLXXIX.

Ibid.

Resignatio ejusdem Capellæ per Magistrum Pharicium Capellanum.

SCIANT tam presentes quam futuri quod Ego Magister Pharicius ad Petitionem Domine mee Ide Comitisse Bolonie assensu & consilio Domini Willielmi Episcopi Wigorniensis Capellam Sancti Nicholai in Wichio quam habui & tenui ex dono Domini mei Mathei Comitissæ Bolonie Patris predictæ Comitissæ resignavi in manu ejusdem Episcopi ad Sustentationem Monialium de Westwood, quam Capellam jam dicta Comitissa intuitu karitatis & pro salute anime Patris sui & omnium antecessorum suorum ad Petitionem dilectæ Materteræ sue M. Abbatissæ Fontis Ebraldi Dedit & Concessit & Confirmavit Deo et Ecclesiæ Fontis Ebraldi et Conventui de Westwood habendam et tenendam in puram et perpetuam elemosinam, similiter Terram quam Ego et Antecessores mei Personæ predictæ semper nomine Capelle ad Sustentationem servicii Capelle tenuimus concessionē et voluntate Antecessorum prenominate Comitissæ in manu Prioris et Priorissæ ejusdem Domus resignavi et quietum clamavi ad opus Conventus, et etiam si quid Juris in eadem terra habui, vel habere debui, vel habere potui, totum eis pro salute anime mee dedi et concessi et in puram et perpetuam elemosinam confirmavi, coram Domino Willielmo Wigorniensis Episcopo, salvo tamen annuo redditu quatuor solidorum ad Festum Sancti Michaelis quem pro omni exactione & seculari servitio Comitissæ Bolonie et heredibus suis persolvent, et ne Resignatio ista Donacio et Concessio ab aliquo possit in posterum revocari in irritum consilio vel suggestionē mei vel meorum presentem Cartam Sigilli mei impressione communivi. His Testibus, &c.

NUM. CCCCLXXX.

Ibid.

Carta Roberti Caverugge de terra de Caverugge Monialibus de Westwood concessa.

UNIVERSIS Christi Fidelibus ad quos pervens Cartā pervenerit Robertus de Caverugge salutem. Noverit universitas vestra quod Ego Robertus de Caverugge assensu heredum meorum Dedi et Concessi Monialibus de Westwood in perpetuam elemosinam totam terram meam hereditatem meam de Caverugge cum omnibus pertinentiis suis cum meipso et liberis meis quiete et libere ab omni servitio salvo servitio Domini feudi, scilicet quinque solidis reddendis ad Festum Sancti Michaelis. Et ut hec mea Donacio maneat inconcussa sigilli mei impressione eam roboravi. His Testibus, &c.

NUM. CCCCLXXXI.

Confirmatio Reginaldi de Bonhale de eadem concessione. Ibid.

SCIANT presentes & futuri quod ego Reginaldus de Benhale assensu heredum meorum Dedi & Concessi Monialibus de Westwood in perpetuam elemosinam hereditatem meam de Caverugge cum pertinentiis suis quam Robertus Antecessor meus tenuit omni clamacione mea & heredum meorum remota libere & quiete ab omni servitio salvo servitio domini feudi, scilicet, quinque solidis solvendis ad festum Sancti Michaelis; hac inspectione ut prefate Moniales filiam meam suscipiant in Monialem. Et ut hec mea Donatio rata & firma permaneat sigilli mei appositione confirmavi. His Testibus, &c. fol. 6.

Willielmus de Benhale hanc Donationem similiter Carta sua confirmavit, sub eadem Conditione, scilicet quod Moniales neptem suam filiam supradicti Roberti in Monialem susciperent.

NUM. CCCCLXXXII.

Carta Idæ Comitissæ Boloniæ de Capella Sancti Nicholai de Wichio. Ibid.

SCIANT tam presentes quam futuri quod Ego Ida Comitissa Bolonie pro salute anime mee & omnium Antecessorum meorum Dedi & Concessi Capellam Sancti Nicholai de Wichio cum omnibus pertinentiis suis Deo & beate Marie & Ecclesiæ Fontis Ebraldi & Conventui pauperum Clarissarum Monialium de Westwood in puram & perpetuam elemosinam libere & quiete & pacifice habendam & possidendam. Preterea ad Petitionem Domine M. Abbatissæ predictæ Ecclesiæ Fontis Ebraldi Karissime Materteræ mee Dedi & Concessi Deo & beate Marie Fontis Ebraldi ad Sustentationem prefati Conventus de Westwood pro salute anime Patris mei Mathei Comitissæ Bolonie terram quam Magister Pharicius Persona supradictæ Capelle & Predecessores sui Personæ ejusdem Capelle tenuerunt de Dominio meo in Wichio in liberam quietam puram & perpetuam elemosinam annuatim solvendo mihi & heredibus meis iv Solidos pro omni seculari servitio & actione. Insuper Concessi & Confirmavi prenominato Conventui totam terram de Kaverugge quam Robertus de Kaverugge eis dedit cum omnibus pertinentiis suis sicut Carte ejusdem R. & heredum suorum quas inde habent testantur, libere & quiete de me & de heredibus meis tenendam & habendam solvendo inde mihi & heredibus meis ad Festum Sancti Michaelis quinque Solidos pro omni exactione & seculari servitio. Ut hec autem mea Donatio & Concessio & Confirmatio rata & inconcussa habeatur in posterum presentem Cartam sigilli mei impressione roboravi. His Testibus.

NUM. CCCCLXXXIII.

Ibid.

*Carta Nicholai de Wych de Terra infra
& extra Villam de Wych Monialibus
de Westwood concessa.*

SCIANT tam presentes quam futuri quod Ego Nicholaus filius Willielmi Dedi & Concessi totam terram meam de Wichio extra villam & infra, scilicet illam quam habui in Curia Domini Regis per Cirographum finalis Concordie coram Domino Rege & Justiciariis suis de Dono Priorisse de Westwod & Conventus ejusdem loci de feudo de Bampton pro anima mea & anima Patris & Matris mee & Antecessorum meorum Beate Marie & Sanctis Monialibus de Westwod de Ordine Fontis Ebraldi ibidem Deo servientibus, Habendam & tenendam in puram & perpetuam Elemosinam libere & quiete absque omni seculari servitio, & exactione ad me & ad heredes meos pertinente. Et ut hec Donatio rata & illibata permaneat sigilli mei impositione corroboravi. His Testibus, &c.

NUM. CCCCLXXXIV.

Ibid.

*Carta Henrici filii Willielmi de Prato
de Mudham Monialibus de Westwood
concesso.*

SCIANT presentes & futuri quod Ego Henricus filius Willielmi Dedi & Concessi Deo & beate Marie & Monialibus de Westwood quoddam Pratum meum de Mudham quod Magister Favilius tenuit, Habendum & tenendum de me & heredibus meis libere & quiete bene & in pace in perpetuam elemosinam reddendo inde annuatim mihi & heredibus meis tres Denarios ad duos anni Terminos, scilicet ad Festum Sancti Michaelis tres Obolos & ad Festum Sancte Marie in Marcio tres Obolos pro omni servitio exactione querela & demanda. Et Ego Henricus & heredes mei warantizabimus dictum Pratum dictis Monialibus de Westwood per predictum servitium contra omnes homines & feminas in perpetuum. Et ut hec mea Donatio & Concessio & Warantizatio perpetue firmitatis Robur optineat eam presenti Carta mea & sigilli mei impressione confirmavi. His Testibus, &c.

NUM. CCCCLXXXV.

Carta Willielmi Falc de Redditu duodecim Denariorum monialibus de Westwood concessa.

*N. de Ambr. tunc
Prior adquisivit.*

SCIANT presentes & futuri quod Ego Willielmus Falc de Wichio Dedi & Concessi & hac

presenti Carta Confirmavi Deo & Ecclesie beate Marie de Westwood & Monialibus ibidem Deo servientibus pro anima mea & animabus Antecessorum & Successorum meorum duodecim Denarios annui redditus quos percipere solebam de Domo que fuit Herberti Calvi que est sita inter terram que fuit Ricardi de Portes & Domum que fuit Willielmi Michil in Kinnestreet de Wichio & totum jus & clamium quod habui vel habere potui in predicta Domo cum pertinentiis, Diste Ecclesie beate Marie & dictis Monialibus pro me & pro heredibus meis quietum clamavi imperpetuum. Et in hujus rei testimonium presenti scripto sigillum meum apposui. His Testibus, &c.

NUM. CCCCLXXXVI.

*Carta Johannis Decani de Wich de
Terra in Wich monialibus de Westwood concessa.*

SCIANT presentes & futuri quod Ego Johannes Decanus de Wichio Dedi & Concessi & hac presenti Carta mea confirmavi & quietum clamavi Deo & Ecclesie beate Marie de Westwood & Sanctimonialibus ibidem Deo servientibus, pro anima mea & animabus Hathulf & Cristiane uxoris sue & pro animabus aliorum antecessorum meorum totam terram illam quam predictus H— tenere consuevit in Wich que scilicet terra est juxta terram illam quam Willielmus pater meus tenuit de Ecclesia de Derhurst, Habendam & tenendam & in perpetuam & puram elemosinam libere & quiete in bono & in pace in perpetuum, reddendo inde annuatim Ecclesie de Derhurst tres Obolos & duos Panenios Salis, videlicet ad Nativitatem Sancti Johannis tres quadrantes & ad Festum Sancti Michaelis ii Panes Salis & ad Festum Sancti Andree tres quadrantes pro omni servitio & exactione. Et ut hec mea Donatio & Concessio perpetuam optineat firmitatem presentem Cartam sigilli mei appositione duxi roborari. His Testibus.

NUM. CCCCLXXXVII.

*Carta Philippi filii Osberti Clech de
Wich de eadem Terra.*

SCIANT presentes & futuri quod Ego Philippus filius Osberti Clech de Wich Dedi & Concessi & Quietum Clamavi, & hac presenti Carta mea confirmavi Deo & Ecclesie beate Marie de Westwood & Sanctimoniales ibidem Deo servientibus & pro animabus antecessorum meorum & pro anima mea in perpetuam & puram elemosinam totam terram illam in Wich cum pertinenciis quam Hathulfus Dawe tenuit, que etiam terra est juxta terram quam Willielmus Clericus tenere solebat, Habendam & tenendam predictis Ecclesie & Conventui libere quiete integre honorifice bene & in pace in perpetuum absque omni servitio seculari ad me vel ad heredes meos pertinente, salvo servitio Capitalis

Capitalis Domini. Et hanc Donationem & Concessionem meam Ego Philippus & heredes mei Warantizabimus dictis Ecclesie et Conventui contra omnes homines & feminas in perpetuum. Et ut hec mea Donatio, Concessio & Queta Clamatio & Warantizatio perpetuam firmitatem optineat presentem Cartam sigilli mei appositione munivi. His Testibus, &c.

NUM. CCCCLXXXVIII.

Ibid.

Carta Osberti filii Osberti Bende de Wich de terra in Wich Monialibus de Westwood concessa.

SCIANT presentes & futuri quod Ego Osbertus filius Osberti Bende de Wich Dedi Concessi et hac presenti Carta mea Confirmavi Deo et Ecclesie beate Marie de Westwood et Sanctimonialibus ibidem Deo servientibus cum corpore meo totam terram illam in Wich cum pertinentiis quam tenui de feudo de Derhurst cum duobus Helfingis Salsis et Dimidio ad Northeremest Wich Habendum et tenendum de heredibus meis dictae Ecclesie libere quiete in perpetuam elemosinam, Reddendo annuatim heredi meo ad Pascha unum par Albarum cirotecarum et Ecclesie de Derhurst quatuor Denarios et Obolum videlicet ad Festum Sancti Michaelis duos Denarios et Quadrantem et ad Festum beate Marie in Marcio duos Denarios et Quadrantem et sex Panelios Salis inter Festum Assumptionis et Nativitatis beate Marie solvendos. Hanc vero Donationem et Concessionem meam heredes mei Warantizabunt dictis Ecclesie et Sanctimonialibus contra omnes homines et feminas per predictum Servitium. Et ut hec mea Donatio et Concessio perpetuam optineat firmitatem presentem Cartam Sigilli mei appositione munivi. His Testibus, &c.

NUM. CCCCLXXXIX.

Ib. fol. 7.

Carta Johannis filii Alani de Wich de Medietate Messuagii Monialibus de Westwood concessa.

*N. Ambr. tunc
Prior adquisivit.*

SCIANT presentes et futuri quod Ego Johannes filius Alani de Wich Dedi et Concessi et hac presenti Carta confirmavi Deo et Ecclesie beate Marie de Westwood, et Monialibus ibidem Deo servientibus totam medietatem Messuagii cum pertinentiis in Wich quam Osbertus filius Osberti Bende tenuit de feudo de Derhurst, Et totum jus et clamium quod habui vel habere potui in dicta medietate vel in alia medietate dicti Messuagii cum pertinentiis dictis Monialibus pro me et heredibus meis quietum clamavi in perpetuum, Habendum

et tenendum dictis Monialibus in puram et perpetuam elemosinam pacifice et integre bene et in pace salvo servicio capitalis Domini. Et Ego dictus Johannes et heredes mei totam dictam medietatem dicti Messuagii cum pertinentiis, sicut predictum est contra omnes homines et feminas Warantizabimus. Et quia volo quod hec mea Donatio et queta Clamatio in perpetuum perseveret presens scriptum sigilli mei appositione munivi. His Testibus, &c.

NUM. CCCCXC.

Carta Ricardi Sacerdotis Sancti Augustini de Duderhull de Terra in Wich Monialibus de Westwood concessa. Ibid.

SCIANT presentes et futuri quod ego Ricardus Sancti Augustini de Duderhull Dedi et Concessi et hac presenti Carta mea confirmavi Deo et Ecclesie beate Marie de Westwood et Sanctimonialibus ibidem Deo servientibus pro anima mea et pro animabus antecessorum meorum cum corpore meo ad dictum locum sepeliendum totam terram illam in Runiastret de Wich quam Spericus Puchefwin tenuit in Wich cum pertinentiis, que scilicet terra est juxta terram Willielmi Luvurun ex parte Australi. Preterea Dedi et Concessi predictis Ecclesie et Conventui totum illud Servicium cum pertinentiis quod Thomas Faber debuit mihi de Terra que est juxta Terram Hugonis de Gofesford in eadem villa, Habenda et tenenda predicta Tenementa cum omnibus suis pertinentiis predictis Ecclesie et Conventui in perpetuam elemosinam libere et quiete honorifice integre bene et in pace, Reddendo annuatim Dominis predictorum tenementorum servitia debita terminis statutis pro omni servicio exactione querela et demanda. Et ut hec mea Donatio Concessio et Confirmatio perpetuam firmitatem optineat presentem Cartam Sigilli mei appositione munivi. His Testibus, &c.

NUM. CCCCXCI.

Carta Hugonis Clerici de Gofesford de duobus Denariis Redditus remissis Monialibus de Westwood. Ibid.

SCIANT presentes et futuri quod ego Hugo Clericus de Gofesford de Wich Dedi et Concessi et Quete clamavi de me et de heredibus meis Deo et Ecclesie beate Marie de Westwood et Sanctimonialibus ibidem Deo servientibus in perpetuam et puram elemosinam duos Denarios quos dictae Moniales mihi consueverunt reddere annuatim de Terra quam Thomas Faber tenuit in Gofesford. Et hanc Donationem et Concessionem meam et quietam Clamationem Ego Hugo et heredes mei Warantizabimus dictis Ecclesie Sanctimonialibus contra omnis homines et feminas in perpetuum. Et ut hec mea Donatio, Concessio

Concessio et quæta. Clamatio et Warantizatio perpetuam firmitatem optineant presentem Cartam Sigilli mei appositione confirmavi. His Testibus, &c.

NUM. CCCCXCII.

Ibid.

Carta Aluredi Luvrun de duobus Solidis Redditus Monialibus de Westwood concessis.

OMNIBUS Christi Fidelibus ad quos presens Carta pervenerit Aluredus Luvrun de Wich Salutem in Domino. Noverit universitas vestra me divine Caritatis intuitu Donasse et Concessisse et hac presenti Carta mea confirmasse Deo et ecclesie beate Marie de Westwod et Sanctimonialibus ibidem Deo fervientibus in perpetuam et puram elemosinam duos solidos redditus de Salina de Wich annuatim percipiendos, que scilicet Salina est prope Puteum ex parte Australi, Habendos et percipiendos de me et de heredibus meis libere quiete bene et in pace in perpetuum, videlicet ad Nativitatem beate Marie xii Denarios, et ad Festum Sancti Luce Evangeliste xii Denarios. Predictos vero duos solidos assignavi ad emendum Sepum Lumini Conventus ejusdem loci. Ego autem Aluredus juravi pro me et pro heredibus meis super Altare beate Marie de Westwod quod predictum Redditum Duorum Solidorum fideliter et sine Dolo ad predictos Terminos predictæ Ecclesie perfolvemus. Et hanc Donationem et Concessionem meam Ego Aluredus et heredes mei Warantizabimus predictæ Ecclesie et Conventui contra omnis homines et feminas in perpetuum. Et quia volo quod hec Donatio et Concessio perpetuum robur optineat presentem Cartam Sigilli mei appositione Confirmavi. His Testibus, &c.

NUM. CCCCXCIII.

Ibid.

Carta Emme quondam Uxoris Aluredi Fikemon de Redditu quatuor Denariorum Monialibus de Westwood concessis.

fol. 2.

SCIANT presentes et futuri quod Ego Emma quondam uxor Aluredi Fikemon in viduitate mea et ligia Potestate Dedi et Concessi et hac presenti Carta Confirmavi Deo et Ecclesie beate Marie de Westwod et Sanctimonialibus ibidem Deo fervientibus quatuor Denarios Redditus de Johanne filio Alani de Wich, et de heredibus suis ad Festum Sancti Michaelis percipiendos de terra illa in Prato quem Willielmus Pater meus dedit mihi in liberum Maritagium, que etiam Terra est juxta Terram Willielmi Mabon ex parte Oc-

cidentali, Habendos et tenendos dictos quatuor Denarios Redditus et percipiendos dictis Ecclesie et Conventui in perpetuam et puram elemosinam libere quiete honorifice et pacifice, et hanc Donationem et Concessionem meam Ego Emma et heredes mei Warantizabimus dictis Ecclesie et Conventui contra omnis homines et feminas. Et ut hec mea Donatio et Concessio & Warantizatio perpetue firmitatis robur optineat presentem Cartam Sigilli mei munimine confirmavi. His Testibus, &c.

NUM. CCCCXCIV.

Carta Walteri filii Roberti Bucher de Wich de Mesuagio Monialibus de Westwood concessis.

SCIANT presentes et futuri quod Ego Walterus filius Roberti Bucher de Wich relaxavi et quiete clamavi de me et de heredibus meis Conventui Ecclesie Beate Marie de Westwod Mesuagium illud in Wich cum pertinentiis quod est inter terram quam Johannes Capellanus tenere consuevit et terram Roberti le Se. Ita scilicet quod nec Ego nec heredes mei de cetero exigere possimus aliquod jus in predicta terra occasione alicujus juris quod antecessores mei habuerunt in predicta terra. Et pro hac Relaxatione et quæta Clamancia predictus Conventus dedit mihi et Edithe Matri mee quinque Solidos Sterlingorum in Gersumam. Et ut hec Relaxatio et quæta Clamancia stabilis et firma in perpetuum perseveret eam Sigilli mei impressione duxi munire. His Testibus, &c.

NUM. CCCCXCV.

Carta Edithe Matris supradicti Walteri de eodem Mesuagio.

SCIANT presentes et futuri quod Ego Editha Relicta Roberti Bucher, cetera ut in carta Walteri, mutatis mutandis.

NUM. CCCCXCVI.

Carta Willielmi Capellani de Wichio de Terra in Wich & Sale Monialibus de Westwood concessis.

OMNIBUS Christi Fidelibus ad quos presens scriptum pervenerit Willielmus Capellanus de Wichio filius Edrici Senne Salutem. Sciatis me Dedisse et Concessisse et hac presenti Carta

Carta mea Confirmasse assensu et consensu heredum meorum Deo et Beate Marie et Sanctimonialibus de Westwod ibidem Deo. servientibus terram quam Edricus Senne Pater meus tenuit que jacet infra terram Aldredi filii Geraldii & infra terram Helie Nud in Foro de Wichio, & unam Dalam Salfe ad predictam terram pertinentem in puram & perpetuam elemosinam pro salute anime mee & heredum meorum libere & quiete integre & plenarie pacifice & honorifice absque omni servitio seculari salvo servitio Domini de Claverleia, reddendo mihi annuatim duos solidos, & sex Denarios, & unam mittam Salis Domino de Claverleia pro omni servitio seculari ad duos terminos, scilicet ad Festum Sancti Michaelis Quindecim Denarios, & unam Mittam Salis, & ad Festum Sancte Marie in Marcio quindecim Denarios. Ego vero & heredes mei hanc predictam terram & predictam Dalam Salfe contra omnis homines & feminas prefatis Monialibus Warantizabimus. Et ut hec mea Donatio & Confirmatio semper rata & stabilis permaneat eam presenti Carta & Sigilli mei impressione corroboravi. Hiis Testibus, &c.

NUM. CCCCXCVII.

Carta Alicie filie Roberti Senne de Wichio de uno Mesuagio Monialibus de Westwood concessa.

SCIENT presentes & futuri quod Ego Alicia filia Roberti Senne de Wichio assensu & voluntate heredum meorum Dedi & Concessi & hac presenti Carta confirmavi Deo & Ecclesie Beate Marie de Westwod & Monialibus ibidem Deo servientibus totum Mesuagium illud cum pertinentiis quod est contra Ecclesiam Beati Andree de Wichio, quod recuperavi ut jus meum coram Justiciariis Domini Regis apud Wigorniam, & unam Dalam Salfe ad predictum Mesuagium pertinentem, Habendum & tenendum in perpetuum libere & quiete bene & in pace in puram & perpetuam elemosinam salvis Triginta Denariis & una Mitta Salis solvendis Domino de Claverleia ad duos anni Terminos, videlicet ad Festum Sancti Michaelis Quindecim Denarios & unam Mittam Salis, & ad Festum Sancte Marie in Marcio quindecim Denarios pro omni servicio & seculari exactione. Et Ego Alicia & heredes mei omnia predicta sicut predictum est contra omnis homines & feminas Warantizabimus in perpetuum. Et ut hec mea Donatio & libera Concessio perpetue firmitatis robur optineat in perpetuum presens Scriptum Sigilli mei impressione munivi. Hiis Testibus, &c.

NUM. CCCCXCVIII.

Carta Stephani de Elmbrug de Terra in Wichio Monialibus de Westwood concessa.

SCIENT presentes & futuri quod Ego Stephanus de Elmbrugo filius Inardi Dedi & Concessi & hac presenti Carta mea Confirmavi Deo & Ecclesie de Westwod & Monialibus ibidem Deo servientibus totam Terram illam in Wichio Ruinestrete, illam scilicet quam Johannes Louverun de me tenuit & quietam mihi clamavit & Cartas quas inde habuit coram Hundredo de Wich mihi resignavit. Hanc itaque terram Dedi & Concessi pro salute anime mee predictis Monialibus, Tenendam & Habendam in liberam & puram & perpetuam elemosinam in perpetuum de me & de heredibus meis reddendo mihi & heredibus meis semper uno Anno unam Libram Cimini & altero Anno unam Libram Piperis in Festivitate Sancti Michaelis pro omni servicio & actione. Pro hac autem Concessione mea & Donatione dederunt mihi Moniales prefate duos Bisancios de introitu. Et ut hec mea Donatio futuris temporibus firma permaneat eam presentis Scripti Testimonio cum Sigilli mei impressione Confirmavi, &c.

NUM. CCCCXCIX.

Carta Inardi de Elmburg filii supradicti Stephani.

ET confirmatio Donationis suprascriptae, & nihil continet quod addatur.

N. de Ambr. tunc Prior adquisivit.

NUM. D.

Carta Willielmi filii Aldredi Fikemon de Redditu Quatuor Denariorum Monialibus de Westwood Concesso.

N. de Ambr. tunc Prior adquisivit.

SCIENT presentes & futuri quod Ego Willielmus filius Aldredi Fikemon Dedi & concessi & hac presenti Carta confirmavi Deo & Ecclesie Beate Marie de Westwod, & Monialibus ibidem Deo servientibus pro anima mea & pro anima Patris mei & omnium antecessorum meorum quatuor Denarios annui Redditi percipiendos de Mesuagio meo quod fuit predicti Aldredi Fikemon Patris mei quod est de feudo Ricardi Pancofot

cefot ad duos terminos anni, scilicet ad Festum Sancti Michaelis duos Denarios & ad Festum Beate Marie in Marcio duos Denarios, Habendum & tenendum de me & heredibus meis libere & quiete bene & in pace ab omni seculari exactione & demanda in puram & perpetuam elemosinam. Concessi etiam pro me & heredibus meis quod predictæ Moniales vel eorum Ballivi possint line contradictione predictum Messuagium distringere si ad predictos Terminos predictum Redditem non habuerint. Et Ego dictus Willielmus & heredes mei predictum Redditem sicut predictum est contra omnis homines & feminas Warantizabimus. Hiis Testibus, &c.

N U M. DI.

Ib. fol. 9.

Carta Willielmi Haketh de Acra Prati Monialibus de Westwood concessa.

SCIANT presentes & futuri quod Ego Willielmus Haketh Dedi & Concessi Monialibus de Westwod in perpetuum quandam acram Prati quam habui in Brademed cum quinque Buttis predictæ Acre adjacentibus, Tenendam de me & heredibus meis libere & quiete ab omni servitio & exactione reddendo mihi & heredibus meis annuatim duodecim Denarios in Annunciatione Sancte Marie, & ad hanc Donationem meam confirmandam predictæ Moniales dederunt mihi octo Solidos. Et ut mea Donatio rata sit & inconcussa Sigilli mei impressione roboravi. Hiis Testibus, &c.

N U M. DII.

Ibid.

Carta Radulphi Haket de una Dala Salse cum Salina &c. Monialibus de Westwood concessa.

SCIANT presentes & futuri quod Ego Radulphus Haket Dedi & Concessi & hac presenti Carta mea Confirmavi Deo & Ecclesie Beate Marie de Westwod & Monialibus ibidem Deo fervientibus unam Dalam Salse cum Salina & loco lignario & cum omnibus ad predictam Dalam pertinentibus, Tenendam de me & heredibus meis in perpetuum libere & quiete solvendo mihi & heredibus meis singulis annis ad Festum Sancti Andree Tres Solidos & unam Mittam Salis. Et pro hac Donatione mea & Concessione Priora & Conventus predictæ Ecclesie de Westwood dederunt mihi unam marcam Argenti. Et ut hec mea Donatio rata & in perpetuum firma permaneat Sigilli mei appositione eam roboravi. Hiis Testibus, &c.

N U M. DIII.

Carta Radulphi Haket Donationem Patris sui de Acra Prati Monialibus de Westwood concessa confirmans.

SCIANT tam presentes quam futuri quod Ego Radulphus Haketh concessi & hac Carta mea Confirmavi Donationem Patris mei Willielmi Haketh in perpetuam elemosinam Deo & Beate Marie & Monialibus de Westwode factam, videlicet unam Acram Prati in Brademed cum Septem Buttis terre predicto Prato adjacentibus, Tenendam de me & de heredibus meis in perpetuum libere & quiete ab omni servitio seculari reddendo mihi & heredibus meis singulis annis Duodecim Denarios, scilicet ad Festum beate Marie in Marcio. Et pro hac Concessione mea & Donatione patris mei confirmanda predictæ Moniales dederunt mihi unam Marcham Argenti. Preterea concessi eisdem Monialibus Sex Selliones Terre infra Fofatum de Guerston quod ad Ecclesiam illarum Sancti Nicholai de Wichto spectare dinoscuntur, & pro anima Patris mei Calumpniam meam de eadem terra quiete clamavi cum omnibus liberis elemosinis predictæ Ecclesie ab antecessoribus meis concessis & datis. Debeo etiam & volo tam Donationem Patris mei de Septem Buttis terre & de Acra Prati, & de sex Sellionibus, quam elemosinam ab antecessoribus meis sepeditæ Ecclesie in perpetuam elemosinam datas pro toto rationabili posse Warantizare Manuteneere & Protegere. Et ut hec Concessio mea rata & inconcussa in posterum permaneat Sigilli mei appositione eam roboravi. Hiis Testibus, &c.

N U M. DIV.

Carta Adæ filii Adæ Luverun de Wichio de annuo Redditu Duodecim Denariorum Monialibus de Westwood concessa.

SCIANT presentes & futuri quod Ego Adam filius Ade filii Ade Luverun de Wichio Dedi & Concessi & hac presenti Carta mea Confirmavi Deo & Beate Marie & Conventui de Westwod duodecim Denarios Redditus annuos de Terra quam Thomas Medicus tenuit contra Ecclesiam Sancti Andree in Wich. quos etiam Duodecim Denarios Redditus Willielmus Loverun mihi reddere solebat, Percipiendos & habendos dictos Duodecim Denarios cum omnibus suis pertinenciis in puram & perpetuam elemosinam ad Lumen Infirmerii ad duos anni Terminos, videlicet ad Annunciationem Sancte Marie sex Denarios & ad Festum Sancti Michaelis sex Denarios. Concedo etiam quod si opus fuerit dictus Conventus habeat Potestatem ad distringendum predictum feudum pro dicto Redditu duodecim Denariorum. Et hanc Donationem & Concessionem & meam puram elemosinam Ego Adam & heredes mei warantizabimus dicto Conventui contra omnis homines & feminas in perpetuum. Et ut hec mea Donatio & Concessio

Concessio perpetue firmitatis robur optineat hanc presentem Cartam Sigilli mei appositione roboravi. Hiis Testibus, &c.

NUM. DV.

Carta Jocelini filii Ricardi de Wichio de transitu Pontis &c. Monialibus de Westwood concessio.

OMNIBUS Christi Fidelibus presens Scriptum visuris & audituris Jocelinus filius Ricardi de Wichio Salutem eternam in Domino. Noverit universitas vestra me Concessisse & Donasse & presenti carta mea confirmasse pro anima mea & uxoris mee & heredum meorum, & antecessorum meorum & successorum Deo & Ecclesie Beate Marie de Westwood & Conventui ibidem Deo servienti Transium Pontis de Brerhulle, in quantum meum se extendit Pratum quod est ad Caput dicti Pontis cum Plastro & Carecta, cum fenio & blado, videlicet a tempore fenationis usque ad Festum Sancti Michaelis, & ad carandum Boscum a tempore fenationis usque ad sequens Festum omnium Sanctorum; ita quod quocumque tempore Ego Jocelinus vel heredes mei voluerimus habere Transium ad predictum Pontem cum Carro & Carecta illum habebimus vel cuicumque voluerimus, & nullus alius sine Licentia predicti Jocelini vel heredum ipsius, libere & quiete sine omni contradictione & impedimento. Et hanc donationem & concessionem meam Ego Jocelinus & heredes mei Warantizabimus dictis Ecclesie & Conventui contra omnis homines & feminas. Et ut hec mea Donatio Concessio & Warantizatio perpetuam firmitatem optineant, hanc Cartam Sigilli mei appositione confirmavi. Hiis Testibus, &c.

NUM. DVI.

Pro Ministris & Fratribus Ordinis sancte Trinitatis de Hundeslowe.

REX Archiepiscopis &c. Salutem. Sciatis Nos concessisse & hac Carta nostra confirmasse dilectis nobis in Christo Ministris & Fratribus Ordinis Sancte Trinitatis de Hundeslowe quod ipsi & Successores sui imperpetuum habeant unum Mercatum singulis septimanis per diem Martis apud manerium suum de Hundeslowe in Com. Middx. & unam Feriam ibidem singulis annis per octo dies duraturam videlicet in Vigilia & in die & in Crastino Sancte Trinitatis & per quinque dies sequentes nisi mercatum illud & Feria illa sint ad nocumentum vicinorum mercatorum & vicinarum Feriarum. Quare volumus &c. Hiis Testibus Venabilibus Patribus J. Winton & W. Elien Episcopis Willielmo de Valencia Comite Pembrock Avunculo nostro Hugone le Despenser Thoma de Berkeley Petro de Shavent Galfrido de Pichford Guidone Ferre Petro de Talington & aliis. Dat.

per manum Regis apud Sanctum Albanum primo die Januarii.

Convenit cum Recordo Geo. Holmes Deput. Rici. Topham Ar. Custodis Recordorum in Turri Londini.

NUM. DVII.

Licentia Richardi 2^d Regis Monachis de Malton concessa, ut ipsi possint acquirere decem libratas terre.

Penes Rad. Thoresby de Leedes in Com. Ebor. Armig.

RICARDUS dei gratia Rex Anglie & Francie & Dominus Hibernie omnibus ad quos presentes litere pervenerint salutem. Sciatis quod cum Dominus Edwardus nuper Rex Anglie avus noster per literas suas patentes de gracia sua speciali concessisset & licenciam dedisset pro se et heredibus suis quantum in ipso fuit dilectis sibi in Christo Priori et Conventui de Malton quod ipsi decem libratas terre et redditum per annum juxta verum valorem eorundem tam in feodo suo proprio quam alieno exceptis terris et tenementis que de ipso avo nostro tenebant in capite acquirere possent habenda et tenenda sibi et successoribus imperpetuum; Statuto de terris et tenementis ad manum mortuam non ponendis edito non obstante prout in eisdem literis inde confectis plenius continetur; et nos volentes dictam concessionem prefati avi nostri effectui debito—mancipari concessimus et licenciam dedimus pro nobis et heredibus nostris quantum in nobis est Thome Grafton Capellano et Johanni Ydyngham Capellano quod ipsi unum Messuagium quatuordecim tosta tresdecim bovatas et quadraginta et sex acras terre cum pertinenciis in Hower et Wycom juxta Malton ac Willielmo de Ruston et Thome de Wharrum quod ipsi unum messuagium duo tosta tres acras terre et unam acram prati cum pertinenciis in veteri Malton que de nobis non tenentur et que valent per annum in omnibus exitibus juxta verum valorem eorundem quadraginta tres solidos et quatuor denarios sicut per inquisitionem inde per dilectum et fidelem nostrum Johannem Bygot Escactorem nostrum in Comitatu Eborum de mandato nostro captam et in Cancellariam retornatam est compertum dare possint et assignare prefatis Priori et Conventui habenda et tenenda sibi et successoribus suis in plenam satisfactionem decem librarum terre et redditus predictorum in perpetuum. Et eisdem Priori et Conventui quod ipsi predicta messuagia tosta terram et pratum cum pertinenciis a prefatis Thoma Johanne Willielmo et Thoma recipere possint et tenere sibi et successoribus suis predictis in perpetuum sicut predictum est tenore presentium similiter Licenciam dedimus specialem Statuto predicto non obstante. Et nolentes quod predicti Thomas Johannes Willielmus et Thomas et heredes sui aut prefati Prior et Conventus seu successores sui ratione statuti predicti per nos vel heredes nostros seu ministros nostros quoscumque inde occasionentur molestentur in aliquo seu graventur salvis tamen capitalibus dominis feodi illius serviciis inde debitis et consuetis. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso A a a a a apud

apud Westmonasterium vicefimo octavo die Januarii anno regni nostri decimo.

NUM. DVIII.

Penes Rad.
Thoresby de
Leedes in
Com. Ebor.
Armig.

Carta Willielmi de Redburn de sex Bovatis Terræ concessis Conventui Sanctæ Mariæ de Malton in agro Eboracensi.

OMNIBUS has litteras visuris vel audituris Willielmus filius Willielmi de Redburn, salutem in domino. Noveritis me divinæ pietatis intuitu, concessisse, dedisse, et hac mea carta confirmasse deo et conventui Sanctæ Mariæ de Malton, sex bovatas terræ in territorio de parva Edefstoria, cum toftis et croftis omnibus, et quibuscumque serviciis ad ipsas pertinentibus; tenendas et habendas cum omnibus pertinentiis suis, libertatibus et assiamendis infra villam et extra sine aliquo retinemento in perpetuam elemosinam; nullo mihi reservato de omnibus quecumque habui in eadem villa et ipsius territorio, faciendo consueta servitia domino de Sivelington que inde fieri consueverunt. Ego vero Willielmus et heredes mei warrantizabimus sex bovatas terræ prædictas cum toftis et croftis et omnibus pertinentiis suis deo et prefato conventui, et de omnibus servitiis, consuetudinibus et debitis erga quoscumque hæcenus contractis contra omnes homines per prædicta servitia tamen acquietabimus et defendemus in perpetuum. In cuius rei testimonium præsentis scripto sigilli mei apposui impressionem. Hiis testibus, Willielmo de Harum, Waltero Penehay, Roberto Chambard, Rogero de Newsum, Willielmo Lunel, Martino de Malton clerico, Thoma de Eton, Willielmo de Kyrkeby, Willielmo filio Sauvari, Willielmo de Normanby.

F I N I S.



NUM. DIX.


Compositio facta inter Conventum de Watton & Rectores Ecclesiæ Parochialis de Morlund in Cumberlandia.

Transcript.
Regist. de
Wetherhall.
Penes Rev.
Hug. Todd,
de Penrith,
in Cumbeyl.
p. 286.

UNIVERSIS Sanctæ Matris Ecclesiæ filiis ad quos præsens scriptum pervenerit, A. Abbas de Melfa, & H. Prior de Bridlington et Magister R. de Logynton æternam in Domino salutem. Noverit universitas vestra, quod cum causa a summo Pontifice nobis esset delegata inter Conventum de Watton et Rectores Ecclesiæ de Morlund, super retentione quarundam Decimarum, tam in terris conductis quam in propriis, in præjudicium privilegii a sede Apostolica indulti detentarum audienda et terminanda, tandem amicabili Compositione in præsentia nostra in hunc modum sopita est. Videlicet, quod prædictus Conventus, sine omni retentione et exactione, tam in terris conductis quam conducendis, vel quocunque Titulo in Parochia de Morlund possessis vel de cætero possidentis, decimas bladi prædictæ Ecclesiæ de Morlund, et ejusdem Rectoribus de cætero persolvent. Excepta una Carrucata terræ, quam dictus Conventus in Thimeby in Dominico possidet; pro cuius Decimarum solutione annuatim Ecclesiæ de Morlund, et ejusdem Rectoribus unam Marcam Argenti persolvet, scilicet, dimidiam ad Pentecosten et dimidiam ad festum Sancti Martini. Hanc autem amicabilem compositionem tam Procuratores Domus de Watton ex Consensu dicti Conventus, quam memorati Rectores Ecclesiæ de Morlund, de Consensu Abbatis et Conventus Sanctæ Mariæ Eboraci, firmiter imperpetuum observandam tactis sacrosanctis Evangeliiis juraverunt. Ne igitur questio semel sopita, de cætero possit suscitari, memoratam Compositionem præsentis scripto, & sigillorum nostrorum appositione, cum sigilli Conventus de Watton appositione, roboravimus.

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